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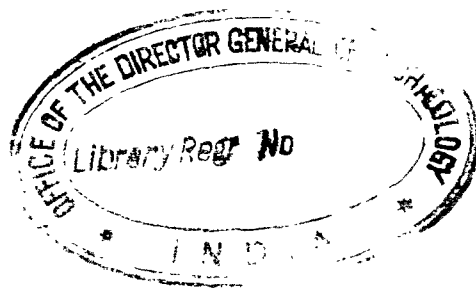
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XI

GEORG MORGENSTIERNE:  
INDO-IRANIAN FRONTIER LANGUAGES

OSLO 1929

H. ASCHEHOUG & CO. (W. NYGAARD)

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# INDO-IRANIAN FRONTIER LANGUAGES — V. I

BY

GEORG MORGENSTIERNE

VOL. I.  
PARACHĪ AND ORMURĪ



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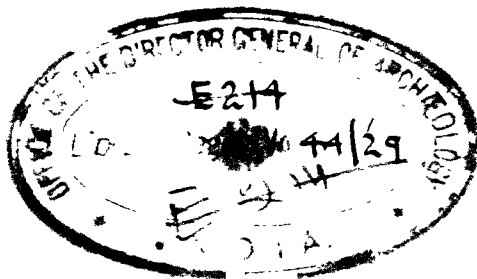
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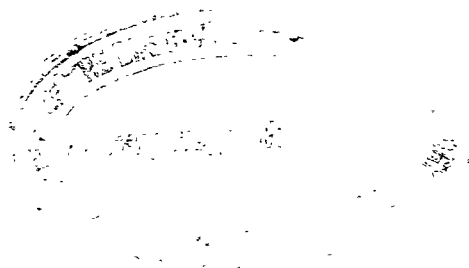


## PREFACE

*The collection of material for this account of two Iranian languages, and the subsequent preparation of a descriptive and, to some extent, comparative account of them, were rendered possible by the generous assistance of the Norwegian Institute for Comparative Research in Human Culture.*

*My sincere thanks are due to Sir George Grierson, whose description of the Kaniguram dialect of Ormuri has been of the greatest help to me, and to whom I am indebted for valuable advice and information on numerous occasions; to Professor Sten Konow, who has gone through part of the manuscript of the Parachi section; to Dr. E. W. Selmer, who has kindly assisted me in the interpretation of the phonograph records; and to Mr. A. G. Jayne, who has revised the English, except in the vocabularies.*

*Owing to my impending departure on another linguistic expedition to the Hindu Kush it has been necessary to print the Parachi section before the completion of the Ormuri part; and the Ormuri vocabulary had to be sent to press before the introduction and the grammatical sketch of that language were finished. In consequence of this several discrepancies may, I fear, be found in the text. The proof-reading, too, had to be disposed of in less time than I could have wished.*

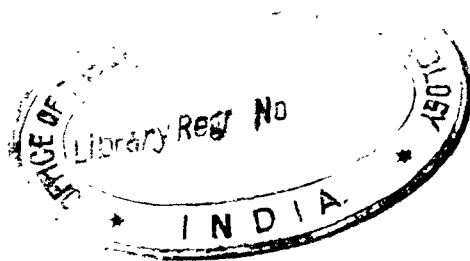




# PARACHI







## INTRODUCTION.

1. Parachi is first mentioned by Babur in his Memoirs<sup>1</sup>: "Many other of the villages and districts (of Kābul) are occupied by Pashāis, Parāchis, Tājiks, Bereki and Afghans." "There are eleven or twelve different languages spoken in Kābul Arabic, Persian, Tūrki, Moghuli, Hindi, Afghani, Pashāi, Parāchi, Geberi, Bereki and Lamghāni."

Later in the 16th century the Turkish admiral Sidi Ali mentions the Farāsi tribe as living in the vicinity of Parwan, which is close to Shutul<sup>2</sup>.

Elphinstone<sup>3</sup> tells us that "the Puraunchehs, another class of Hindkees, seem to have been considered as a separate people in Bauber's time: they are now only remarkable for being great carriers, and conductors of caravans."

And according to Masson<sup>4</sup>: "the Perāncheh is spoken by a few families of the same name, resident in or near Panjshir". Cf. p. 221: "The Perānchehs, besides the few families at Panjshir who preserve their ancient dialect, are found over a large tract of country, and it is well known that their conversion to Islām is of comparatively recent date. At the city of Kābal some of the more eminent merchants are Perānchehs. They occupy a considerable village in Kāmeḥ; they also inhabit Makkad on the Indus, and again are

<sup>1</sup> Transl. Leyden and Erskine, ed. King, I. 224 f.

<sup>2</sup> Marquardt, Eranshahr, 287.

<sup>3</sup> An Account of the Kingdom of Caubul, new ed., I. 413.

<sup>4</sup> Narrative of Various Journeys in Balochistan etc., I. 219



found at Atak, and the towns between it and the Jélam river. In all situations they are a commercial people."

Till recently this was all that was known about Parachi, and, in a note on Babur's Memoirs (l. c.), Sir George Grierson explained the name as "Prāchī": "Eastern", denoting a language of Eastern India, brought to Kabul "through the Purbyas (of Oudh) who were and are great travellers."<sup>1</sup>

2. When staying in Kabul in 1924, on a linguistic mission from the Norwegian "Institute for Comparative Research in Human Culture", I made, however, constant inquiries about Parachi, relying on the authority of Babur and Masson, who described it as a local dialect.

Towards the end of July a Pashai, whom I had brought to Kabul from his native village of Kohnadeh (Sāthā) near Gulbahar, told me that a friend of his, living in the valley of Shutul, spoke a curious language called *Parāčī*. He could also repeat a few sentences in this language: *na γūn 'xureman*, *'au tēreman* "I eat bread and drink water"; *kān)āī* "from where art thou"; *'uštī 'pareman* "rise and let us go", etc. Another Pashai, hailing from Tagau, confirmed this information by the statement that in the dialect of Pachaghan in Nijrau, about which he had already roused my curiosity, "bread" was called *naγūn*.

This information made it clear that Parachi was an unknown Iranian language, and *tēr*- "to drink" reminded me of Orm. *tr*-. When I sent the Kohnadeh Pashai home, I promised him a good bakbshish, if he would bring his Parachi friend to Kabul. He did not, however, appear, and I had to send another messenger to Shutul. This man duly returned with a grey-beard, who professed to speak Parachi. But it at once appeared that his language was the north-western dialect of Pashai, which I had recently had occasion to study. He, of course, had imagined that Pashai and Parachi

<sup>1</sup> Grierson also explains Babur's "Geberi" as Gabri, the dialect of the Parsees of Yezd and Kirman. But it seems more probable that Geberi, too, denotes an ancient local language of Kabulistan, cf. Gawar Bati.

would have the same market value with a "majnūn" Firengi, and I shall never forget the expression of his face, when I started reading out to him the parable of the Prodigal Son in his own dialect.

Fortunately, the malik of Shutul, together with the other maliks of Kohistan, had just that day come to Kabul to discuss conscription with the government. I wrote down, in Persian letters, the Parachi sentences which I had heard, together with a Persian translation, and sent my messenger to the malik, asking him if any such language were spoken in Shutul. The malik confirmed this, and mentioned the name of some speakers of Parachi.

The messenger started again, and after some nine days returned with a genuine Parachi shepherd. When I asked him to count, the very first numerals, *zū*, *dī*, *šī* etc., proved that Parachi was an Iranian language, occupying a rather independent position.

3. The name of the shepherd was Mahmad Ghanī (abbreviated: M), and his home was Rūidarra above Shutul, at the foot of the Arzū Pass. He said that he was about fifty years old (being one year old "at the time of the great earthquake"). He was very dull, and exceedingly trying to work with; but in the course of the week which he agreed to stay with me, I managed to get an idea of the main features of his mother-tongue. When the Parable had been translated into Parachi, he felt very proud and insisted upon my writing it down in Persian letters, that he might show the mulla of his village that he, Mahmad Ghanī, had produced this piece of Parachi literature.

In September I got into touch with two Parachi recruits, staying in the cantonment of Sherpur. They were Ghulām Maheuddīn (G) and Tabakkal Shāh (T), both probably about thirty years old. The latter came from Rūidarra, and was the poet laureate of the Parachis. The home of the other was Deh-i Kalān in Shutul (or Chutul, which he asserted to be the correct form). He was comparatively fair-haired. He seemed to be really interested in my linguistic work, and was intelligent and always cheerful and reliable.

He tried with some success to apply his knowledge of Persian

writing to his mother-tongue (at my suggestion he introduced some differentiated letters from the Pashto alphabet). Of an evening in his tent he wrote down the songs which his poet friend recited to him. The next day, when they came to see me, one of them recited the poem, and I got the manuscript, by the help of which I could afterwards to some extent check my own phonetical transcription. They said that there existed in Shutul one Parachi book, containing legends about Ali; but it was impossible for me to get hold of it.

I worked with G and T for about one hour daily for over a month.

All the three persons mentioned above spoke very nearly the same dialect.<sup>1</sup> But in Kabul I also, for a short time, got hold of a soldier from Ghujulān in Darra-i Ghush (*Dārriyūš*) in Nijrau. He would not disclose his name; but he is indicated by the letter D. He said that his dialect was similar to that used in Pachaghān, and this was confirmed by Pashais from the neighbouring village of Ishpī.

In Peshawar, at the beginning of November, I had occasion to meet Mahmaddin from Pachaghān (P), and to write down a short vocabulary of his dialect.

The Nijrau and Pachaghān dialect has a pure *ā* instead of Shutuli *â* (v. 16), *ō* instead of *ö*, and, in some cases, postvocalic *e* instead of *ě*. The vocabulary differs considerably from that of Shutul, and contains a still greater number of Pashai loan-words.

An account of the linguistic position and chief characteristics of Parachi is given in my "Report on a Linguistic Mission to Afghanistan", pp. 18 ff., and I have provided a short vocabulary for the Addenda in Vol. I of the LSI.

<sup>1</sup> M's *â*'s were less rounded than G's and T's, and he generally used the 1st pl. of verbs, instead of the 1st sg. In lw.'s he usually had *-â* for Prs. *-a*. T had a stronger tendency than G to broaden stressed *u* into *ō* or even *â*; and he did not employ the oblique case of the pronouns as a subject with past tenses of transitive verbs. The vocabulary of all three varied slightly.

4. In 1926 Panjshir was visited by the Russian scholar Professor M. S. Andreev, who has published a preliminary report on his journey (in Russian)<sup>1</sup>. He collected some materials about Parachi (op. cit. p. VI), but has not yet published any account of the language.

According to him (p. 3, note) Parachi is spoken in the village of Kuroba (Koraba of the survey maps, in Panjshir, about five miles above Gulbahar), in Nijrau and in three of the eight villages of the Shutul valley, viz. De-i Kalon (100 houses), Mo'ra (20—30 houses) and Andosot (40 houses). The other villages in Shutul speak Persian. According to the traditions of the Shutulis their ancestor Shutul migrated from Nijrau together with Kuroba and Solang (: Sālang). Solang went to the valley above Parwan, which bears his name; but his descendants speak Persian. The dialect of Kuroba, Shutul and Nijrau is said to be the same (их язык общей). They call themselves Tajiks; those who have preserved their own language occasionally also Parachis.

5. My informants differed considerably regarding the number of persons speaking Parachi. According to M they were in all 100 persons; G said that there were 2—300 houses in Shutul, 100 of which were inhabited by Parachis, while the poet T held that his tribe occupied 400 houses in Shutul and 600 in Nijrau. Finally, D told me that there were 100 Parachi houses in Nijrau.

Both M and G agreed that the Parachis came from Nijrau a few generations ago (or: "6—700 years ago"! G), and that the two branches of the tribe still intermarried and were one people (*yak kaum*). According to G, when they saw the uninhabited valley of Shutul they exclaimed: *chū, tul* "go and look (*buru, säil ku*)". He said that a couple of generations ago Parachi was spoken in Panjshir, in the villages of Ferāj, Zamōnkōr and Dōstomkhēl.

It may also be noted that there is a village called Parachi in the Paghman district, some fifteen miles west of Kabul.

<sup>1</sup> On the Ethnology of Afghanistan. The Valley of the Panjshir (The Society for Studies of Tajikistan and Iranian Peoples beyond its Borders). Tashkend 1927.

6. It seems doubtful whether these Iranian Parachi-speaking peasants and hill-men are connected with the commercial communities mentioned by Elphinstone and Masson. Regarding this latter group, cf. Pashto *parā(n)ča* "a mercer, draper, cloth-merchant", Waziri *parāča*, *parōča* "a Hindu convert to Muhammedanism, n. of a caste", Panjabi *parāīčā* "a caste of Muhammedans engaged ordinarily in peddling". At any rate the hill-Parachis did not know about any such connexion.

It may be that the name is the same (cf. Skr. *parācī-* f. "averted, outside of, distant", applied in the sense of "western" to the nearest Iranian neighbours of the Pashais and other Indian tribes?), and that it originally denoted more than one pre-Pathan Iranian community of Kabulistan. And, very probably, the language formerly extended over a greater territory than at present. It is also, however, quite possible that we have to do with two different words.

7. In the absence of any historical information regarding the origin of the Parachis, we must depend on linguistic evidence only, if we want to determine the position of their language within the Iranian family.

As indicated in my Report (pp. 28 ff.), Par. agrees in several respects with the W. Ir. dialects, and not with the eastern ones. One important point is that Par. and W. Ir. have initial voiced stops (*b*, *d*, *g*) and the palatal affricate *ʃ*, unlike the eastern dialects which have fricatives (*β* (*ʋ*), *ð*, *ɣ*, *ʒ*). This seems to be a very ancient distinction between S. (W. and S. E.) Ir. and N. E. Ir., and I do not think there is sufficient reason for assuming a general secondary transition of initial voiced fricatives to voiced stops in S. Ir.<sup>1</sup> Like W. Ir. Par. treats initial and intervocalic *ʃr* in the same way.

With the N. W. Ir. dialects Par. (but also Wkh.) shares the development of *d̪w* > *b* (Tedesco 12). The loss of intervocalic *-d-*, *-t-* is also characteristic of Par. and most of the modern N. W. dialects. We do not find this change in the N. W. Turfan texts; but the

<sup>1</sup> The *ʒ-* of NW. Ir. dialects is probably due to a secondary development of *ʃ-* parallel to that which must have taken place in the case of intervocalic *č* > *ʃ* > *ʒ*.

common tendency may be ancient. The change of  $\vartheta r > \check{s}$  is found both in Par. and in the N.W.Ir. dialect of Sängsari; but there is not necessarily a direct connexion between the development in the two dialects.

Moreover, we find points of resemblance to the N.W. dialects in the formation of words and in the vocabulary. Cf. e. g. the numerals Par.  $\check{z}\bar{u}w\bar{a}s$  "11",  $d(u)w\bar{a}s$  "12": N.W. Turfan  $\bar{e}vandas$  (Zaza  $\check{z}\bar{u}end\bar{a}'s$ ),  $duv\bar{a}d\bar{e}s$  (Ted. 24)  $\beta$ ); Par.  $(h)\bar{o}$  "that": N.W. Turfan  $hau$  (Ted. 22)); Par.  $nh\bar{in}$ ,  $nha\check{s}t$  "to sit down": S\`amn.  $-n\bar{in}$ -,  $-n\bar{i}\check{a}st$ :  $\bar{e}n$ - "to bring": Kurd., Zaza  $\bar{a}n$ -,  $dah$ - "to give" N.W. Turf.  $dah$ - (Ted. 25)  $\beta$ ); Par.  $p\bar{e}\check{s}$ ,  $p\bar{e}\check{s}ti$  "behind, afterwards": S\`amn.  $p\bar{a}\check{s}ti$ .

It is natural that Par. does not share any phonetical innovations with S.W.Ir. (Prs.). The numeral  $\check{s}us$  "30" shows the same formation as Prs.  $s\bar{i}h$ ; but similar forms are found in E.Ir., too (Ted. 24)  $\beta$ ). Regarding  $\bar{a}n$ : "I": S. Turf.  $'an$  v. 113. The past participles in  $-\bar{i}$  (203) resemble the S. Turf. and Prs. in  $-\bar{i}d$  (N.W. Turf.  $-\bar{a}d$ , Ted. 26) ); but a similar type is found in Bal. (borr. from Prs.) and in Minj.<sup>1</sup>

8. The points of resemblance between Par. and Orm. have been mentioned in my Report (p. 26 f.). As regards the phonology the most characteristic point is the change of  $w > \gamma(w)$ <sup>2</sup>. The development of  $\vartheta r$  into Par.  $\check{s}$ , Orm.  $\check{s}r$  is not exactly parallel in the two languages, and the loss of intervocalic  $-t$ -,  $-\check{s}$ -, and the development of  $dw > b$ -,  $nt$ .  $nd > n$  is found in other dialects, too.

A number of words are more or less peculiar to these two dialects (cf. Report p. 27):

<sup>1</sup> If the Minj. forms in  $-\bar{i}y$ -, eg.  $x\bar{a}d\bar{i}y$  = Prs.  $xand\bar{i}d$ , Par.  $khan\bar{i}$  "laughed" is borr. from Prs., the borrowing must have taken place early.

<sup>2</sup> Traces of this development are found in other dialects, too. Cf. Wkh. (lw.s?)  $\gamma u\check{s}$  "male" ( $*wy\check{s}an$ -),  $\gamma\bar{o}r$  "wool" ( $\Delta v. var\bar{a}n\bar{a}$ -), Prs. (dial.)  $\gamma\bar{e}\check{s}a$  "forest" (Prs.  $b\bar{e}\check{s}a$ , Phl.  $w\bar{e}\check{s}ak$ ), Tsakhur (Caucasus)  $\gamma arg$  "lamb" ( $< Ir.$ ? Cf. Prs.  $barra$ , Kurd.  $wark$ , Shgh.  $warg$  etc.) It is not, however, possible to determine the geographical distribution of this transition outside Par. and Orm. Possibly Greek  $\Upsilon\bar{N}\Delta O\Phi E\bar{P}\bar{P}O\Upsilon$ , Kharoshthi *Gudapharnasa* on the coins of Gondophares point to a pronunciation with fricative  $\gamma(u)$ .

Par. <i>an'darf</i> "to sew":	Orm. <i>undərw-</i> .
» <i>ga'p-âr</i> "fireplace":	» <i>gap</i> "stone".
» <i>mindut</i> "apricot":	» <i>matat</i> .
» <i>mât</i> "killed":	» <i>mât</i> "withered".
» <i>nî-: nar'γō</i> "to go out":	» <i>nîs-: narγōk</i> .
» <i>nēr-: nōt</i> "to take out":	» <i>naw<sup>a</sup>r-: naw<sup>a</sup>lak</i> .
» <i>pha'rât</i> "to sell":	» <i>prawak</i> .
» <i>rū</i> "iron":	» <i>rō</i> (but Prs. <i>rōi</i> etc. "copper").
» <i>ter-: thōr</i> "to drink":	» <i>tr-: tatak</i> .
» <i>zə'mâ</i> "winter":	» <i>'zemāk</i> .
» <i>zut</i> "very":	» <i>(d)zut</i> "very much" (?).

Some of these words have the appearance of being loan-words; but other cases of lexical agreement between Par. andOrm. will be found in the list of E.Ir. words in Par. given below.

On the other hand Par. andOrm. differ on several important points of phonology and morphology (e. g. preservation of *-k-* inOrm.).

9. The Par. development of *rt, rd > r* reminds us of Psht., and *str > š* is found in several E.Ir. dialects. Apart from these, possibly late, changes, the Par. phonetic development does not present any special E. Ir. features. Some of the enclitic pronouns resemble the forms found in the Pamir dialects (v. 116); but it is in the vocabulary that Par. shows the greatest similarity to its E. Ir. neighbours, as will appear from the following list (cf. Rep. p. 31):

*ā'yun-: ā'γust* "to dress": Psht. *āγustəl* etc.

*'āmar* "apple": Psht. *maṇa* etc.

*ār'zun* "millet": Mj. *yūrzan*, but Prs. *arzan*.

*'stēč* "star": Shgh. *š'tērj* < \**stārčī*.

*a'star-* "to smear": Mj. *āster-*.

*ušt-* "to rise": Mj. *wušk-*.

*š'ten, š'te'nūk* "kid": Ishk. *štunuk* etc.

*š'tāwō* "cold": Shgh. *š'e'tā* etc. "frozen".

*ūzeh-: ūzā* "to remain, be left behind": Yd. *ūzaiyah*, Orm. *ōzūk* "left behind" etc.

- bhām* "smell": Sak. *bvāma-ta*- "intelligence".  
*bhīn* "tree": Shgh. *vēγzn* etc. "birch"?  
*bānapa'i* "pillow": Mj. *vēznī* etc.?  
*berkh-* "to fear": Psht. *wēra*, *yēra* (Waz. *wyāra*) "fear"?  
*bāš* "rope": Psht. *wāš*, Orm. *bēš* etc.  
*bīštō* "long": Psht. *ūžd* etc.  
*čā* "how many": Psht. *cō*.  
*dūč-* "to milk": Shgh. *δūj-*, Mj. *lūž-* etc.  
*dhōr* "saw": Mj. *ləšky*.  
*derz-* "to take on one's back": Psht. *lēžəl* "to load", Orm. *daž-* etc.  
*dusara* "kid, two years old": Psht. *dōšaral*.  
*dōš* "hair": Wkh. *δūrs* "goat's hair" etc.  
*gī'nō* "hair": Psht. *γūna* etc.  
*gīr* "stone": Shgh. *žīr* etc.  
*γuh-*: *γušt* "to throw": Psht. *wištəl* etc.  
*γan* "oak": Psht. *wana* "tree" etc.  
*γanukō* "short": Sak. *randa-*, but also Bal. *givand*.  
*γa'nīr* "field": Wkh. *wündr*.  
*γarw-* "to be boiling": Mj. *wurw-*, Sar. *wārar-* etc.  
*γurōk* "child": Psht. *wur* "small", *wōrkai* "boy".  
*γāzd* "fat": Psht. *wāzda*.  
*hī* "bridge": Shgh. *yēd* etc.  
*harw-* "to hear": Psht. *arwēdəl*.  
*jař-* "to say": Psht. *žarəl* "to cry".  
*kō* "roof": Wkh. *kūt* etc.  
*khūf-* "to cough": Yd. *kofah* etc.  
*ka'mā* "throat": Psht. dial. *kūmai* "Adam's apple".  
*mēhī* "month": Psht. *-maī*, Orm. *māī*.  
*mur* "face": Psht. *max*, Orm. *mur*.  
*na'γōn* "bread": Psht. *naγan*, Orm. *tian* etc.  
*nōrk* "nail": Sangl. *narxak* etc.  
*pē* "milk": Psht. *paī* etc.  
*p(h)ī* "spade": Shgh. *fē*, Wkh. *pāy* etc.  
*pen* "with, by help of": Psht. *bāndē* "on" etc.?



- pa'nân* "road": Shgh. *pând* etc.  
*pa'rîč-* "to shake a sieve": Shgh. *parwîz-*.  
*pa'râsur, pa'râsur* "last year": Wkh. *pard*, or Psht. *parôs*.  
*ruč* "flea": Mj. *fə'riga*, Orm. *š'ak* etc.  
*rha'γâm* "spring": Psht. *warγūmai* "male kid"?  
*rhîñē* "fire": Zeb. *rōšnē*, Orm. *rūñ*.  
*rhâz-* "to fly": Shgh. *rewâz-* etc.  
*sūγ* "word, affair": Sar. *saug* "proverb, tale"?  
*sa'hök* "hare": Psht. *sōe*, Orm. *sikak*.  
*su'nî-*: *su'nâ* "to wash": Shgh. *ze'nē-*: *ze'nâd* etc.  
*ši* "horn": Sar. "shaw" etc.  
*ši'čak* "female": Zeb. *šēč* etc.  
*tōγ* "male mountain goat": Wkh. *tuγ* "goat".  
*thî-* "to burn": Wkh. *θau-*, *θi-üw-* etc.  
*tar-* "in, to, from": Ishk. *tar* "into" etc.  
*xēr* "hay": Oss. *xor* "fodder".  
*xēra* "mill": Mj. *xîrgā* etc.  
*xâra* "summer": Psht. *wōrai* etc.  
*zâγ* "son": Psht. *zōe*, Soghd. *zāk*.  
*zām* "son-in-law": Psht. *zūm*.  
*žōx* "firewood": Wkh. *yax* "twig".

With Minj., its nearest neighbour towards the north-east, Par. shares the treatment of the secondary group of consonants \**rt*, cf. Par. *zītō*, Minj. *zīt* "yellow" < Av- *zairita-*. The present stem *kan-* from the root *kar-* "to do", which is alien to N.W. Ir., is found in Par. and Minj., but also in other E. Ir. dialects. Further, the re-partition of the stems in Par. *žē-*: *āγa* "to come" (\**āyāya-*: *āgata-*) is found in Minj., too, and not only in N.W. Ir., as stated by Ted. (p. 231).

10. This survey shows that Par. occupies a rather central position among the Ir. languages. The points of agreement with E. Ir., which we found especially in the vocabulary, may be due to a protracted contact with these dialects. But the agreements with the W. (especially N.W.) Ir. dialects, probably date from a very early time,

when an unbroken series of dialects (in Hazarajat, Herat etc.) connected Parachi with Western Iran.

If, as I think probable, both Par. and Orm. are the remains and descendants of the original Ir. languages of Afghanistan<sup>1</sup>, the points of resemblance between the two languages can easily be explained. The profound divergences in some respects indicate that the connexion between the two was severed at an early date, probably on account of an Indian expansion towards the West, which partly embedded the Par. tribe in Nijrau and Tagau, and perhaps created a Parachi diaspora of pedlars (cf. 6).

11. The very strong Ind. influence to which Par. has been subject shows also that this dialect has been spoken for a long time in, or near, its present home.

A great number of Ind. loan-words of Hind. and Lhd. origin have reached Par., probably to a great extent through the medium of Prs. and Psht. Cf. Voc. s.v.v. *bham'bur*, *čū'rī*, *də'rāk*, *'ghana*, *ga'rī* (*ga'rī*), *gaṭ*, *hadd*, *'jumkī*, *jōr*, *jo'wārī*, *ka'čārī*, *kačera-phōr*, *kāl*, *kančānī*, *kuṭ*, *luṇ'gī*, *laṇḡō'ta*, *'luṇḡu*, *lūr-*, *lata'i*, *'maila*, *mai'nā*, *'maṭṭa*, *na'ti*, *'phuṇḡō*, *pher-*, *pai'lān*, *'paisa*, *peṭ*, *puṭ*, *rupa'i*, *sīr*<sup>3</sup>, *tēl*, *tōl*, *tōk*, *wēh-*.

The Engl. words in Par. have also come through Ind. (e. g. *kār'nail*, *'ardalī*, *pal'tūn*, *'wāskat*).

Ind., but borrowed from sources not easy to define in each case, are such words as *'āyeš*, *bučh-*, *bumbū'rū*, *čhar-*, *čaṭ'tō*, *čī'nō*, *dhu ram*, *dhēw-*, *da'lēw-*, *ghāṇḡ*, *'hanu*, *jāl*, *ka'čō*, *khandi*, *'kattō*, *lam*, *lāwər*, *māneš*, *pen'dī*, *'peṇḡar*, *pa rōṇ*, *patt*, *ra'hō*, *se'ya*, *šēl*, *ši'nā*, *šunḡ*, *'tekku*, *wīl*, *wāš*. Prob. of Ind. origin are also: *ba'lūr*, *ḡumb*, *'ḡōnas*, *khānas*, *\*kuṭur(ika)*, *'lāṇḡā*, *le'rē*, *lūṭa'kī*, *paddō*, *pal-*.

Words such as *'kânō* and *'wāyâr* (cf. Rep. p. 25), which have their nearest parallels in the Kafir languages, render it possible that some of the words mentioned above may be of Kafiri origin. And it is very probable that many of them have been borrowed

<sup>1</sup> The question whether Orm. was introduced from the West will be discussed in the Orm. section below.

from Pash., even if they do not at present exist in, or have not been traced in that language. We know that e. g. *līwōn* and *phōr* have been borrowed from an earlier stage of Pash. and the same is probably the case with *dha'mān* etc. (v. Voc.).

But the number of words certainly borrowed from Pash. and still found in that language is quite large. Cf. the voc. s.v.v. *ā'i*, *uē*, *aṇḍi'wāl*, *īra*, *bhār*, *bālō*, *būru*, *čūr*, *ča'tak*, *dādā*, *dhar-*, *dhār*, *dhār'i*, *dhāw-*, *dāk*, *dāk*, *dīru'rūk*, *ḍak-*, *ḍal*, *gaṇ'ḍā*, *ga'rāt*, *hā*, *heṇ'gas*, *hu'pēr-*, *juṭ*, *khū-*, *khen*, *khur*, *khur'i*, *kun*, *kō'pān*, *kōr*, *ka'sāyan* (Pash. < ?), *kausa'rā* (Pash. < Prs.), *kaṭ*, *ka'wār*, *kīza'rē*, *leḷḷ-*, *ma'či*, *'māma*, *maṇ'dō*, *muṇḍa'rān*, *maruk* (?), *'mācul*, *muž*, *pōč* (?), *pača'gī*, *pā'pō*, *par-*, *paṛ-*, *sī*, *sāt*, *šāp*, *šor*, *ta'pō*, *tā'rānī*, *ṭag*, *tōṅgök*, *w(i)yār*.

12. But the Pash. influence upon Par. is by no means restricted to the vocabulary. Like most Pash. dialects Par. changes *y*- into *ž*- and the distribution of this development (cf. Gawar-Bati *y* > *j*, Traieguna Waigeli *y* > *z*-) shows that it originates from Pash.

The treatment of intervocalic *-t-* and *-č-* is identical in the two languages (v. 50, 55) (*t* is elided, but *č* retained). The development of *-p-*, however, differs (Par. *-w-*, Pash. *-p-*), while the fate of *-k-* in Pash. is uncertain, and the two languages have probably developed on independent lines as regards intervocalic stops.<sup>1</sup>

But the most important result of Ind. (prob. Pash. or pre-Pash.) influence on the phonetical system of Par., is the introduction (or preservation) of aspirates which will be discussed below (73). Even if we admit that the aspirates may in some cases have been inherited directly from a pre-Ir. stage, the preservation and extended use of them is undoubtedly due to a strong Ind. influence.

13. If we turn to the morphology of Par., we find that this language has borr. from Pash. the pl. suffix *ḍal* and the case suf-

<sup>1</sup> Pash. is the only Ind. language in which intervocalic *t* is preserved in some cases, owing to an early vowel contraction. E.g. Pash. L *vəst* "20" < *\*viśati* (but e.g. *trāivā* "60" < *\*trāyōviśati*), *hanata* "you shall beat" < *\*hanáthana* (Turner, JRAS, 1927, 237); but e.g. Waig. *wiśi*, *ē* (< *-athana*). The contraction of an unstressed vowel in similar position is common to most Ir. dialects, and it is possible that Pash. may have been influenced by the Ir. system of accentuation.

fixes *kun* and *wanö* (v. 82, 97, 103). Probably forms such as Par. *bâwəhâ* "father and son" etc. (v. 83) are of Pash. origin (cf. Pash. L. *bāwyā*).

In some cases we find strikingly similar forms. in Par. and Pash. Cf. Par. *ân* "I": Pash. *ā* (v. 113); the enclitic pronouns (v. 116); Par. and Pash. S *a, â* "he, it is" (v. 194); Par. and Pash. *bîn* "he was" (v. 182); poss. Par. 1 pl. *-man*: E. Pash. 1 pl. konj. *-man* (v. 193). In each of these cases, viewed separately, the similarity might be due to a parallel but independent development; but the number of these morphological points of resemblance peculiar to Par. and Pash. renders it probable that they are not all of them accidental. No borrowing of forms need have taken place; but forms which resembled those of the neighbouring language may have had a better chance of being retained. Considering the numerical superiority of the Pashais and the great number of Pash. loan-words in Par., we may safely assume that the source has been Pash.<sup>1</sup>

At any rate, Par. *sî* "it exists" and the suffix of the present in *-tōn* (v. 176, 198) have been borrowed from Pash. In particular the latter instance, the borrowing of a purely inflexional element, shows how deeply Pash. has influenced Par. This is certainly not due to the existence of a Pash. substratum in Par., seeing that Par. is the language which has lost ground; but it indicates a former social or cultural superiority on the part of Pash. and a close connexion between the two languages during an extended period.

14. The influence of Prs. dominates the Par. vocabulary completely. Among the words which I collected, the words of Prs. origin by far outnumbered the genuine Par. ones. A certain number of Prs. words, however, occurred only in the poems, and were probably not much used in the ordinary language.

But Par. seems to be approaching a state where the Prs. influence becomes altogether overwhelming. Most, if not all, of the men are bilingual, and any word wanting in Par. may be supplied from Prs.

<sup>1</sup> Regarding a few possible Par. loan-words in Pash. v. Rep. p. 26 (*par-* is probably borrr. into Par. from Pash.).

It is frequently impossible to decide whether we should consider a word to be naturalized as a loan-word in Par., or not. In many cases a Prs. word is used even where a Par. word with the same meaning exists. E.g. *ʾādam* "man" is used along with *ʾmāneš*, and sometimes *ʾsar-i xud* "his own head" is said instead of *xu'sör*, or *ʾxâna* "house" instead of *γus*. This shows that Par. has reached a state when the resistance to the introduction of Prs. elements is very weak. In some cases, however, the Prs. words have been "translated" into Par., v. Voc. s.v.v. *ʾāwə-i didaika*, *khörəbu*, *khörəgū*.

The syntactical system, the "innere Sprachform" of Par. has a strong Prs. stamp, and most idioms are formed after Prs. patterns, as will be apparent from the Prs. translations of Par. sentences given in the Texts and in the Vocabulary.

Through the influence of Prs. the Ar. *qāf* has been introduced into Par., although *k* is frequently heard in unguarded speech, and even the *ʾain* occurs occasionally. The pronunciation of *ā* in Shutul (G and T; M, who was some 25 years older, had a less rounded pronunciation), compared with *ā* in Nijrau, is certainly due to Prs. In Shutul the Parachis are surrounded by a Prs. population, and the men probably often speak nearly as much Prs. as Par., and easily adapt their pronunciation to that of Prs.

The morphological system of Par. is nearly intact. But the use of the *izāfat*, which was probably introduced in loan-words such as *band-e dest* "wrist" (also *band-e' dōst*, *band-e dōsti ka*), has been fully established. It is possible that the pl. in *-ân* is of Prs. origin, the genuine pl. being found in *phör*, pl. *phar* etc. (v. 83). T's tendency to employ the nom. (e.g. *ân* "I" instead of *mun*) with past tenses of transitive verbs is certainly a Persianism.

15. A language like Par. — this applies also to Orm., some dialects of Pash. etc. — is therefore not a comparatively self-sufficient and complete unity like the great languages of civilization. Nor does it occupy the independent position of e.g. the Kafir languages, which till recently had a separate civilization of their own, and

were, in the main, able to express the ideas known to them by means of indigenous, or completely assimilated, linguistic elements.

It is, of course, impossible to consider Par. as a dialect of Prs. in the ordinary, genealogical sense, since it has retained a morphological system and, to a considerable extent, a vocabulary which differs very much from Prs. But it might, in a certain sense of the word, be called a "cultural" dialect of Prs.

GRAMMAR.  
PHONOLOGY.  
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Vowels.

16. *a* (*a*)<sup>1</sup> is rather advanced, especially in *nāms* "19", where it is near, or above the cardinal point. The diphthong (*ai*) is *ā<sub>I</sub>* or *a<sub>I</sub>*; but in (*au*) the *a* is retracted and slightly rounded: *av*, *ao*. When stressed, the *a* is frequently lengthened:

*guza*<sup>1</sup>*rəm* *kuṛa* "I had passed", *tar* "at", *na* "not", *kanta* "are doing", *cha*<sup>1</sup>*ṛi*: "fell", *davr* "circle", *laṅgo*<sup>1</sup>*tā<sub>I</sub>* "his turban", *a<sub>I</sub>*, *ā<sub>I</sub>* "oh".

It is doubtful whether *ä*(:) in *žü*<sup>1</sup>*ä*(:)s "11" G, T, D is a separate phoneme (*žwö:s* M).

Note *ha*<sup>1</sup>*vi*:, *he*<sup>1</sup>*vi*:, *he*<sup>1</sup>*vi*: "this".

*a*:(*ā*) is in the Shutul dialect a back *a* (close to the cardinal point 5). It is slightly rounded, especially in the pronunciation of G, T, less so with M. In Nijrau it is an entirely unrounded *a* (about 4<sup>1</sup>/<sub>2</sub>—4<sup>2</sup>/<sub>3</sub>). Before a nasal it is more decidedly rounded in Shutul, approaching Norwegian *ā*: *a:γe:m* "I came", *ha:l* "condition", *a:n* "I", *gu*<sup>1</sup>*ma:n* "doubt", *na:m* "name". Before or after *I*, *i* the sounds *a*: and *a*: seem to be interchangeable: *b<sup>1</sup><sub>I</sub>a*:, *b<sup>1</sup><sub>I</sub>a*: "brother", *n<sub>I</sub>ha:l*, *n<sub>I</sub>haa:l* "shoot".

<sup>1</sup> In this section the vowel symbols of the International Phonetic Alphabet are used, the symbols employed by me elsewhere being added in brackets.

This tentative sketch does not pretend to give any complete and final account of Par. phonetics.

The different 'a' sounds are nearly identical with those of Afgh. Prs.

*e* (*e*) is generally rather wide, approaching *ε*: *ja'ɾen*, *ja'ɾen* "to say", *pen* "with", *pa'ɛ s* "15", *'mende* "this" (acc.), *'merem* "I die", *e'de*: "this" (obl.). Occasionally it is lengthened: *'me:rem*.

*e*: (*ē*) is higher (cardinal point 2):

*'a:ɾe:m* "I came", *pe:š* "before", *'me:rem* "I kill". As an unstressed final it is frequently shortened: *'mende*:, *mende(')* "this".

*e*, *ɪ* (*e*, *i*) is a very high and narrow *e*, it becomes *i* before the semivowel *ɪ*: *čɪ'ra:ɣ* "lamp", *e*, *ɪ* "the izāfat", *čɪ* "what", *bi'ɪa*: "brother". In *šar'münda* "ashamed" the *ɪ* has been rounded after *m*.

*i*: (*i*) is a narrow *i*, in some cases diphthongized: *na'ri*: "he could", *si:r* "satisfied", *di*: "two", *'ghi:etö*: "has seized", *'ni:etö*: "is going out".

*u* (*u*, *o*) is a low *u* of a very varying character. Especially before *r*, *l* it approaches the mixed sounds. When stressed it is frequently lowered into *o*: (*u*), *ö*:, or, in front of nasals, even into *ɔ*: (*ä*):

*gu'ma:n* "doubt", *mux* "face", *ɣus*, *ɣos* "house", *zuɾ* "heart", *kuɾ*, *ko:(u)ɾ* "did", *dhur*, *dhö:r* "saw", *buɾ*, *bu:r* "carried", *'bulbul* "nightingale", *hus*, *huss* "all", *u'sta*: "rose", *ɣušt*, *ɣ'qšt* "20", *ruč*, *ru:č* "day", *'ɣa:phune*:, *ɣa:phö:ne*: "wind", *mun*, *mɔ*, *mə*, *mə*: "me", *'maɾdum*, *maɾ'du:m* "people".

The *o*, *ö* of *ho'vi*:, *hö'vi*: probably belongs to the *u*-phoneme.

The rules determining the exact character of these variations are not known to me.

*u*: (*ü*) is a separate phoneme, although it occurs also through lengthening of *u* (*bu:r* "carried", *'šu(:)kur* "thank God"). It is narrow and in some cases advanced:

*ɣu'lu*: "much", *maz'du:r* "servant", *xu:r* "ate", *ɛü*: "1", *ča:rbü*: "fat". Between two palatal sounds we find *ü* corresponding to Prs. *u*: in *čüčä* "kid".

*o* is probably not a separate phoneme, but is to be regarded as a variant of the *u* phoneme: *o*, *o*:, *u*, *vo*: "and".

*o*: is found in a few words: *laŋgo:ta* "turban", *'spo*: "louse".



ö: (ö) is a mid, mixed, rounded vowel (rather high and retracted).

It is higher before nasals, lower before *r*. It sometimes approaches *u*; *u*: in Nijrau it is more retracted than in Shutul (about ö:): *čö:r* "4", *pö:nč* "5", *hö:t* "7", *dös* "10", *sö:r* "head", *tö:* "thee", *ba:lö:* "boy", *kantö:n* "doing".

ə is found as the result of the reduction of full vowels:

*fə'la:nɪ*, *fə'la:nɪ*: "somebody", *də'ri:n*, *du'ri:n* "far". Reduced vowels also in *n<sup>a</sup>hašt*, *n<sup>(ə)</sup>hašt* "sat down", *d<sup>ə</sup>hēv*, *dhēv*- "to desire". But also *a:və*, *a:vo* "water".

The diphthongs are *aɪ* (*aɪ*), *a:ɪ*, *a:e* (*âi*), *av* (*au*), *a:u*, *a:o* (*âu*).

Nasalized vowels occur frequently, generally as doublets of vowel + nasal: *a*, *a<sup>n</sup>* = *an*, *a:*, *a:<sup>n</sup>* = *a:n*, *a:n*. Before *s* we regularly find a nasalized vowel in *paəs* "15", *žū:ä:s* etc. "11".

Par. possesses long and short vowels, but not a regular system of opposition between long and short vowels of the same quality. Moreover the quantity is not always fixed.

### Semivowels.

17. The palatal semivowel occurs chiefly in loan words:

*ɹa:l* (*yâl*) "mane", *xi:ɹa:l* "fancy". The labial semivowel is found in intervocalic position interchangeable with the bilabial fricative: *ba:ya*, *ba:va* = *ba:va* "thy father".

### 18.

### Consonants.

	Bilabial	Labio-Dental	Dental	Alveolar	Alveolo-Palatal	Retroflex	Velar	Uvular	Glottal
Plosive .	<i>p, b</i>		<i>t, d</i>			<i>t, d</i>	<i>k, g</i>	<i>q</i>	'
Affricate	<i>ph, bh</i>		<i>th, dh</i>		<i>č, j</i> <i>čh</i>	<i>th</i>	<i>kh, gh</i>		
Nasal . .	<i>m</i> <i>mh</i>		<i>n</i> <i>nh</i>			<i>ɳ</i>	<i>ŋ</i>		
Lateral .			<i>l</i> <i>lh</i>						
Rolled .				<i>r</i> <i>rh</i>		<i>r</i>			
Fricative	<i>v</i>	<i>f</i>	<i>s, z</i>		<i>š, ž</i>		<i>x, γ</i>		<i>h</i>

19. Plosives and Affricates. *t*, *ɖ* are probably post-alveolar. It is doubtful whether they are really retroflex.

*q* occurs in loan-words, but is interchangeable with *k* (v. 14). ' is heard, but not always, before initial vowels: 'ō:sp "horse", 'a:lɪ'sö: "has seized"; stronger in Ar. loan-words with 'ain: 'el'm "knowledge".

The *h* of *bh* etc. is probably unvoiced, and occasionally a short vocalic element is heard between the plosive and the *h*. But generally *bh* etc. give the impression of forming one phoneme. The aspiration of *ɕh* easily becomes absorbed into the second element of the aspirate. Cf. the conditions in N. Bal., where the aspiration of *ɕh* is frequently omitted, and in Welsh Gypsy (Sampson, p. 51).

20. Nasals and Rolled Sounds. Dental *n* occurs before a palatal: pō:ně "ñ".

The *r* in *zur* "heart" etc. resembles Psht. *r*. The *r* in *r t*, *r d* is less energetically articulated, and is interchangeable with *r*.

21. Fricatives. *ʃ*, *ʒ* do not give the impression of being very markedly palatal sounds. There is no difference between *ʃ* < \**ʃ*, \*(s)tr etc., and *ʃ* < \**ʃ*: 'ɣuʃt 'ɣuʃt-əm 'ɣuʃt (< 'wisati aɣɣuʃtā-mai wistā) "I have thrown twenty fingers". Formerly the *ʃ* was rounded (v. 30). *x* is slightly palatalized before *i*: ɕi: "6". *h* is unvoiced.

### The Syllable.

22. Double consonants exist: 'ʒu m-mɕhi: "one month", he k-ker "this work", 'na p-pa ri: "does not go", ʃu l-lak "three lakhs", ha'ttō:s (or ha'tō:s) "17", 'ɣus(s) "house", hus(s) "all", 'ɣus si: (ɣuʃ si:) "from the house".

A prothetic, overshort vowel occurs before initial *sp*, *st*. Apparently part of the *s* only belongs to the first syllable, and the acoustic impression is: ('spō: (ɕspō:) "dog", 'ste:ɕ "star" etc. Similarly waʃspe: "buttermilk" etc., which for the sake of convenience will be written (*wa spē*).

### Stress.

23. Word stress is not very marked, and varies a good deal according to sentence stress. Cf. 44.

### Rules of Sandhi.

24.  $a + a$ ,  $a + o > a:$ ;  $e(:) + e(:)$ ,  $i > i:$ ;  $a + e(:)$ ,  $i > ai$ ;  $a + a: > aia:$ ;  $a + ao > a:o$ ;  $a: + e: > a:i:$ ,  $a:i:$ . Eg.:  $edhe:ka:na + a > edhe:ka:na$  (*edhē kānā*) "it is theirs",  $lavča + o > lavča$ : (*lavčā*) "lip and",  $mende: + e: > mendī$ : (*mendī*) "him he",  $kašte(:) + i [či:nō:] > kašti:$ ° "[a small] girl",  $lavča + i [xi:rō:] > lavčai$ ° "[a sweet] lip",  $γusɪka + a: > γusɪka:ja$ : "the house's is",  $zuvɪka + ao > zuvɪka:o$  (*zuvɪkāu*) "thy heart's",  $ča: + e: > čai:$ ,  $čai:$  "why art thou".

Voiced consonants frequently become unvoiced in final position and before unvoiced consonants:  $bi:z$ °,  $bi:z$  "grain",  $se:γ / se:x$  "shade",  $sa'bab$  (Prs. *sabab*) "reason",  $we'se:j$  "to send":  $we'se:štō:n$  "sending",  $rhi:z$  "to lie down":  $rhi:štō:n$ . But also:  $Paγ'ma:n / Paɣ'ma:n$ .

And *vice versa*:  $a:z'ma:n / a:s'ma:n$  "sky",  $dō:z ruč$  /  $dō:s ruč$  "10 days",  $γuž lak / γušt lak$  "20 lakhs".

Other types of assimilation occur in:  $me:m bō:st / me:n b$ ° "girded the loins",  $bham'bi$ : (<\**bham'pi*:) "a wooden spade".

A final  $-r$  often disappears:  $sō:(r)$  "on",  $aga(r)$  "if",  $bō:(r)$  "door" etc. But note the inserted  $r$  in hiatus:  $γusiva'nō:r$   $a:γa$  "he came towards the house",  $pha:ri:r$   $a:γa$  "he came from that side" (Phon.).

A final  $-n$  is often weakened or elided, with or without nasalization of the preceding vowel (v. 16):  $a:$ ,  $a:n$ ,  $a:n$  "I",  $kanta(:)$ ,  $kanta$ ,  $kanta$ °,  $kantan$  "are doing". Generally  $kantō$ : (not  $kantō$ :) =  $kantō:n$  "is doing" (v. 198). Also  $če$ : =  $čē$ °,  $čēn$  "they went" etc.

Regarding the doubling of an initial consonant after a stressed, short monosyllabic word (*tu k-ka* "who art thou") v. 22.

### Historical Phonology.

#### Vowels.

##### Ir. $a$ <sup>1</sup>.

25. Stressed Ir.  $a >$  Par.  $ō$  (D, P  $ō$ ,  $ō$ ):  $ōsp$  "horse",  $ōšt$  "8",  $phōk$  "cooked" (\**paɣwa*),  $bōr$  "door",  $bōst$  "bound",  $dōs$  "10",  $jō$

<sup>1</sup> In this and the following sections the treatment of the sounds of ancient Irw.s is included.

"beat", *kō* "roof" (\**kata*-), *khōr* "donkey", *nōrk* "nail" (\**naxra*-), *sō* "100", *pōnē* "5", *sōr* "head", *ku'rō* "done". (\**kṛtāka*[*hya*]), *a'γō* "has come" (\**āgātaka*-) etc.

In Prs. lw.s we find *a*: *sar* "head", *sad* "100", *nar* "male" etc. Consequently *tōn* "body", *rōng* "colour" are prob. genuine, or ancient lw.s, cf. *phōr* "grain, fruit" > Pash. L *phāl*.

26. Unstressed *a* remains (cf. the treatment of unstressed *i*, *u*, *γ*, 30, 32, 34): *ā'ya* "he came" (\**āgata*-), *emsar* "this year" (Prs. *imsāl*), *a'wē* "remembering" (\**abyāta*-), *da'nân* "tooth", *γa'sō* "calf" (\**wasākahya*), *ma'hōk* "moon", *na'wâ* "grandson", *namō* "felt", *sa'γōn* "cow's dung", *rha'γâm* "spring" (\**fragāma*-), *da hem* "I give", *ja'nem* "I beat", *tar* "from, to" (unstressed, but *tōrpī* "calf from one to two years old"), *pha'kō* "has cooked" (\**paxwakāhya*), *xāra* "summer" (\**h(u)wāhṛtaka*-?), *zāma* D, P "son-in-law" (\**zāmaka*-), *šusara* "calf, three years old" (\**ṣrisardaka*-), *γurča* "hungry" (< \**wurs* + *čak* < \**wrsu*-), *zīta* P "yellow" (\**zāritaka*-). In *zītō* G etc. "yellow" and other cases the *-ō* has been introduced through analogy.

*γān* "oak", *γarp* "snow", *γāzd* "fat", *γax* "voice", have *a* (reg. ā v. 16) in stressed position. This is not due to a differentiating force of *γ* < \**γw* < \**w*, cf. *γōra* "desire, longing" (\**wāraka*-). But, if we compare the Psht. fem. *wana*, *wāwra*, *wāzda* it seems probable that the *a* has been preserved through the influence of a final *-ā*. *γax* can be derived from f. or pl. \**waxšā* (Av. *vaxša*- n.).

In the same manner we can explain *se'ya* "sand" (lw., cf. Skr. *sikatā*-), *tam* "cloud" (Skr. L. *tamā*- "night") *ma'γas* "fly" (\**makasā*-?), *phar* pl. of *phōr* "fruit" (anc. lw. from Pash.), *-tan* pl. *-tōn* sg. "suff. of the present stem" *hastam* "I was": *hōst* "he was". Prob. *spay* G "dog" is originally the f. of *spō* (\**spakā*, \**spakah*). It is uncertain, whether a similar difference of gender can be traced in the suffixes *-ōk*, *-ak*, e.g. *nē'rōk* "male": *šī'čak* "female".<sup>1</sup>

In *γanukō* (accentuation uncertain) "short", *ga'nūm* M, G, P (*ganem* D) "wheat", *janō* G, T, *janwē* M "living" we find *a* before

<sup>1</sup> Cf. Shgh. *a(-a)* > *ī*, but *a(-ā)* > *ā*: *dis* "10", *wān* "tree", NShgh. 84.

original *nt*; but I do not know if this is the reason of the retention of *a*. Possibly the stress has shifted. Reg. *barem* "I carry" etc. cf. 193.

27. Before a nasal unstressed *a* results in *u*: *mun* "me", *-um* "my, by me", *kun* "to" (< Pash. L *kan*), *wârun* "flour" (\**ärtana*-), *ârzan* M, *ârzun* G "millet", *čumör* "go" (imper. 2 pl.). But *a* before \**ā* in *ma'nân* "my". Note also *xu* "self, own" (\**hwatah*) with *u* in the neighbourhood of \**w*. The inserted vowel is *u* in *su'nî* "to wash" (\**snaya*-).

Regarding "umlaut" v. 39—41. I cannot explain the *i* of *xī* "6" (Av. *xšvaš*).

*a* was lengthened at an early date in *bâš* "rope" (\**basθra*-), *mât* "killed" (\**marxta*-), *pharât* "to sell" (\**parawarta*-). Reg. elision of *a* v. 43.

28. We do not know the exact character of the original Ir. sound for which the traditional symbol *a* is used, and we cannot determine how it resulted in Par. *ō* (> *ö*), coalescing with ancient *awa* at a time when *au* had already passed through the stage *ō*, and moved further towards *ū* (v. 36, 38). The fact that unstressed Ir. "*a*" remains as *a* does not prove anything about the original character of the sound. But the preservation of Ir. "*a*" before "*ā*" seems to show that the original "*ā*" phonemes were unrounded sounds.

A similar change of *a* into *o*, *u* seems to have taken place in Minj. etc. Cf. Minj. *yosp* "horse", *pānč* "5", *âšk'á* "8", *lod* "tooth", Ishk. *ăť* (Zeb. *ōť*) "8", *pūnz* "5", *sur* (Zeb. *sōr*) "head", *xur* (Zeb. *xūr*) "donkey".

#### Ir. *ā*.

29. Ir. *ā* > Par. *ā* (Nijrau *ā*, v. 3, 16): *āya* "came", *āwur* "brought", *āwə* "water", *dā* "gave", *dwās* "12", *γā* "wind", *da nân* "tooth", *hām* "raw", *zām* M, G "son-in-law" etc.

The prefix *ā-* has been shortened in *a'star-* "to smear", *a'γun-* M "to dress" (Psht. *āγund-*, Mj. *āγud-*, v. EVP. s.v. *āγustəl*). The stressed *ā* has been generalized in *ā γun-* G, cf. *āya* "came": *āγō* "has

come". Reg. *žē-* "to come" v. 43. *ma'hōk* "moon" can have original *a*. Note *'zemā* G, D, P, *zə mât* M "winter".

*Ir. i.*

**30.** Ir. *i* > Par. *e i* [e, ɪ]: *emsaɪ* "this year" (semi-lw.?, Prs. *imsāl*), *'zemā* G, D, P "winter" (*zə mât* M). *se ɣa* "sand" (lw.), *'tekku* "pungent" (lw.), *nī'sōr* "the shady side of a hill" (lw.?), *pīšt* "mulberry-flour" (prob. lw., v. below). Among these words *zemā* is the only certainly genuine Par. one.

In the neighbourhood of *š* and *ɣ* (< \**ɣw* < \**w*) *i* becomes *u*: *ɣušt* "20"<sup>1</sup>, "thrown", *šu* "3", *šus* "30", *dušt* "wall" (\**dīšti-*), *šuɣur* "hedgehog", *lušt* "licked", \**spō* "louse" (< \**spu* < \**spišā*?), *ɣus* "house", *ɣun-*, "to find", *ɣuh-* "to throw", *ɣur'z-ēw-* "to pour out" (\**wi-hyz-*). Also *âšug* "lover" < Prs. *'āšiq*. Reg. *ši'čak* v. 31, reg. *ši'dōs* v. 110.

Unstressed *i* > *a* (v. 26): *naɪ'ɣō* "went out" (\**nižgātaka-*), *ra hō* "rice" (lw. < \*(*w*)*rihi-*?), *čhat'tō* "white" (< Lhd. *cittā*, Rambani *chittā*), *n<sup>a</sup>hašt*, *nhašt* "sat down". Poss. also in *na'ɣōn* "bread", *na'mō* "felt". Reg. elision of *i* v. 43.

Note *nī-* "to go out" (< \**niš-ay-*), *čhī* "went" (\**čīd* < *čiyuta-*?).

*Ir. i.*

**31.** Ir. *i* remains in *biz* "seed", *ɣūr* "bowstring", *'rīrō* "sweet" (Prs. *šīrīn*), *nhīn-* "to sit down" (\**nihīdna-*?), *mē hī* "month" (\**mā-hīka-*?), *du'ri* "large spoon".

Unstressed *i* was shortened in *ši'čak* "female" (< \**stri-*) and poss. in *ânt* "brought", *ūnt* "brought down" (cf. Si. *ān-*: *āndō* "to bring"). It is, however, more probable that \**ānaya-* was thought to be a causative, and that \**ānīta-* was formed instead of *ānīta-*.

Note *phyō* "wet" (\**pī'haɣ* < \**pītaka-*).

<sup>1</sup> Prob. < \**wisati*, not \**wio*. *i* does not become *u* in the neighbourhood of *š* in *ši'čak*, and it is not probable that the combined influence of *ɣ* and *š* would have this effect.

Ir. *u*.

**32.** Ir. *u* generally remains: *â'γun-* "to dress", *du't* "daughter", *γušt* "finger", *hušk* "dry", *muχ* "face", *puš* "son", *rust* "high", *sur-khō* "red", *ga num* M, G, P (*ga nem* D) "wheat", *šu'γur* "hedgehog" (?), *bu*) "goat".

Unstressed *u* > *a* in *bana-ba'γal* "armpit" (Prs. *bun* "bottom, root")? Cf. *ka'nem* (34). Before a labial *u* in *xu'wân* "shepherd" (\**fšupāna*). An early lengthening of *u* took place in *sīt* "sour" (< \**sūt* < \**suxta*), *rhīn-t* "wept" (\**rūhn* < \**rudna*?). *rūt* "swept" (\**rufta*.) may possibly be a lw.; *tū* "thou" has been lengthened secondarily. Cf. *ūr* < *ur* < *r*.

Reg. elision of *u* v. 43.

Ir. *ū*.

**33.** Ir. *ū* > *ī*, as in several Ir. dialects: *bī* "was", *phī* "blowing", *bīf* "owl", *dhī* "smoke", *nī* "now, to-day", *tī* "mulberry", *šī* "horn" (Av. *srū*), *kīza'pē* "milking-pail" (Prs. *kūza*), *sī'čīn* M "needle", *čī'nō* "small" (Ind. \**cūn* < Skr. *cūrṇa*). Cf. 32, 34.

But unstressed *ū* is shortened in *sə'čīn* G, *su'čīn* "needle", *du'rīn* M, G, T, *də'rīn* M "far" (\**dūrainā*).

\**stūn* "pillar", *gū(i)* M, *gō* G, D "excrements", *kū* "where" are prob. borr. from Prs.

Ir. *r*.

**34.** Ir. *r* generally > *ur* (*ur*): *γurγ* "wolf", *γurēa* "hungry", *kurγ* "hen", *durf* "awl" (\**dγfša*?), *mur'éē* "sparrow", *gu'rē* "to seize" (\**gγbāya*): *ācur* "brought", *bur* "carried", *kur* "did", *zur* "heart", *ur* "to slay" (Skr. *rđ*-?), *nhāmur* "forgotten" (\**rhāmur* < \**frāmγšta*), *γurōk* "child" (Psht. *wur* "small"), *mur* "died", *āsūr* "this year" (\**syd*?), *ut* "bear" (?), *sāmur* "autumn" (\**sāma-rtu*?).

With recent lengthening of *u* before a group of consonants: *kūca'nōk* "knife" (\**kurč* < \**kγtya* or \**kγt'a*); after \**w*: *xūr* "ate" (\**hurta*); but *kūr* "cap" (Av. *kərati*-?).

Before *š* (even when it disappeared at a later date) the *u* was moved towards *ō*: *dōš* "hair" (Wkh. *ḍürs* "goat's hair"), *γōš* "cut hair" (Prs. *gurs*, Av. *frā- vərəsa-* "deprived of hair"), *thōr*, "drank" (*\*tršta-*). *dhōr*, *dhur* (*dhur*) "saw" (*\*dršta*), *pōrk* "sheep's dung" (*\*prška-?*).

Stressed *kur* > *kō(u)r*, *bur* > *būr* (v. 16).

Before groups of consonants where the *r* was lost at an early date (the loss of *r* in *kūča'nōk* is recent) we find *i* < *ū*: *ghīt* "seized" (*\*gūht* < *\*grfta-*, Av. *garəpta-*), *bīštō* "long" (*\*brzat-aka-*). *bhīn* "tree" (*\*brzn(y)a-*). But *phīš-* "to sow" (*\*pršya-*, Prs. *pāšīdan?*).

Unstressed *r* > *a(r)*: *ma'ṛō* "soft" (*\*mṛdu-*?), *ka'nem* "I do" (*\*kṛn-* or *\*kun-*). Cf. 26, 30, 32.

Reg. the *i*-umlaut in *ter-* "to drink", *derz-* "to take on the back" v. 39.

### Ir. ai.

35. Ir. *ai* > Par. *i*: *γī* "willow" (Av. *vaēti-*), *īr* "ice", *hī* "bridge", *mīz* "urine", *līs-* "to lick", *parīč-* "to shake a sieve" (*\*pari-waiča-*), *sučīn* etc. "needle", *du'rīn* "far".

*žū* "1" (*\*yau* < *\*aiw* < *\*aiwah*), but *īr* (*\*aiχ<sup>a</sup>* < *\*aiχā* pl.?), cf. EVP. s.v. *yau* (Afr. *yau*, f. *iwa*, Bang. *yō<sup>u</sup>*, f. *ēwa* < *\*aiwah*, *aiwā*).

*ma'nōk* "ram" (*\*maišna-?*) with absorption of *i* into the *š*?

The derivation of the particle *te* (v. 161) from unstressed *\*tē* < *\*tai* is uncertain.

### Ir. au.

36. Ir. *au* > Par. *ū*: *gū* "cow", *gū* "ear", *dūr-* "to milk", *rūχa'sōk* "fox", *rū* "iron", *rūr* "day", *khū* "raised, high" (Av. *kaofa-?*), *žūγ* "yoke" (Ishk. *yōγ*), *\*stūr buz* D "goat" (Av. *staora-* etc.), *rūčōn* "smoke-hole" (but *rīčūn* D, Prs. *rōzan* "window"), *rū(y)-* "sweep" (Prs. *rōb-*).

Before *n*: *gī nō* "single hair", *r'hīnē* "light" (*\*rauršnya-*).

*kōpān* "camel's hump" is borr., cf. Pash. L *kōpē*, Mj. *kūpōn*. Prs. *ō* is generally rendered by Par. *ō*.



*Ir. āyā etc.*

37. Ir. *aya* > Par. *i*: *pī* G "milk" (Av. *payah-*), *tōrpī* "calf, from one to two years old", *šī* "3", *su'nī-* "to wash", *kī* "who" (\**kahya*, or lw.?). *p(h)i* "spade" (Wkh. *pāy* etc.).

But unstressed: *ēnem* "I bring" (\**ānayami*.) v. 193. Reg. the derivation of *ē*, *hē*, v. 124.

I generally heard *pē* G etc. "milk". If this is really a distinct form (cf. *waspē* "buttermilk"), it must be derived from pl. \**payāh* (cf. Psht., Shgh. *paī*). Cf. *sēγ* "shade" (\**sāyakā*), *ēc* "egg" (\**āwy-ara-*), *rē* "open" (\**wišāya-*), *mēn* "waist" (\**mad(i)yāna-*), *gurē* "seize" (\**grhāya*), *žē* "come" (*āyāya*). But, before *m*, *gu'rim* "I seize", *žim* "I come". Cf. 40.

*Ir. āwā.*

38. Ir. *āwā* > Par. *ō*: *nō* "9", *nō* "new", *tō* "thee", *žō* "barley", *ō* "that", *rōr* "4" (Av. *čaθwārō*), *n'sōr* "shady side of a hill" (\**nišyāwara-*, or, probably, lw.). Before a nasal *awa* > *ū*: *ūn-* "to lead down" (Av. *ava-nay-*). Unstressed in *ūzā* "remained" (\**awazāta*). But *pū* "on that side" (\**pati-awa-?*).

Note *pha'rāt-* "to sell" (\**parwāht* < \**parawaxta*, v. 27, or \**parāht* < \**parūwaxta*), and, possibly, *phā'ī* "from that side" (\**pati-awaθra* + *i*). But cf. *rōr* above.

*i-Umlaut.*

39. *ā* results in *ē*: *ēn-* "to bring" (\**ā-naya-*), *mēr-* "to kill" (\**māraya-*), *dēr-* "to have", *pēc* "to cook", *rhēz-* "to build, prepare" (\**fra-rāzaya-*), *nhēn-* "to make to sit down" (analogical form.?), *dēs* "sickle" (\**dāθrī-*, Mj. *lr'ūx*), *nēšt* "nose" (\**nāsti-*), \**stēč* "star" (\**stārī-*), *mēhī* "mouth" (\**māhika-?*), *šēl* "rice" (Ind. lw. < *sālī-*), *ā γēš* D. P "sky" (Ind. lw. < *ākāśya-*).

The treatment of *ā* is more uncertain, partly on account of the occasional lengthening of *e* into *ē* (v. 16): *ker* M, G, T, *kīr* D "work"

(Av. *kairya-*), *xēr* "hay" (\**hwarya-*), *mēr* "husband" (Anc. Prs. *martiya-*, or *mṛtiya-*), *nērōk* "male" (Av. *nairya-*), *menth-* "to smear" (\**manthaya-*), *bēž-* "to bind" (\**badya-*?). But also: *rhīz-* "to lie down" (\**fra-razya-*), *γa'nīr* "field" (Av. \**ava'antarya-*), *γīrân* "ruined" (\**a-waryāna-*), *zītō* "yellow" (Av. *zairita-*). Before *u*: *jīuē* "wife" (\**aničī-*); *mēn* "waist" (prob. < \**madiyāna-*), *hēn* "they are" (direct < Av. *hēnti*?). Unstressed *pen* "with" (\**upāntai*, Psht. *bānde* "upon"). *γ<sup>i</sup>*: *mer-* "to die", *ter-* "to drink" (\**tṛya-*), *gīr* "stone" (Av. *gairi-*). But *phīs-* "to sow" (\**pršya-*, Prs. *pāšīdan*), *kūr* "cap" (Av. *kərəti-*). Cf. 34. *uī*: *hīn* "blood" (Av. *rohuni-*)? *auī*: *žī* "rivulet" (Anc. Prs. *yauviyā-*, Prs. *jōi*). No umlaut of *au* before *aya*: *dāē-* "to milk".

40. We find no umlaut in *ānt* "brought" (\**ā-nita-*), *ūnt* "led down" (\**awa-nita-*), *paē* "before" (\**patiša-*). In these words the *i* must have been elided before the *i*-umlaut took place, cf. *γunt* "found" (\**windita-*), v. 43. But why *zītō* "yellow" (\**zaritaka-*)?

*γā* > *ē*: *a'wē* "remembering" (\**abyāta-*); *ya* > *e*: *a'ze* "yesterday" (\**ā-zyah-*), *merem* "I die" (\**mryami*) etc. Cf. 37.

#### *u-Umlaut.*

41. *u*-umlaut occurs only in *māwčō* "ant" (\**marwičaka-*? Prs. *mōrča*, Av. *maoiri-*, *maurvi-*).

#### *Final Vowels.*

42. Generally all final vowels, except in monosyllabic words, have been lost, even when originally protected by a consonant.

But *āuwə*, *āwo*, gen. *āwēi'ka* "water" (Av. *āpō*, Psht. *ōbəh*). This is probably due to the *u*: \**dāδə* > *dā* "gave", but \**āβə* > *ā-uwə*. Cf. also gen. pl. *-āna* (\**ānām*), v. 91, and the pl. in *-a* after numerals: *pōnē* *ruča* "5 days" (\**āh*?), v. 82. These forms may be due to sandhi. In most cases \**ā(h)* was lost, but at a later date than \**ah* (v. 26, 52).

\**aya*, \**ahya*, \**ahi* were lost, cf. *ēn* "bring", *γa'sō* "calf" (v. 189, 45 g, 193). \**āya* > *-ē*: *gūrē* (v. 189). \**ayahi* > *-ē*: *mērē* "thou killest" (v. 193); \**ati* > *-a*: *bara* "he carries" (v. 193)? Cf. also 116.

*Elision of Vowels.*

43. Unstressed, initial short vowels have been elided before the transition of  $w > \gamma$ :  $\gamma a'n\bar{r}$  "field" (\**awa-antarya-*),  $\gamma\bar{r}r\bar{a}n$  "ruined" (\**a-waryāna-?*). Cf. also:  $\gamma\bar{a}r$  "coal" (Skr. *aṅgāra-*),  $\gamma u\bar{s}t$  "finger" (Av. *angušta-*),  $m\bar{u}$  "we" (Av. *ahmā*),  $wa'sp\bar{e}$  "buttermilk" (\**apas-payāh*), and, at an earlier date, in the postposition *pen* "with" (\**upāntar*); poss. also in *tar* "in" (Av. *antarə*). In  $\check{z}\bar{e}-$  "to come" (\**āyāya-?*) an initial *ā*- appears to have been lost (cf. 29).

An initial consonant, too, has been elided in: *bān* "tongue" (\**huzbāna-*, Prs. *zubān*), *hīn* "blood" (Av. *rohuni-*, Prs. *xūn* etc.), *xē* "open" (\**wišāya-*).

Medial, unstressed short vowels were elided (before the sonorization of intervocalic *t*, v. 55):  $\gamma u\bar{s}t$  "20",  $\gamma u\bar{n}t$  "found",  $\hat{a}n\bar{t}$  "led",  $\bar{u}n\bar{t}$  "led down",  $\check{z}\bar{i}t\bar{o}$  "yellow",  $b\bar{i}š\bar{t}\bar{o}$  "long",  $pa\check{c}$  "before" (\**patiša-*), but *paṛāsūr* "last year" (\**parut<sup>o</sup>?*). Cf. also *bhāγ* "ashes" (\**bahākā*), *bhām* "smell" (\**budāma-*; note the orthography *buhām* in Prs. script), *nams* "19", *kaštē* "girl" (\**kanistā-*) etc. Cf. 45.

The vowel has been retained in cases where the elision would result in a difficult group of consonants: *na'mō* "felt", *na'γōn* "bread", *na'mā* "salt". But cf. *bān* "tongue" (\**huzbāna-*, Prs. *zubān*), *hīn* "blood" (Av. *rohuni-*, Prs. *xūn* etc.), *xē* "open" (\**wišāya-*). Apparently the groups \**zb-* etc. existed for a brief time. The preservation of the vowel in *sa hōk* "hare" and other words in *-ōk* may be due to the fact that this suffix has been added secondarily.

*Stress.*

44. In the preceding paragraphs mention has frequently been made of the effects of stress upon the Par. vowels. Generally speaking the same *syllables* appear to have carried the stress in the ancient Ir. dialect from which Par. is derived, as in present-day Par. But the *system* of accentuation was quite different from the modern Par. one, which has changed owing to the very elisions of vowels brought about by the ancient stress-system.

45. The following reconstruction of the pre-Par. system of accentuation is necessarily tentative, partly owing to the insufficiency of the material. But it will be seen that, in the main, it conforms to the one proposed by Messrs. Meillet and Gauthiot for ancient Ir. (v. MSL. XX, 1. sqq.).<sup>1</sup>

a) A long penultima was stressed: *rha* γâm "spring" (\**fragáma*-), γâr "coal" (\**aṅgára*-), γušt "finger" (\**aygúšta*-), *du'rīn* "far" (\**dūraína*-), *gurē*, *gu'rē* "seize" (\**grbáya*-), *nhašt* "sat down" (\**nihásta*-), *bhûγ* "ashes" (\**bahákā*-), *u'wē* "remembering" (\**abyáta*-), *pha'rât* "to sell" (\**parāwácta*-), *ūzā* "remained" (\**awazáta*-), γa'nīr "field" (\**awantárya*-) etc.

b) Possibly an antepenultima which was long by nature, carried the stress, even if the penultimate syllable was long by position: *nhâmur* "forgotten" (\**frámúšta*-). This rule may explain G *âγun* "to dress" (from imper. 2 sg. \**águnda*), but M *āγun* (\**āgúndami* etc.).

c. Apparently a short penultima was stressed before a long final syllable (: consisting of two morae): *ga'num* "wheat" (\**gantūmah*-), *ma'γas* "fly" (\**makásā*-), *wa'spē* "buttermilk" (\**apaspáyāh*-), *se'γa* "sand" (\**sikátā*-, lw.). But *jīnē* "woman" (\**jániči*- early < *janiči*-?). There is no certain example to show if this was also the case when the antepenultima was long by nature. Cf. the similar rule in Greek.

d) Except in this case, a long antepenultima was stressed before a short penultima: *γunt* "found" (\**wíndita*-<sup>2</sup>), *âγa* "came" (\**ágata*-), *âwur* "brought" (\**ábrta*-), *ânt* "brought" (\**ánita*- < \**ánita*-, v. 31), *zāmā* D, P "son in law" (\**zámaka*-), *γušt* "20" (\**wísati*-), *zū ās* "11" (\**aiwāndasa*-), *dwās* "12" (\**duwādasā*-), *pu'râsur* "last year" (\**parutásyda*-), *gu'rīm* "I seize" (\**grbáyami*-), *zīm* "I come" (\**āyáyami*-), *āγunem* M "I dress" (\**āgúndami*-).

e) A short antepenultima carried the stress in trisyllabic words: *paé* "before" (\**pátīša*-), *jīnē* "woman" (\**janiči*-), *ēhī* "went" (\**ēiyuta*-).

<sup>1</sup> Note that \**yt* etc. were treated as short syllables.

<sup>2</sup> The Par. forms are derived from cases with short final vowel.

f. When the last three syllables were short, the fourth one from the end carried the stress:<sup>1</sup> *ēnem* "I bring" (\**ānayami*), *mērem* "I kill" (\**mārayami*), *rhēzem* "I build" (\**frarāzayami*), *zītō*, *zīta* "yellow" (\**zāritaka*-), *bīštō* "long" (\**bṛ'zataka*-), *paēs* "15" (\**pāñčadasa*), *nams* "19" (\**nāwadasa*), *γurēa* "hungry" (\**wṛ'sučaka*-). In *šusara* "calf, three years old" (\**śrīsardaka*-), *dusara* "calf, two years old" the numerals may have attracted the stress.

The place of the accent in the different persons of the aorist is, to a great extent, due to analogy (v. 193).

g) The stressed suffix -ō is probably derived from an oblique form *-ākahya*. Possibly the group *hy*, although it did not make the penultima long by position, prevented the stress from falling on the fourth syllable from the end. E.g. *γa'sō* "calf" (\**wasākahya*), *na'mō* "felt" (\**nimatākahya*), *na'γōn* "bread" (\**nikānahya*?).

Secondarily this -ō was transferred to other words also: *kuṛa* "had done" (\**kṛtaka*-), but *ku'ṛō* (*kuṛō*) "has done"; *zīta* "yellow" (\**zāritaka*-), but *zītō* with secondary -ō (or < \**zītō* < \**zaritākahya*?).

Note *wīra'nō* "bedding" < \**wihranō* < \**βirštanāy* < \**βistranāye* < \**abistaranākahya*? *kaštē* "girl" can possibly be derived from \**kāništākī*- (?).

46. If we assume that the fourth syllable from the end (type g) was stressed only when long, we could explain *ēnem* (\**ānayami*) and *gurīm* (\**gr̥bāyami*) without resorting to a stem \**gr̥bāya*-. In that case *γa'sō* (\**wasākahya*) would be quite regular. *paēs* (\**pāñčadasa*), would be regular; but *nams* (\**nawadasa*) would have to be explained in the same way as *šusara* (45, f).

But this assumption would fail to account for *ēn* "bring" (\**ānaya*), but *gurē* "seize" (with shifting of stress < *gu'rē* < *gr̥bāya*); \**gr̥baya* would result in \**gur*-. Nor can *žīm* "I come" be derived from \**āyayami*, or *zīta* "yellow" from \**zāritaka*- etc.

<sup>1</sup> Cf. Tedesco, ZII, II, 281, n. 4: \**bārayami*, but also \**bārayanti*.

## Semivowels.

Ir. *y*.

47. Initial *y*- > ž-: žō “barley”, žūγ “yoke”, žī “rivulet”, žōx “firewood” (Wkh. *yax* “twig”), žā “other” (\**yutāka*-), Cf. also žīm “I come” (\**āyāya*-), žū “1” (\**yau* < \**aiw-ah*, v. 35). The izāfat *e* is certainly bor. from Prs., and not derived from \**ya*- in unstressed position.

Reg. -āyā- v. 37, -yā- v. 40, *dy* v. 57, *ršy* v. 64, *sy* v. 68.

Ir. *w*.

48. Initial *w*- > \*γ*w*- > γ (*wi*- > \*γ*wi*- > γ*w*-, v. 30): γī “willow”, γī “wind”, γaf- “to weave”, γan “oak”, γarō “sheep”, γarp “snow”, γarw- “to boil” (Mj. *wurv*-), γa’sō “calf”, γīx “root”, γāzd “fat” (Psht. *wāzda*), γurγ “wolf”, γurča “hungry”, γurōk “child” (Psht. *wur* “small”), γōš “cut hair” (Prs. *gurs*), γus “house” (Av. *vis*-), γun- “to find”, γušt “20”, γušt “thrown” (\**wista*-).

With early loss of *a*:- γa’nīr “field” (\**awantarya*-), γīrān “desolate, ruined” (\**awaryāna*-?). In rūγa’sōk “fox” (\**raupasa*-) intervocalic -*p*- > -*w*- has been treated as initial *w*-, poss. through an association with γa’sō “calf”.

*wā* “you” must be derived from a sandhi form with fricative, cf. Soghd. βn. βy “encl. pron. 2 pl.” with generalization of the post-consonantic β (Gauthiot, p. 121), and Zeb. pronominal suff. 2 pl. -*ev*.

In *hīn* “blood”, *xē* “open” an initial *w*- has been lost on account of the elision of the vowel (v. 43).

Initial *w*- in lw.s: *wē* “roof-beam” (Waig. *wāš* etc.)

Regarding āwā v. 38.

ēw > ē: ēā “how many” (Av. *ērant*-); jw > j: janō G, janwē M (*janw*- < \**jwan*-?) “living” (Av. *jrant*-); rw in *harw*:- hōt “to hear”, θw in *čōr* “4”. dw- > b-: bōr “door”, bite “again” (\**dwi*-?). But dī “2” (\**dwayah*?) with *d*- from du “2” (\**dūwā*)? But cf. 110.

Intervocalic -*dw*- > *r*? (v. 57. 194).

## Consonants.

## Initial Plosives and Affricates.

49. Initial plosives and affricates remain unchanged before vowels: *kan-* "to do", *kurγ* "hen", *gū* "cow", *gir* "stone"; *čör* "4", *čar-* "to graze", *jan-* "to kill", *jīnč* "wife", *jūr* "bowstring" (Ind. lw.?); *tū* "thou", *tōn* "body", *dah-* "to give", *dōs* "10"; *pâ* "foot", *pōnč* "5", *bar-* "to carry", *bās* "rope" etc.

*st-*, *sp-*, *št-*: *stēč* "star", *spō* "dog", *šten* "kid". Reg. *gr-*, *br-*, *dr-* v. 66.

Reg. the aspiration of initial plosives v. 73.

## Non-initial Plosives and Affricates.

50. *č* remains after vowels, nasals and *r*.<sup>1</sup> The same is the case in Wkh., Bal. and Zaza. Ishk. has *c* as in initial position. It is only natural that the affricate *-č-* (*tš*) should have a greater power of resistance than e.g. *-t-*: *dūč-* "to milk", *rāč* "day", *pēč-* "to cook", *pa'rič-* "to shake a sieve", *šičak* "female" (\**stričī-*), *pōnč* "5", *stēč* "star" (\**stārčī-*), *mūčō* "ant". Reg. *pačs* "15" (\**pañčadasa*) v. 62, *pač* "before" v. 55. The derivation of *we'sēč-* "to order, despatch" from \**abi-sāčaya-* is improbable.

*sč* > *š*: *pēš* "behind" (Av. *pasča*)? But. cf. *ēčēw-* (Voc.). *nč* remains: *pōnč* "5".

There is no certain instance of intervocalic *j*.

51. Intervoc. *k*, *g* > *γ*: *sa'γōn* "cow's dung", *se'γα* "sand", *ma'γas* "fly", *šu'γur* "hedgehog", \**zâγ* "son"; *žūγ* "yoke", *rha'γām* "spring" (\**fragāma-*), *â'γun-* "to dress", *â'γα* "came". After *r*: *γurγ* "wolf", *kurγ* "hen". *γ* is lost before *rč* in *mur'čē* "sparrow".

*γγ* > *γ* in *γâr* "coal", *γušt* "finger". In this position *γγ-* could not remain (\**ayγ-* > \**ηγ-* > \**γ-* > *γ-*); but after a vowel we find *rōγγ* "colour" (Prs. *rang*). *γγ* also in *wēγγer-* "to bleat", *wan'gēw-* "to eat", *wēγγā* "axe"; but the etymologies of these words are unknown. *kē'γāla* "bride" is prob. borr. from Prs. *kunγāla* "betrothal". No instance of *γk* is known.

<sup>1</sup> D has *c* in *tec* "eye", *pōc* "wool".

52. In the suffix *-aka-* the *k* was elided early, as in Psht., Orm., Mj.: *gī'nō* "hair", *γa'sō* "calf", *phyō* "wet" (\**pītaka-*), *χī'rō* "sweet", *spō* "dog", *zāma* D "son-in-law", *zīta* "yellow" etc. (v. 45, f, g). *spay* "dog" may be derived from *spakā* f. (v. 26), the final *-ā* being retained longer than the m. *-ah(ya)* (v. 42) and thus preserving the γ. Similarly *zā* "other" (\**yutāka-*, Phl. *yutāk*), *na'mā* "salt", *ze'mā* "winter", *bhāγ* "ashes" (\**bahākāh*), *sēγ* "shadow" (\**sāyakā*). *zāγān* (*zāγan?*) "sons" I only heard in the pl., and it is uncertain whether a sg. \**zāγ* exists. *mēhī* "month" < \**māhika-*.

As is the case in other Ir. languages also, a form of *-aka-* with preserved *k* has survived. It is difficult to determine the phonetical conditions which have rendered possible the preservation of the *k*: but it is certainly to some extent due to the morphological importance of the suffix. In Par. we find e. g. *ma'hōk* "moon", *sa'hōk* "hare", *nē'rōk* "male", *šī'čak* "female" (v. 26), *γafāk* "spider" etc. Most of the words in *-ak*, however, are borr. from Prs.: *jabulāk* "lightning", *baftak* "calf of the leg", *buju'lak* "ankle". *-āk* in *jō'lāk* "spider" etc.

Reg. the gen. suffix *-ika* v. 89 ff.

53. After *š* (and *s?*) *k* remains: *huškō* "dry". There is no certain instance of *zy*. *maγz* "kernel, marrow", is prob. a lw., and the derivation of *uzg-* "to descend" from \**awa-zyad-* is uncertain. *naγ'γō* "went out" < \**nīžgata-*?

54. Intervocalic *p*, *b* > *w*: *āwə* "water", *na'wā* "grandson", *xa'wān* "night", *xu'wān* "shepherd", *tūw* "plait" (Prs.?), *a ūz-* "to flee" (\**apa-waz-*); *āwur* "brought" (but pres. *ār-* infl. by Prs.?). Reg. *rūγa'sōk* v. 48.

The change of *-p-*, *-b-* into \**-β-*, *-w-* took place before the loss of an unstressed initial vowel in *waspē* "milk" (\**apaspayāh*), *wāγar-* "to dance" (\**upa-ā-kar?*), *wāγun* "flour" (\**upa-ārtana-* or prothetic *w-?*), *wa'čhan* "bad" (\**apa-*); *wīγanō* "bedding" (\**abistarana-ka-?*), *we'se-* "to despatch" (\**abi-sāčaya?*). But *pen* "with" (*upantū*) with early loss of *u-?* (v. 43).

*p* is treated as an initial in the compounds *pu pā* "standing" (\**pati-*



*pāda*-), *a'pā*, *wa'pā* "standing" (\**ā*-, *upa-pāda*-), *a'pešt* "back", *a'pače* "forward". *kō'pān* "camel's hump" is borrr., just as *šāp* "curse", *ta'pō* "warm".

There is no certain instance of *mp*, *m̄b*. *dum(b)* "tail" may be borrr. from Prs., *la'mō* "hanging" from Ind. No instance of *-rp* is found; *rb* becomes *rw* in *γarw*- "to be boiling" (Shgh. *wūrṽ*-) and is dissimilated in *gu'rē*- "to seize" (\**gurwē*- < *gr̥bāya*-).

*-sp*- in *ōsp* "horse".

55. Intervocalic *t*, *d* are elided: *ā'γα* "came", *a'wē* "remembering" (\**abyāta*-), *γī* "willow", *γā* "wind", *hī* "bridge", *kō* "roof", *mā* "mother", *na'mō* "felt", *tī* "mulberry", *jo* "struck", *dā* "gave", *bī* "was", *su'nā* "washed"; *dwās* "12", *nams* "19", *rū* "iron", *pā* "foot".

*-t*-, *-d*- have passed through the stages \**-ḍ*-, *-h*-, preserved in *dhī* "smoke" (\**dūh* < \**dūta*-), *phyō* "wet" (\**pīta*ka-), *khān* "who" (\**katāma*-?), *chī* "went" (\**čiyuta*-), *γuh*- "to throw" (\**wida*-), *dah*- "to give" (\**dada*-), *ruh*- "to weep" (\**ruda*-), *bhām* "smell" (written *buhām* < \**budāma*-).

It seems possible that this *h* was lost before an early elided vowel (*dū* < \**dūta*-, *kō* < \**kata*- etc.), but was preserved before a remaining vowel (*phyō* < \**pīha*γ, *dahem*, *dhī* < *dūh*<sup>a</sup> < \**dūtā*- (?) etc.). It is not, however, easy to make all the examples fit in with this theory. *mā* would have to be derived from \**māta*, *chī* from \**čiyutā* etc. Cf. 73.

An early elision of a short vowel has preserved the *t* in *γušt* "20", *zītō* "yellow" (\**zaritaka*-), *bīštō* "long" (\**br̥zataka*-), *ānt* "led", *ūnt* "led down" (\**ā*-, *awa-nīta*-), *γunt* "found" (\**wīndita*-), *pač* "before" (\**patiša*-).

56. *rt*, *rd* > *r*: *āwur* "brought", *bur* "carried", *γurōk* "child" (Psht. *warūkai* etc.), *kur* "made", *mur* "died", *mēr* "husband", *pa'rāsūr* (dissim. or incorrect notation *pa'rāsūr* M), *wārun* "flour", *xūr* "ate", *xāra* "summer" (\**hwāh̥itaka*-), *sānuur* "autumn" (\**sāma-rtu*-?), *sār* "year", *ma'rōk* "soft" (*mṛdu*-?), *tār*- "to split", *ur*- "to slay" (Skr. *ṛd*-?).

*nt*, *nd* are assimilated into *n*: *da'nân* "tooth", *ga'nem* "wheat", *ja'nō* "alive", *pa'nân* "road", *ʿyanukō* "short" (Sak. *randa*-), *hēn* "they are"; *āʿyun* "to dress", *ʿyun* "to find", *khan* "to laugh". Before *s* this *n* is reduced to a nasalization of the preceding vowel: *žūwās* "11" (\**aiwandasa*). *an'darf*, *aṇ'dōf* "to sew" is a later compound; reg. *ānt* "brought" etc. v. above. Reg. *nth* v. 59, *tar* "in" < *antar* (ʔ), v. 43.

57. *dn* > *n*: *nhīn* "to sit down", *rhīn-t* "wept" (\**rudnu*-ʔ). *-dy* > *č*: *kūča'nōk* "knife" (\**kṛtya*-)ʔ. *-dy* > *ž*: *bež* "to bind" (\**badya*-ʔ). *mēn* "waist" prob. < \**madiyāna*, not < \**mandya* < \**madya*.

Reg. *dw* > *b* v. 48. *-dw* > \**ḍw* > \**-r<sup>w</sup>* > *-r* v. 194 (*ba rōr* "you carry" < \**barádwam*ʔ). Heterosyllabic *ḍ* and *w* would not, like *dw*, result in *b*; and it seems possible that *ḍ* in this position was not elided, or did become *h*, but was replaced by *r*, when *ḍ* disappeared from the phonetical system of Par.

*st* in *bōst* "bound", *zd* in *γāzd* "fat" (Psht. *wāzda*).

### Fricatives.

58. Initially before vowels Ir. surd fricatives are represented by Par. affricates: *khan* "to laugh" (Prs. *xand*-), *khōr* "donkey" (Av. *xara*-), *khūf* "to cough", (Ishk. *xofuk* etc.), *phī* "spade" (Shgh. *fe*, Mj. *fəya*, Wkh. *pāy*).

In intervocalic position we find fricatives: *īx* "ice" (Av. *aēxa*-), *γīx* "root" (Prs. *bēx*), *mux* "face" (Psht. *mux*), *ēx* "egg" (\**āryaxa*-ʔ), *γaf* "to weave" (Prs. *bāf*-), *bif* "owl" (prob. a lw.); after a labial vowel with differentiation: *khū* "high, raised" (Av. *kaofa*-ʔ). But *mākhân* "our" (Anc. Prs. *amāxam* etc.).

*-ḡw-* is reduced in *čōr* "4" (Av. *čaḡwārō*); but the more energetic sound *-rw-* results in an aspirate through differentiation: *phōk* "cooked" (\**pa<sup>w</sup>kh* < \**pawx* < \**pa<sup>w</sup>wa*). Cf. *-fy-* in *thī* "to burn" (Cf. Wkh. *ḡi* < \**tafyā*).

*ts* resulted in Ir. \**ṣ* > *s*, cf. Par. *γa só* "calf", *masó* "fish". *fš*, *xš* > *x*: *rwân* "shepherd", *xâi* "husband" (Mj. *šṣūy*, Av. *fšuyant*-ʔ); *širō* "sweet" (Prs. *širīn*), *xa wân* "night", *xây* (\**šarta*-).

*xī* "6", *γar* "word" (Av. *vaxša*). But *rfš* > *rf*: *durf* "awl" (Prs. *dirafš*)?

Before a nasal the fricative loses its specific articulation, and becomes *h*, or is elided: *xōm* "sleep" (Av. *xāfna*), *rhīnē* "light" (Av. *raoxšna*), *lhanō* "mooth" (*\*laxšnaka*).

Similarly before occlusives: *dut* "daughter", *sītō* "sour" (Sede etc. *suté* "vinegar", Skr. *śukta*), *pha rūt* "to sell" (*parawaxta*), *mūt* "killet" (*\*marxta*, Av. *marək*), *hōt* "7", *hōt* "heard" (*\*harw- + ta*), *rūt* "swept" (*\*rufta*, or *borr.*), *ghūt* "seized" (*\*grfta*). *xt* or *ft* in *šut* "thrown". But initially *pe't* "paternal uncle", cf. Av. *ptar*?

59. *θr* is treated in the same manner initially and in intervocalic position, as is the case also in Prs.,Orm. etc.: *šī* "3", *šus* "30"; poss. *šenge'rī* "hail" (cf. Bal. *trōngal*); *puš* "son", *dēš* "sickle", *časōruč* "three days ago". But *âr* "fire" (*\*ārθr* < *āθr*?). Cf. Reichelt ZIL. IV, 247). *str* (*sθr*) > *š*: *šičak* "female", *bāš* "rope".

Initial *fr* > *rh*: *rha'γām* "spring", *rhâz* "to fly" (Av. *frā-vaz*), *rhîz* "to lie down" (*\*fra-vazyā*); but I heard *ruč* "flea" (*\*fručī*). Postvocalic *fr* was transposed, and *f* differentiated into *p*: *γarp* "snow" (Av. *vafra*), cf. *xr*, *xv*.

No certain instance is found of initial *xr*. *xu'rōs* "cock" being a Prs. lw. Poss. *khe'rēu* "to pick up" < *\*xrāpayā* (cf. Lat. *carpo*?)? Postvocalic *xr* > *r̥k(h)*: *surkhō* G, *surkō* P "red", *tarkō* "bitter" (Phl. *taxr*), *nōrk* "nail" (Sangl. *nurxak* etc.); poss. *berkh* "to fear" (*\*dwi.xra-??*).

After a nasal we find *th* in *menth* "to smear".

Obviously in Par., as in other Ir. languages, unvoiced occlusives originally were opened when implosive, i.e. before consonants. In no case, however, has the combination of fricative + cons. subsisted in Par. Either the group was completely or partially assimilated (*θr* and initial *fr*), or it was saved through transposition and differentiation (*xr* and *fr*).<sup>1</sup>

<sup>1</sup> Ir. *θr* was a most unstable group, which has developed further at an early date even in dialects, such as Anc. Prs. and Shgh., which generally preserve *θ*. In various ways this group has been changed through assimilation (into *s*, *š*, *c*, *dr*, *r*, *l*, differentiation into *tr*, *dr*, or metathesis *rt*).

60. It may be asked whether the initial aspirates in Par. are derived directly from Indo-Ir. aspirates, or have passed through the fricative stage (with the same regression from fricatives into occlusives which is known from Bal. and Kurd.). The theory of regression is not disproved by the fact that Par. has developed an initial *x-* from *xš-*, *fš-*, *huv-*. This change might be later than that of *x- > kh-* etc. But I think it probable that a regression would have meant a complete rejection for the time being of unvoiced fricatives in all positions, just as in S.Bal. (*kar* "donkey", *nākun* "nail", *sutka* "burnt").<sup>1</sup>

It is quite possible that in Ir. the transition of initial aspirates into fricatives was later than that of the intervocalic ones. Cf. the development in N.Bal., and in an Ind. language, Khowar, where we find e. g. *kh-*, but *-x-*. And Par. which has probably always been contiguous with Ind. languages, may well have preserved the initial aspirates.

61. At the time when the *-k-* was aspirated in *mākh-ân* "our" < *\*ahmākam* (through the influence of the preceding *h*), aspirates must already have existed in the language; but intervocalic *-kh-* had already become *-x-*, and *-k-* had not yet been voiced. It is not probable that in this remote period aspirates would have been introduced into the language through lws without belonging to its original system, or that the influence of such lws would have been strong enough to account for the transition of *\*ahmākam* into *\*a(h)mākham*, and not *\*amāxam*.

If *menth-* "to smear" is a genuine Par. word, and there is no likely Ind. word from which it might have been borr., it is not prob. that the *ʃ* (a very unstable sound in Ir.) would have been

<sup>1</sup> N. Bal. *khar* "donkey", *nākun* "nail", *sutka* "burnt" are not historically parallel with Par. *khōr*, *mux*. 'štō, N. Bal. *khūrē* "knife", *sākun* "hedgehog" (Par. *kūcānōk*, *šul'gur*) show that the fricatives first became occlusives as in S. Bal. (*xt > \*kt*, cf. *ft > S. Bal. pt*, N. Bal. *pth*). Only in the course of the development of N. Bal. all unvoiced occlusives were aspirated (except after *s*, *š*), and in favourable positions, opened.

changed into *th* after *n*; but the word must be derived direct from \**manthaya*-. Cf., however, *pa'nān* "road". It is possible that *nth* was treated in a different way after an unstressed syllable. From the phonetical point of view the preservation of *nth*, but assimilation of *nt*, *nd* (v. 56) would not be surprising.

As far as I can see, it is not possible from the material available to come to any definite conclusion regarding the question of original aspirates in pre-Par.

#### Nasals.

62. *n*, *m* generally remain: *na* "not", *nō* "new", *nhin*- "to sit down", *ēn*- "to bring", *gī'nō* "a single hair", *mun* "me", *ma'sō* "fish", *nām* "name" etc.

*n* is lost before *s*, generally with nasalization of the preceding vowel: *žū'ās* "11" (\**aiwandasa*), *paēs* "15" (\**pañs* < \**pañcada*sa, cf. Pash. S 1 pl. -*aṣ*, -*añs*, -*anz* < -*amasi*), but *kaštē* "girl" (\**kaništākī*?). *m* remains on account of its labial articulation: *nams* "19" (v. below).

Reg. *nč*, *ŋk*, *mp*, *nt* etc. v. 50, 51, 54, 56. *nč* has dental *n* (*č* = *tš*). Reg. *fn*, *x'n* v. 58, *rn*, *rzn* v. 63, 65, *sn*, *šm* v. 68, 69.

Apparently *m* > *n* in *khân*, *khâin* "which" (Av. *katāma*-š), poss. under the influence of *khîn* "who" (\**kahya-nā*?).

Just as in the neighbouring languages *n* is often inserted after an initial nasal: *mindut* "apricot" (Orm. *matat*), *mende* "this" (\**ma* + *ede*), *munša'hūr* "famous" (Prs. *mašhūr*), *nams* "19" (\**navs* < \**navadusa*).

A final *n* frequently disappears, with or without nasalization of the preceding vowel, v. 24.

#### Rolled and Lateral Sounds.

##### Ir. *r*.

63 Initial and intervocalic *r* is preserved: *rūč* "day", *rhīnē* "light", *ruh*- "to weep", *bōr* "door", *bar*- "to carry". Reg. the occasional loss of final *r* v. 24.

Reg. *rk*, *rp*, *rt* etc. v. 51, 54, 56. In the group *rč* the *č* was preserved as a surd, which unvoiced the *r*: *\*stčē* "star", *mūčō* "ant" (v. 50), but *murčē* "sparrow" (*\*murγč-* < *\*mγga-č-*). Similarly *rxt*, *rft* > *xt*, *ft* > *t* (v. 58).

*rm* has not been traced. The treatment of *rn* is uncertain: *šurur* "porcupine" (Av. *sukurāna-*), but *pōn* "leaf, feather", *kan-* "to do" is a special case (cf. Prs. *kun-*, but *parr* etc.), *durr-* "to cut grain" is uncertain (from Av. *dərənā-*, or borrh. from Prs. *durādan-*?), *āmar* "apple" (Shgh. *mūn* etc.) belongs to a group of widely spread wandering words (v. EVP. s.v. *maṇa*).

64. *rz* in *γurč-ēw-* "to pour out" (*\*wi-hγz-*), *derz-* "to take on the back" (Av. *darəz-*), *ārzun* "millet" (Prs. *arzan*) is prob. genuine. The cerebralization of the *r* in this case is prob. recent, cf. *Humarz* (written with *r*) "n. of a place", and *rd* / *rd* in lw.s. (v. 20).

*bīštō* < *\*būšt-* < *\*buršt-* < *\*brzat-* with the same treatment of *rs*, *rš* as in *dōš* "hair" (Wkh. *dürs* "goat's hair"), *γōš* "cut hair" (Av. *varəsa-*), *pašō* "axe" (Skr. *parasu-* or *parsu-*); *gūš* "a kind of millet" (*\*gārša-*), *kūš* P "eyebrow" (Av. *karša-* "furrow, line"), *kašēw-* "to sigh, yawn", *tašō* "a kind of axe" (Shgh. *taršak* etc.?), *phīš-* "to strew, sow" (*\*pršya-*, cf. Prs. *pāš-* "to scatter, sprinkle"). The assimilation of *rš*, *rs*, but not of *rz* is due to the circumstance that *r* became unvoiced before *s*, *š*. An unvoiced *r* is a less energetic and resistant sound than the voiced *r*.<sup>1</sup>

65. *s*, *š* are lost between *r* and a following consonant: *γurča* "hungry" (*\*wγsu-čaka-*?), *pōrk* "sheep's dung" (Prs. *pušk* < *\*pršaka-*, cf. GIPh. I, 2, 89) *thān* "thirsty" (Av. *taršna-*). Similarly *bhīn* "tree" (if < *\*bāhn* < *\*brzna-*, cf. Shgh. *vēγzn* "birch"), *bāna-pai* "pillow" (*\*barzn-*, Mj. *vēznī*, Khov. lw. *wraznī* etc.)

In *ršt* (*rst*), too, the *š* (*s*) is lost, with aspiration of the initial consonant: *dhōr* "saw" (Av. *dərəšta-*), *thōr* "hole" (cf. *tāγ-* "to split", Skr. *tyd-*), *thōr* "drank" (Orm. *tatak* < *\*tršta-ka-*), *nhāmur* "forgetting" (*\*frāmγšta-*), *puř* "back" may be borrh. from Ind.; in *hupāt* "dug", *nōt* "took out" (from *hupēř-*, *nēř-*) *t* does not represent *ršt*, but is

<sup>1</sup> Cf. Shgh. *rt* > *d* (through *\*t* > *č*), but *rš* > *rš*.

derived from a secondary group  $r + t$  (v. Voc. s.v.v.). *ut* "bear" is etymologically uncertain.

The transition of  $r\dot{s}t > *hr$  is difficult to explain. The theoretical intermediate stage would be  $*\dot{s}rt$ ; but this seems an impossible group. Note, however, that in Psht.  $r\dot{s}t$  in some cases results in  $\dot{s}$ , and must have passed through the stage  $\dot{s}tr$  (or  $*\dot{s}rt$ ?) with a similar transposition.

Also the different development of  $r\dot{s}(a)k > rk$  and  $rz(a)t > r\dot{s}t > \dot{s}t$  is curious.

66. Reg. *xr*, *\\$r*, *fr*, *s\\$r* v. 59. No certain examples of *gr*, *dr*, *br* have been traced: *bi'yā* "brother" can scarcely be regularly developed from Av. *brātar*- (cf. Afgh. Prs. *biyādar*); *aīr* "cloud"  $< *abrya-?$  *rhuš* "half rupee" ( $*\gamma ruš$ ) is borr. from Prs.-Turk.

*sr*  $> \dot{s}$ : *\dot{s}ī* "horn" (Av. *srū*-); *xuš* "mother-in-law" is prob. a Prs. lw.

#### Ir. *l*.

67. *l* is found in *līs*- "to lick", *lhanō* "mooth, slippery" (Prs. *lašn* etc.), *\gamma ēl*- "to roll" (Oss. *velunž*). *lauč* "lip" is prob. borr. from Prs., just as *lapč*.

In Ind. lw.s *l* is generally rendered by *l*. But *phōr* "grain, fruit" (Pash. L *phāl*) from an earlier form with *l*? Cf. also *wī'yār* "night" (Pash. L *vyāl*). But *bā'lō* "child": Pash. *bārā*. *bārū*.

#### Sibilants.

##### Ir. *s*.

68. *s* is preserved in most positions: *sōr* "head", *sa'hōk* "hare", *dōs* "10",  $\gamma us$  "house", *ma'sō* "fish", *\dot{a}\gamma ust* "dressed", *bōst* "bound", *a'star*- "to smear", *\dot{o}sp* "horse". Initially before occlusives  $*stēč$  "star",  $*spō$  "dog" etc.; *su* "daughter-in-law" ( $*snušā-$ ?), but *su'nā*- "to wash" (Av. *snaya*-, or *us-snaya*-). Intervoc. *sn*  $> *hn$   $> h-n$  (cf. the treatment of *šn* 69, *rzn*, *ršn* etc. 65):  $\gamma ā-phōnē$  "wind" (Av.  $\dot{o}pusnu$ - "dust").

Reg. *s\\$r*, *rs*, *sr* v. 59, 64, 66.

*s* was palatalized in the neighbourhood of *i*: *nhašt* "sat down" (\**nihasta*-), *nēšt* "nose" (\**nāsti*-), *γušt* "20" (\**wisati*), *γušt* "thrown" (\**wista*-), *šwγur* "porcupine" (\**sikurna*-), *geš* "bad" (\**gasya*-?). *nīšōr* "the shady side of a hill" is prob. a lw. (not < \**nisyāwara*-), cf. Voc. s.v.; *sāmur* "autumn", poss. < \**syāma-rtu*-, but already Av. *sāma*-.

*s*, not *š* renders Pash. *š* in *sī* "exists" < Pash. *šī*. Prob. Par. *š* was formerly more rounded, while Pash. *š* was more palatal than it is at present.

Ir. *š*.

69. No certain instance of Ir. *š*- has been traced in Par. (v. Voc. s.v. *xīš*). Intervoc. *š* is lost: *gū* "ear", *spō* "louse", *nī*-, "to go out" (Av. *nīš-ay*-), *xī* "6", *thū* "to cut, shave" (Av. *taš*-), *su* "daughter-in-law" (\**snušā*-?). In. Ind. and Prs. lw.s: *āγēš* "sky" (\**ākāsyā*-) etc.

Reg. *xš*, *fš*, *xšn*, *ršn* v. 58, 65. If. *xē* "open" is derived from \**wišāya*-, \**wš*- prob. became \**fš* > *x*-. *šn* in *ma'nōk* "ram" (\**maišna*-?).

*šk* in *huškō* "dry", *št* in *ōšt* "8", *γušt* "finger", *dušt* "wall" (\**dīšti*-). With *ušt*- "to rise" cf. Kafirī *ušt*-, acc. to Turner < \**ust*<sup>o</sup> \**utst*<sup>o</sup>.

Reg. *rš*, *ršt* v. 64.

Ir. *z*.

70. Initial and intervocalic *z* is retained; *zām* "son-in-law", *ze mā* "winter", *zāγ* "son", *zā* "thing" (Av. *zāta*-), *za nōk* "chin", *zuγ* "heart"; *a'üz*- "to flee" (\**apa-waz*-), *rhāz*- "to fly" (*fra-waz*-), *bīz* "seed, corn" (genuine? cf. Skr. *bīja*-), *mīz* "urine", *ūzeph*- "to remain" (\**awa-zahya*-), *a'ze* "yesterday" (*ā-zyah*-?).

*gas*- "to bite" (Prs. *gazīdan*), *līs*- "to lick" with *s* instead of *z* from the present *gastōn*, *līstōn*. *z* was dissimilated into *d* in *dōst* "hand" (v. EVP. s.v. *lās*) and lost in *bān* "tongue" (\**zbān*, \**huzbāna*-, Prs. *zubān*).

Reg. *zg* v. 53, *rz* v. 64, *rzn* v. 65. Reg. *ān* "I" < Av. *azəm*(?), v. 113.

Ir. *ž*.

71. Ir. *ž* is found only in *naγyō* "went out" < \**nžgataka*-.



*h.*

72. *h* is preserved initially: *hī* "bridge", *harw-* "to hear", *hušk* "dry", *hōt* "7", *hu, hō* "that" (Anc. Prs. *haur*), but cf. *bān* "tongue" (\**huzbāna*). Prothetic *h-* in *hōšt* "8", *hām* "raw", *hēm* "I am", *hē* "this" (\**ayam*?).

Intervocalic *h*: *ma'hōk* "moon", *mēhī* "month", *sa'hōk* "hare", *nhīn-* "to sit down", *bhāγ* "ashes". But *γur'zēu-* "to pour out" (\**wihγz-*), *xāra* "summer" (\**hwāhγtaka-*), *xī* "sister" (\**hwahī-*?). Inserted *h* in: *gēh-* "coire". *hm* > *m*: *mā* "we". (*h*)*ēm* "I am". *hw* (*xw*) > *x*: *xu* "self", *xar-* "to eat", *xōm* "sleep", *xēr* "hay", *xān-* "to recite" (lw.?), etc.

*Aspiration.*

73. In Par., aspiration is found in three classes of words: a) In lws from Ind: *bhār* "burden", *dhār* "hill", *khurī* "heel", *phōr* "fruit" etc. But in some cases Ind. aspirates are — if my ear has not deceived me — rendered by Par. unaspirated sounds. b) In words containing Ir. surd fricatives in special positions: *khan-* "to laugh", *sur'khō* "red", *rhāz-* "to fly" etc. (v. 58, 59). c) In words in which a *h* (of diverse origin) has been brought into contact with the initial consonant through metathesis or vowel-elision. This is the case in some Prs. lws also: *khar* "anger" (*qahr*), *mhēmān* "guest" (*mihmān*) etc.

In genuine Par. words (with metathesis): *lanō* "smooth" (\**lahn* < \**laxšna*), *rhīnē* "light" (\**rūhn* < \**rauxšna*), *thān* "thirst" (\**tāhn* < \**taršna*), *γā-phōnē* "wind" (\**pahn* < Av. *pasnu*), *bhīn* "tree" (\**būhn* < \**brzna*), *dhōr* "saw" (\**duhr* < \**dršta*), *thōr* "drank" (\**tršta*), *thōr* "hole" (*trsta*), *ghīt* "seized" (\**gūht* < \**grfta*), *pharāt-* "to sell" (\**parāwacta*), *phōk* "cooked" (\**pa'kh* < \**parwa*), *rhīn-t* "wept" (\**rūhn* < \**rudna*), *khā-* "to scratch" (\**kāš-*?), *thā-* "to shave" (\**tāš-*), *phīš-* "to scatter" (\**pršya-*?), *khū* "lifted, raised" (\**kaufa*), *thī-* "to be burning" (\**tafya*, cf. Wkh. *ṭi* etc.), *ēhī* "went" (\**ēih* < *ēiyuta*), *dhī* "smoke" (\**dūh* < *dūta*), *phyō* "wet" (\**pīhar* < *pītaka*), *dhaitōn* < *dahitōn* "giving" (\**dada*). With vowel-elision:

*bhāy* "ashes" (\**bahākā*), *našt* "sat down" (\**ni-hasta*-), *bhām* "smell" (\**budāma*-), *khān* "which" (\**kahān* < \**katāma*-?).

Initial fricatives cannot be aspirated: *γur<sup>h</sup>zēw* "to pour out" (\**wihrz*-). But we should expect aspiration in *ruč* "louse" (\**fruč*-), *dut* "daughter" (\**duxtā*), *māt* "killed" (\**marxta*-), *bānu-pa'ī* (if < (\**barzna*-), *dā* "gave" (\**dāh* < *dātu*-), cf. 55. In some words of unknown etymology we find an unexplained aspiration: *lhās* "finished", *kha'mōr* "threshing", *thār* "to regard" etc.

#### 74. List of Phonetical Correspondences (Par. and Ir.).

Par. <i>a</i> < Ir. <i>a</i> (26), <i>ā</i> (29), <i>i</i> , <i>u</i> , <i>γ</i> (30, 32, 34), <i>ai</i> (35), <i>-aka</i> (51).	Par. <i>ā</i> < Ir. <i>-x-</i> (58), <i>xš</i> , <i>fš</i> (58), <i>š-</i> (69), <i>huc</i> (72).
* <i>ā</i> < Ir. <i>a</i> (16).	* <i>γ</i> < Ir. <i>w-</i> (48), <i>-p-(ʔ)</i> (48), <i>-k-</i> , <i>-g-</i> , ( <i>a</i> ) <i>γγ-</i> (51).
* <i>â</i> < » <i>ā</i> (29), <i>a</i> (27), <i>awa</i> (38).	* <i>č</i> < Ir. <i>č</i> (50), <i>čw</i> (48), <i>rč</i> (63), <i>rtγ</i> (57), <i>t + š</i> (55).
* <i>e</i> < » <i>i</i> (30), <i>a<sup>i</sup></i> (39), <i>γ<sup>i</sup></i> (34), <i>ya</i> (40), <i>ai</i> (35), <i>aya</i> (37).	* <i>čh</i> < Ir. <i>č + h</i> (73).
* <i>ē</i> < Ir. <i>āya</i> , <i>ayā</i> (37), <i>yā</i> (40), <i>ā<sup>i</sup></i> , <i>a<sup>i</sup></i> (39).	* <i>j</i> < » <i>j</i> (49), <i>jw</i> (48).
* <i>ə</i> < Ir. <i>i</i> , <i>ū</i> (30, 33).	* <i>t</i> < » <i>r + t</i> (65).
* <i>i</i> < » <i>i</i> (30), <i>ī</i> (31).	* <i>t</i> < » <i>t-</i> (49), <i>-t-</i> (55), ( <i>r</i> ) <i>xt</i> , ( <i>r</i> ) <i>ft</i> (58).
* <i>ī</i> < » <i>ī</i> (31), <i>ū</i> (33), <i>u</i> (32), <i>ai</i> (35), <i>aya</i> (37), <i>a<sup>i</sup>(n)</i> (39), <i>au(n)</i> (36), <i>γ</i> (34), <i>īyu</i> (30).	* <i>th</i> < Ir. <i>t + h</i> (73), <i>th</i> (61).
* <i>ō</i> < Ir. <i>γ</i> , <i>u</i> (16, 34).	* <i>d</i> < » <i>d-</i> (49), <i>dw</i> (48).
* <i>ō</i> < » <i>a</i> (25), <i>awa</i> (38), <i>γ</i> (34), <i>-aka</i> (51).	* <i>dh</i> < » <i>d + h</i> (73).
* <i>u</i> < Ir. <i>u</i> (32), <i>i</i> (30), <i>γ</i> (34), <i>a(n)</i> 27.	* <i>p</i> < » <i>p-</i> (49), <i>-p-</i> (54), <i>f</i> (59).
* <i>ū</i> < Ir. <i>au</i> (36), <i>awa(n)</i> (38), <i>u</i> (32).	* <i>ph</i> < » <i>f-</i> (58), <i>p + h</i> (73).
* <i>k</i> < Ir. <i>k-</i> (49), <i>-xw-</i> (58).	* <i>b</i> < » <i>b-</i> (49), <i>dw-</i> (48).
* <i>kh</i> < » <i>x-</i> (58), <i>k + h</i> (73).	* <i>bh</i> < » <i>b + h</i> (73).
* <i>g</i> < » <i>g-</i> (49).	* <i>f</i> < » <i>f-</i> (58).
* <i>gh</i> < » <i>g + h</i> (73).	* <i>n</i> < » <i>n</i> (62), <i>nt</i> , <i>nd</i> (56), <i>dn</i> (57), <i>xšn</i> (58), <i>rn</i> (63), <i>rzn</i> , <i>ršn</i> (65), <i>sn</i> (68), <i>šn</i> (69).
	* <i>nh</i> < Ir. <i>n + h</i> (73).

Par. <i>m</i> < Ir. <i>m</i> (62), <i>mb</i> ? (54), <i>fn</i> (58).	Par. <i>nth</i> < Ir. <i>nθ</i> ( <i>nth</i> ) (61).
» <i>r</i> < Ir. <i>r</i> (63), <i>rn</i> (63), <i>rb</i> (54), <i>-dw-</i> (57).	» <i>mb</i> < » <i>mb</i> (54).
» <i>rh</i> < Ir. <i>fr-</i> (59), * <i>γr</i> , * <i>gr</i> (66), <i>r + h</i> (73).	» <i>ms</i> < » <i>-wandas-</i> (62).
» <i>l</i> < Ir. <i>l</i> (67).	» <i>rk</i> < » <i>-xr-</i> (59), <i>ršk</i> (65).
» <i>r</i> < » <i>rt</i> , <i>rd</i> (56), <i>ršt</i> (65).	» <i>rkh</i> < » <i>-xr-</i> (59).
» <i>w</i> < » <i>-p-</i> , <i>-b-</i> (54), <i>w-</i> (48).	» <i>rγ</i> < » <i>rk</i> , <i>rg</i> (51).
» <i>s</i> < » <i>s</i> (58, 68), <i>sn</i> , <i>sy</i> (68), <i>z (+ t)</i> (70).	» <i>rč</i> < » <i>rγ + č</i> (63), <i>rš + č</i> (65).
» <i>š</i> < Ir. <i>θr</i> , <i>sθr</i> (59), <i>rs</i> , <i>rš</i> (64), <i>sr</i> (66), <i>s'</i> (68), <i>sč?</i> (50).	» <i>rp</i> < Ir. <i>-fr-</i> (59).
» <i>z</i> < Ir. <i>z</i> (70).	» <i>rf</i> < » <i>rfs</i> (58).
» <i>ž</i> < » <i>y-</i> (47), <i>-dy-ž</i> (57).	» <i>rw</i> < » <i>rw</i> (48), <i>rb</i> (54).
» <i>h</i> < » <i>h</i> (72), <i>-t-</i> , <i>-d-</i> (55), 0 (72).	» <i>rz</i> , <i>rž</i> < » <i>rz</i> (64).
» <i>b(i)y</i> < Ir. <i>br?</i> (66).	» <i>rγ</i> < » <i>žy</i> (71).
» <i>yg</i> < » <i>yg</i> (51).	» <i>st</i> < » <i>st</i> (57, 68).
» <i>nč</i> < » <i>nč</i> (50).	» <i>sp</i> < » <i>sp</i> (54).
» <i>nt</i> < » <i>n + t</i> (55).	» <i>šk</i> < » <i>šk</i> (53).
	» <i>št</i> < » <i>št</i> (69), <i>rz + t</i> (64), <i>st'</i> (68), <i>-ništ-</i> (62).
	» <i>zg</i> < Ir. <i>zg</i> (53).
	» <i>zd</i> < » <i>zd</i> (57).

## MORPHOLOGY.

## Nouns.

## Stem-Formation.

75. Ancient stems in *-i-* can be traced in: *nēšt* "nose" (\**nāsti-*), *janč* "wife" (\**janīči-*), *stēč* "star" (\**stārčī-*), *gīr* "stone" (Av. *gairi-*). Stems in *-ā-* and ancient plurals in *-āh*: *γan* "oak" (\**wanā-*), *ga'num* "wheat" (\**gantumāh*), *īx* "ice" (\**aičāh*), *bhāγ* "ashes" (\**bahākāh*) v. 26, 45, 35, 53. Stems in *-n-*, derived from the acc. sg. are: *pa nān* "road", *da nān* "tooth", *xa wān* "night". Stems in *-yā-* are: *mēr* "husband", *ker* "work" etc. Reg. *āwə* "water" (\**āpah*) v. 42.

But, except in the case of a few stems in *-r-* (v. 82), the ancient stems are not distinguished in their inflexion. And in many words

the distinction between the ancient stems has been completely obliterated: *dhī* "smoke" (\**dūta-*), *γī* "willow" (\**waiti-*), *hī* "bridge" (\**haitu-*), *xī* "sister" (\**hwahī* < \**hwahar-*); *mā* "mother" (\**mātar-*), *zū* "thing" (\**zāta-*), *xū* "husband" (\**fšuyant-?*) etc.

76. Reg. stems in *-a* (\**-aka-*), *-aγ* (\**-akā-*), *-ō* (\**-akahya*), *-ā* (\**-āka-*), *-āγ* (*-ākā(h)*), *-ī* (\**-īka-*) v. 52. *-ā* is not a living suffix.

Reg. the secondary suffix *-ak*, *-ök* v. 52. *-ök* has a definite diminutive power in *kašteök* "little girl" (*kaštē*), *rafiqök* (*rafiq* "comrade"), *bāriök* "very slender" (*bārik*) etc. But not in *ma'hök* "moon", *sa'hök* "hare" etc., cf. *γa'sō* "calf" etc. A double suffix is found in *γa'nōkō*, *γanukō* "short" (cf. Psht. *-kai*, Mj. *-ga*, f. *-gāgā*).

*-ak*, *-a* are frequently of Prs. origin: *jaba'lak* "lightning", *jāla* "hail". *-ī* is found in lw.s: *bāzī* "cheating" (Prs.), *dhārī* "beard" (Pash.). Prob. it is also of Prs. origin in words such as *katōi* "old age", *čaṭa'ī* "silver", *γa'stī* "ring". But *mēhī* "month" direct < \**māhīka-?*

*-ē* occurs in a few words: *γā'phōnē* "wind", *kaštē* "girl", *le rē* "boy", *nur'ē* "sparrow", *pe'tē* "paternal uncle", *rhīnē* "light" (Prs. *rōs(a)nāi* etc.). Poss. *kaštē* < \**kaništāki-?*

### Composition.

77. *Tatpurusha* compounds of various kinds are frequent: *xīγu'rōk* "sister's son", *pēs'pā* "heel", *naγōnpha'kō*, *naγōn pēčak* "baker", *tör'pī* "calf, one to two years old". *khōr'bu* "melon" (Prs. *xarbu*), *khōr'gū* "hare" (Prs. *xargōš*), *phyōbu* "water melon" (Prs. *tarbu*) are transl. from Prs. Many compounds are borrr. from Prs.: *aw'dida* "tear", *šād'zam bār* "honey-bee" etc. Some *bahuvrīhus* are found: *čaṭa'dhārī* "white-beard" (Prs. *rīssafēd*), *du'sara* "kid, two years old" etc.

Genitive groups frequently replace compounds: *āwə-i te'hī'ka*, *āwə-i dīdā'ka* "tear" etc.

Some ancient compounds are no longer felt as such by the speakers of Par.: *was'pē* "buttermilk" (\**apas-payāh*), *sāmur* "autumn" (\**sāmarta-*). This is the case with most compounds containing ancient

prefixes: *rha'γâm* "spring" (\**fragāma*-), *'nhāmur* "forgetting" (\**frā-mṛṣta*-), *γa'nīr* "field" (\**aw'-antarya*-), *xē* "open" (\**wi-šāya*-), *pen* "with" (\**upāntai*-), *wâ'γâr* "dance" (\**upa-ā-kāra-?*), *γī'rân* "ruined" (\**a-waryāna-?*), *'xâra* "summer" (\**h(u)-wāhṛtaka*-) etc.

Cf. also verbal compounds such as *â'γun-* "to dress" (\**ā-gund-*), *a'star-* "to smear" (\**ā-star-*), *žē-* "to come" (\**ā-yā-?*), *ēn-* "to bring" (\**ā-nī-*), *'wâ'γar-* "to dance" (\**upa-ā-kar-*), *nhīn-* "to sit down" (\**ni-had-*), *nī-* "to go out" (*nīš-ay-*), *pharât-* "to sell" (\**parā-waxta-*), *γur-zēw-* "to pour out" (\**wi-hyz-*) etc.

### The Article.

78. The numeral *žu* frequently takes the place of our indefinite article, *žū sēb* meaning "one apple", or "an apple". But also *sēb* "an apple". Similarly *hē sēb*, *howī sēb* may in some cases be translated as "the apple", not "this. that apple".

79. The *yā-yi waḥdat* or *yā-yi tankir* (the "i of unity or indefiniteness") is frequently used: *jāduga'rī* "a sorcerer", *fāteha xānī* *γulā āγō* T "many reciters of prayers have come", *žū pāla'wānī tar* "to one warrior", *jaṅgal tar*, *jaṅgulī tar*, *jaṅgal tarī za'hī* "he came to a jungle", *žū pāla'wān-e ja'γī* "a hero of war", *čhil suwārī* "some forty horsemen", *haweqadarī*, *haweka'i* "so much", *felānī* "a certain". This *-ī* is prob. borr. from Prs., where it is employed much in the same manner as in Par. (cf. Phillott, Higher Persian Grammar § 41).

*felānī* (*pādsā*) T "a certain (king)" was said to denote nearness, but *felāna* remoteness. Cf. also *howī za'ifa* G "that woman".

The *yā-yi šifat* or "i of qualification" (Phillott, § 42, b sqq.) is used, as in Prs., with a demonstrative pronoun before a relative sentence: *dāl ho wī za'ifī*, *ē* "near the woman, who", *ha'wī 'māneš(i)*, *ē* "this man, who", *howī resālānī* *ē* "the (those) horsemen, who", *ede az xātirī* *ē* "in the thought that". Without a demonstrative in *jaṅgal tarī*, *ē* "to the jungle, which". Reg. the use of *ma* denoting definiteness, v. 86.

What is the nature of the *i* in 'yarpi "snow"? Cf. 'yarpi-â âwə na 'chemtōn G "the snow is not melting" (but yar pân-a 'âwə 'chemtōn); 'yarpi-â 'nītōn "the snow is going away"; 'yarpi-a . . . 'dhartōn "the snow is remaining". Possibly it is the *i* of indefiniteness: "some snow". Note also ma'nân 'xâ-â ma 'gū tēchpeṭa'kâi 'dūcētōn G "my husband is milking the cow blindfold"; but tân 'xâ ma 'gū tēchpeṭa'kâ 'dūcēn na 'nartōn "thy husband cannot milk the cow blindfold". au'lât-e ma'nânî guda'ra "my family passes away" (?).

### Gender.

80. There is no trace of any distinction of gender. (Reg. 'spö, 'spay "dog" v. 26, 53). The same is the case in NW. Pash. Note šī'čak 'ōsp "mare", māda'ya'sō "female calf": nē'rōk 'ōsp, na'rāsp "stallion", nē'rōk 'ya'sō "male calf".

81.

### Declension.

Sg.			Loc.	γus tar
Nom. (Ag.)	γus "house"	A'li	All.	'γus wanō
Acc.	(ma) γus		Voc.	ai γus etc.
Gen.	γusi'ka	Alī'ân	Pl.	
Abl.	γu'si		Nom.	γu sân
Dat.	'γus kun		Gen.	γu'sân(a)
Instr.	'γus pen		Dat.	γu'sân kun etc.

### Number.

82. Pl. in -ân: pu'sân "sons" (puš), du tîn "daughters" (dut), xī'ân "sisters" (xī), hamsâyân "neighbours" (ham sâya), te'chân "eyes", rupa'ân "rupees", mâ'lân "possessions", ka'stē'ân "girls" (ka'stē); bā'lân "boys" (bā'lō), pa'sâwîn "axes" (pa šō), ku'ōi kân "thorns" (ka'ō). Note pā'nân "feet" (pā), cf. dī nân, žā nân (cf. 148). biyārân "brothers" (bi'yā), but also bi'yāra M (mā γalu ba bi'yāra-iman "we are many brothers") (v. 75); nawaγā rân "grandchildren" (na'wā, nawaγār), hīwar(γār)ân "husband's brothers" (hīwar). From

M I have noted also *'dutan* "daughters", *'zâḡan* and *zâḡân* "sons". Note *phar* "fruits, grains" (*phō?*).

The nearly exclusive use of *-ân* as a pl. suffix separates Par. from other E Ir. languages. The existence of the gen. pl. in *-âna* (v. 42) and the employment of *-ân* with inanimate nouns render it, however, improbable that *-ân* should be borrowed from Prs. (Afgh. Prs. has *-â*). But Prs. influence may have strengthened the position of this suffix, and many words have probably been borrowed from Prs. in the plural. *biyârân* etc. have retained the *r* of the original theme. *pânân* may have got its *-n* from stems in *-nt*: *xâ* "husband" (Av. nom. sg. *fšuyas*), pl. *\*xân-ân*(?) (Av. *fšuyantō*). Cf. the *šaonano šao* of Kushan coins. *phar* represents an ancient pl. in *-āh* (v. 26, cf. 193). Reg. *âwə* "water" v. 42.

A special form, reminding us of the ancient elliptic dual, occurs in *'bāwehâ* "father and son", *'māwehâ* "mother and daughter" (*'hušše māwehâ T* "all three, the mother and two daughters"). It is prob. borrowed from Pash., *bāwyā*, *āywyā*.

A periphrastic pl., borr. from Pash., occurs in *žū ḡal bālō hēn* "it is a party of boys" (v. 115).

83. Frequently the latter only of two nouns connected by *o* "and" takes the pl. suffix: *'dūst o raḡiḡân* "friends and comrades", *'dōst o pânân* "hands and feet" (cf. N.Psht. *lās o xpē*).

Collective singulars occur: *'dūst o raḡiq pen* "with friends and comrades", *ma cōrpā'yân-iman . . . 'bartan. . . ma 'bu) o 'gū o ḡa'rō* "we take the cattle, . . . goats, cows and sheep". With the verb in pl.: *ōsp-e ma'nân xa'râb chēn* "my horses fell ill", *'laškar . . . chēn* "the soldiers (army) went"; but *Auḡân . . . 'āḡa* "the Afghans came", *'zâ mardum apes̄ rama* "the other people shall go back". On the other hand we find *ḡar'pân* "snow" (cf. Psht. *wāwrē*), *cā'yân* "(bales of) tea".

After numerals the ordinary pl. is rarely used: *'dī pu'sân* "two sons". But generally *'dī puš*, *pōnē 'rū* "five days", *ha'zâr tufaḡ'dâr . . . āḡa* "a thousand riflemen came"; but *ha'zâr su'wâr 'āḡēn* "a hundred horsemen came".

A partitive genitive may take the place of a pl.: *ha'zâr nafarî'ka* "a thousand persons", *'huss-e sêbi'k'a* M "all the apples". In some cases a form in *-a* is found after numerals: *'paes 'ruça yâ 'yušt ruça* "15 or 20 days", *'huddî bi'yâra* "both brothers" (v. 42), *'čör ma'čia* "four kisses", *dî 'bâlâ* M "two boys" Prob. from *\*-āh*, cf. the Psht. pl. in *-a* after numerals.

After adjectives and indefinite pronouns denoting number we generally find the sg.: *'câwar maz'dâr* "several servants", *ḡalaba 'sâl* "many years", *'mâ ḡalaba 'âdam-îman* "we are many men", *ḡalaba 'ôsp-ên* "there are many horses". But: *hawî ḡulû ôspân* "these many horses". After *huss* "all" etc. the noun is put in the pl.: *hös mânešân* D "all the men", *huss dö'sân* "all the hairs", *'huddî pu'sân* "both boys".

Occasionally the verb is put in the sg. after a pl. noun: *-â çurâ 'bartôn* "the thieves are carrying", *çû rân . . . bara* "the thieves may carry", *hawî âma'ḡâ edhêkânâ* (or *edhêkâna hên*) "these apples belong to these persons", *juwânân-e kârî-a* "they are good young men". (v. 195).

### Case.

84. For the sake of convenience I have called the postpositional forms "cases". In reality they often do not differ much in meaning from the constructions with prepositions (v. 222). The terms "accusative", "instrumental" etc. are to be taken as labels giving a very rough idea only of the use of the various forms.

#### Nominative.

85. The agent case of nouns is identical with the nominative: *'kaštê-a 'ḡartôn* "the girl is saying", *'kaštê ḡa'ṛî* "the girl said". Reg. the use of the nom. of pronouns instead of the ag. v. 112.

#### Accusative.

86. The indefinite object is not, as a rule, formally distinguished from the subject: *'dut-ê dērô bôn* "he had a daughter", *še kîn*



*kanem* "I shall go shooting", *jallâ'tân-ê dhêwî* "he called for (some) executioners".

A definite object usually takes the prefix *ma*, corresponding to Prs. *râ*: *ma 'dut-ê 'ghît* "he took his daughter", *ma 'žû-e cû'rîna 'ân ham' mâtö* "I have also killed one of the thieves" (German: den einen), *šî . . . šutur dâ* "(she) gave him three camels"; but *ma šuturân-ê 'bhâr kor* "he loaded the camels", *ma žû 'ösp-ê ham xw'dâika 'dâ-ê, žû 'ösp-ê 'zîn kor* "one (das eine) horse he gave away in alms, one (ein) horse he saddled". Accordingly *ma 'chel ka'nîz-e 'žâ-an ham gu'rê* must mean: "take also thy other forty maids".

The distinction is not always observed. We find e.g. *ha'zâr 'nafar-ê 'mât* "he killed a thousand persons" and *ma 'šast 'nafar-ê mât*; *ma Zai'gûn . . . na 'ênem, Zai'gûn . . . na 'ênem* "I shall not bring Z."; *ma gû . . . 'dūcên 'nartön* "he can milk a (the) cow", *gu . . . 'dūcên na 'nartön* "he cannot milk a cow".

In some cases we should expect *ma*: *pa'nân-ê harêwî* "he lost his way", *jallâ'tân šan'sêr-an 'rust kor* "the executioners raised their swords", *te'hân-ê 'kânö ka'nör* "blind his eyes". *ma* is not used after demonstrative pronouns: *hê ker-u ku'yo* "thou hast done this work".

87. The acc. is used in a local and temporal sense: *ma 'žû qâtir suwâr 'nhöšt* "he mounted a mule", *γus* "in a house", *ma 'γus* "in the house, home, at home", *ma 'bör na'γö* "he went out", *šâr* "in, to a town", *ho'wî xawân* "during that night". Note: *naz'dîk-e ma 'γusika 'aya* "he came near to the house".

The "accusative", generally with *ma*, is used with the verb "to say" and frequently also with the verb "to give" (as Prs. *râ*): *ma puš-ê jarî* "he said to his son", *tö ma 'mun 'šâp dâ* "thou gavest me a curse". *mâ ma 'tö dâ M* "I gave thee" (but *'mun 'tö kun dâ G*). Without *ma*: *'šêr xu jarî Hav'dâr* "the lion said to H.", *jarî za'if* "he said to the woman".

*ma* is repeated in: *re-sâlân ma Qâsem u jînc-ê-an am ma huddî'nân-ê-an böst* "the troopers bound both of them, Q. and also his wife".

The object of past tenses of transitive verbs is put in the acc: *ma bälö dhör-un* "I saw the boy" (cf. 201).

Reg. *ma* with the abl. v. 94.

88. *ma* is prob. identical with the Prs. dative prefix *mar* (≠ Av. imper. *mara* "remember, note"?).

#### Genitive.

89. The gen. in *-ika* (*-ik'a* M, *-ikī* D) is frequently put before the governing noun: *naṣōnpeçakīkā* 'jīnē "the baker's wife", *dežika maγz* "walnut kernel", *tān bāwīk'a* γus M "thy father's house", *naṣōnīkā thoīān* "burnt pieces of bread", *ōspekī sum* D "horse's hoof", *'ēūika 'nām-ē A'ir bīn* "the name of the one was A."

But the gen. is put after the noun in: *xī howī ādamīka* M "that man's sister", *'išq 'sōr tar-ē 'āya šekārīka* "a fancy to go out shooting came over him", *feγān wštū kaštīka* "a lament arose from the girl". This is generally the case with the predicative gen.: *ha'wī 'γus ha'wī ādamīkā* "this house is this man's".

Very frequently the attributive gen. is combined with the *izāfat*, which is prob. borrh. from Prs.: *'jīnē-e kačōārakīka* = *kačōārakīka* 'jīnē "the furze-gatherer's wife", *tōk-e naṣōnīka thoī* "a piece of burnt bread", *'gū-e γarōīka* "sheep's dung", *pūst-e bhīnikē* D "bark of a tree", *'qāsed-e 'Zaγγ pādšāīka* "a messenger from king Z.", *nezdīk-e šārīka* "near the town", *pe šti Māmad Hanīfa Sāhebi ka* *ōspi'ka* "behind the horse of M. H. S.". Note the position of the gen. suffix in *mux tar-e Mīr zā bīγā-e ghaṇḍīka-i* "on the face of his elder brother M."

In several cases the *izāfat* alone is used. This way of expression was probably originally confined to Prs. lw.s, such as *kaḥ-e pā* "sole of the foot", *band-e 'dest* "wrist" etc. But we find also: *kaḥ-e 'dōst* "palm of the hand", *mūrā-e puṭ* "spine", *'nūr-e dī te'ḥān-om* "the light of my two eyes", *'mun kun-e 'γār-au* "for me, thy friend", *'ōspe A'ir* "the horse A."

Note: *ha'wī 'γus tar udhe'kân-a* "this house belongs to him (*ī xāna az hanū-s*)".

90. The gen. of proper names is generally formed with *-ān*: *kī tāb Abdurrašīdān-a* "the book is A.'s", *Alīān gīrī bān* "A.'s collar",

ösp-e A'mîr Hâta'mân "A. H.'s horse", 'Māmad Hanî'fân pen "with M. H.". But sör-e Alî'kâ "A.'s head", 'hakm-e Xu'dâ "God's command", 'mur-e Xudâ'ika, Xudâ'yân "God's face". Note: Abdurra'sîd 'döst tar-ê 'sêb sî "A. has an apple in his hand".

91. Gen. pl. is formed by adding -âna: 'hê âda'mâna-în "they belong to these men", ê 'γus 'mâ u biyârâna-m-a "this house belongs to me and my brothers", me'jân-e te'châna-i "the wimpers of his eyes", 'puṭ-e 'huddle çûrâna "the back of the two thieves", 'huss-e γusâna "all the houses". In a few cases the gen. ends in -ân like the nom.: ma žû žâ-e çûrân "another of the thieves", 'puṣt-e pâ'nân-e bâwika "before the feet of his father". This is prob. due to Prs. influence.

92. We find a genitivus generis in 'γuṣt 'sîr 'bîzeka "twenty seers of grain"; but žû sîr 'surb "one seer of lead", žû phôr gamum "one grain of wheat", žû çak pî "one drop of milk", žû târ dôš "one single hair" etc.

Note the use of the gen. in: hazâr rupai'kâ çâ "one thousand rupees' worth of tea", ma žû ösp ham audâ'ika dâ-ê "he also gave away one horse in charity", puṣika zâ na çhõ bö "nothing had happened to his son", benâ-e udhêkân mâtô'ika "an inclination to kill him", kaçô'ikân-ê bu'ro "he has carried away the thorns".

93. The gen. in -ika appears to be an original adjective (cf. Av. -ika-), with irregular treatment of the -k- (v. 52). The suffix -ân of proper names and pronouns is derived from the patronymic suffix -âna. Reg. gen. pl. -âna (\*ânām) v. 42.

#### Ablative.

94. The ablative in -î is used in a local and temporal sense: âwâ çhî te'chî-m "water went from my eye (: I wept)", dukân'dâr-e de'âtî "from a shopkeeper of the village", çâî "out of the well", γusî "out of the house" (as an elative, but 'γus tar "from the house"), sârî "out of the town", dharamî "from the ground", e'dâ huddle kâlûjânî âle sî "he seized (from) both his upper arms", dî pî-î öspika î-m-ê âle sî "he seized (from) the two feet of my horse",

*nezdîkî* "from the neighbourhood", *ha'wî wax'tî* "from this time on", *'hê sa'rî žâ 'sar kun* "from this year until the next". Note *be'nâ-ê kur mēwa'î* "he took a fancy to (from) fruit".

In many cases the abl. is combined with *ma*, or with a preposition: *ma γu'sî* = *γu'sî*, *da'rîn-e γu'sî* "from the interior of the house", *'sôr ô'spî* "down from the horse", *mên gar'dî* "out of the dust", *mên câ'hî* = *câ'î*, *az γur'ê'gî* "from starvation", *dâl mâcîî* "from the presence of his mother".

95. It is doubtful whether the forms in *-î* are ablatives or adjectives in: *'ân Ćutu'li-em* "I am from Shutul", *Estâlu'fî mar'dumân* "the men from I". Pash. S employs the abl. in this case: *â Sâ'fâst-îm* "I am from Satha". The Pash. form is prob. originally an adj. in *-stha-*, meaning "living in, belonging to, coming from". It is perhaps possible that the Par. abl. in *-î* is likewise derived from an adj. (*-ika-?*), and was originally employed in predicative sentences such as *'ân Ćutu'li-em*.

We are scarcely entitled to compare the Oss. abl. in *-âi* (< gen. *-ahya*), as this suffix would be dropped in Par.

#### Dative.

96. The dat. in *kun* is used with verbs denoting "to give" and "to say" (cf. 87): *zâ'γân-e xukâ kun-ê 'dâ* "he gave to his sons", *'hâw kun-ê 'ja'rî* "he said to his father". Cf. also *tû Mâmal Hanîfa 'Sâheb kun 'âsuq çê* "thou hast become the lover of M.H.S." etc

*kun* also denotes locality or time: *'ta-î 'γus kun-a* "down to thy house", *sât kun* "to the village", *žû panân 'puš-ê çî, žû panân kun 'mâcî çî* "her son went by one road, the mother by another road", *ha'wî 'γax 'gû kun-ê â'γa* "this sound reached his ear", *'çî šekâr (kun)* "he went out shooting", *'barr-e girîka kun gudarên* "they passed round the boulder", *'žâ ru'ê kun* "another day", *žâ 'sar kun* "until the next year". Cf. also *'xatt kun-ê na çî* "he did not go according to his letter", *mâkhâ 'zûrê wâ 'huddê bâwchâ kun 'na za'hâ* "our strength does not reach that of you two, father and son".

97. *kun* is borr. from Pash. L *kan* "to" (\**karṇē*, cf. Waig. *-ken* dat. suff). Reg. u v. 27.

#### Instrumental.

98. The instrumental and sociative postposition is *pen* "with". Instrumental: *'te'chān pen* "with the eyes", *pa'shō pen* "with the axe". Sociative: *'dūst o ra'fiq pen* "together with friends and comrades", *ma žū 'pādsā pen* "with one king", *'mun pen* (or *kun*) *'ker-e ba'dī kan* "commit adultery with me", *Mūmad Hanī'fūn pen* "with M.H." Note: *mun pen paraman* "let us go with me" (sic!) = "let us two go together".

99. Phonetically *pen* may be derived from \**upāntai* (v. 43). But semasiologically the comparison with Psht. *bāndē*, Sak *bendī* "upon, above" (v. EVP. s.v.) is uncertain.

#### Locative.

100. *tar* denotes locality in the widest sense. *γus tar* may signify 1) "in the house", 2) "to the house", 3) "from the house".

1) *hē mulk tar*, *ha'wī wa'tan tar* "in this (that) country", *γus tar nhas'tō-a* "he is sitting in the house" (cf. *γus*, *ma γus* "in the house"), *dōst tar-ē* (*dōsta-ē*) *'sēb sī* "he has an apple in his hand", *mardum tar* "among the people", *ma'qđō tar* "on the neck", *čōrpāi ta D* "(I lie down) on the bed", *'rūz-e dōsu'mī tar* "on the tenth day".

2) *'mulk-e dārīn tar* "to a far country", *γanūr tar* "to the field", *pa ram jayg tar* "I shall go to the battle".

3) *yax'dūn tar* "from the ice-cellar", *hē ru'pāi mā tar gure* "take this rupee from me", *hē māneš tar-ē khu'jī* "he asked from this man", *xī tar-ē ghān'd-a* "he is bigger than his sister", *hē ker kuryō tar* "having done this work", *ha'wē kēr tar-em khāntōn* "I am laughing at this thing", *dū rū tar . . . huss mur* "they all died from the medicine", *bāf tar-ē pa'jut* "concealed from his father".

*tar* is generally placed immediately after the noun or its adjective: *su'qđ tar-e haždirika* "to the dragon's lips", *dōst-e rāst*

*tar-e pādšā'ka* "at the king's right hand", *təčh tar-e šērī'ka* "to the lion's eye"; but also *šāx-e šērī'ka tar* "to the lion's horn".

101. *tar* 3) is identical with Psht. *tar* "from" < Av. *tarō*. But, for semasiological reasons, it seems doubtful whether *tar* 1), 2) are identical with *tar* 3). Cf. *tar* "to, into" in various Pamir dialects e.g. Shgh. *tar čīd* "into the house". Possibly *tar* 1), 2) are derived from Av. *antarə* "within". Prs. *dar*, cf. 43. Cf. the preposition *tar* "before, from" (222).

#### Allative.

102. The postposition *wanō* denotes the direction towards: *γus wanō* "towards the house" *dha'ram wanō* "earthwards", *dhār wanō* "ba taraf-i kōh", *za'if wanō'i* "from the side of the woman (az taraf-i zan)", *bālān wa'rō* "towards the children".

*wanō* is of Pash. origin. cf. Pash. L *wāya-wāna* = *γus wanō*.

#### Vocative.

103. The voc. particle is *ai* or *ō*: *ai bāw* "O father", *xīrō γār ai* "O my sweet friend", *(u)ō kaštē* "O girl", *ō bālō ai* "O boy". Cf. also: *γā pādšā* "O king", *Xwdayū* "O God".

#### Attraction of Case.

104. Attraction of case sometimes takes place: *ma šēr čē wā dhu'rō*, *ō ham tāb-e manān-a* "quem leonem vidistis, is etiam mihi est subjectus"; *ha'wī kaštika, čē dōstān-ē bastō bēn, thārī čē* "cuius puellae manus ligatae erant, [ea] vidit"; *hō'wī kaftō zā'fika, čē jādū ōst kantōn, ēdān xōm-ē bur* "the old woman who practised sorcery, had a dream".

#### Adjectives.

105. A great number of adjectives have the suffix *-ō* or *-a* (v. 76). The Prs. suffix *nāk* is employed in forming adjectives from non-Prs. nouns also, e.g. *le))a'nāk* "ashamed".

Adjectives do not change for number; except when used as nouns: *danā nān-au ma'hīn-a* "thy teeth are dainty", *sēbān-e kārī* "nice

apples", *te'chân-ê kânō ka'nōr* "blind his eyes"; but *kârî'ân kun na'zar kau* "look at her beauties". The gen. suffix is added to the adjective: *ōsp-e cha'ō'k'a 'zin M* "the white horse's saddle".

In most cases the izāfat-construction is used: *puš-e cînō* "a small boy", *γarō-e dum bî* "a fat-tailed sheep", *pa'nân-e du'rîn* "a long way".

Without the izāfat: *cînō γus* "a small house", *ghāṇ γarō'ika dum* "the tail of a big sheep", *ho'wî kârî 'kaštē* "that good girl". Note *zū 'âdam (-e?) bî'ayl* "a stupid man". In some cases this way of expression indicates an intimate connexion between noun and adjective: *nērōk 'ōsp* "stallion", *ghāṇḍ 'bâbâ* "grandfather". Probably there is a slight difference of meaning between *za'if-e ka't'fō* and *ka't'fō za'if* "an old woman". *kal 'puš* (cf. *'puš-e 'kal*) "the bald-headed son" is nearly a compound.

Note: *'bad-e gunā'gâr* "a bad sinner", *ka't'fō-ê za'if* "an old woman (*pîr-i zan*)", *zū-e ghāṇḍ pāla'wân* = *zū pāla'wân-e ghāṇḍ* "a great hero".

#### Comparison.

106. Par. has no separate comparative or superlative: *bâ'lō 'kašte tar 'ghāṇḍ-a* "the boy is bigger than the girl" *γus-e mâ'khân tân γus tar 'ghāṇḍ-a*, "my house is bigger than thine". *'ê ku'cōk 'kull ku'ō'kân tar 'ghāṇḍ-a* "this dog is the biggest of all", *mên 'kull-e mâne'sân tar tū dâ'nâ o 'âgel tū-ê* "among all men thou art the wisest and most intelligent".

The Prs. comparative is borr. in *khōr o gū tar 'battar-a* "he is worse than a donkey or a cow".

#### Adverbs.

107. Reg. the pronominal adverbs v. 150 etc.

*γala ba* and *γulū* mean "very": *γala'ba 'xub ju'wân-a* "he is a very good young man", *xuš wart-e γulū* "very happy", *γulū nâ'jōr hên* "they are very ill". *γala ba pāla'wân-e ghāṇḍ-a* "he is a very great warrior".

## Numerals.

## 108.

## Cardinals.

- |   |  |
|---|--|
| 1. <i>žū</i> .  | 19. <i>nams</i> .  |
| 2. <i>dī</i> ( <i>du</i> ).   | 20. <i>γušt</i> (Phon. <i>γu<sup>o</sup>št</i> ).          |
| 3. <i>šī</i> ( <i>šu</i> ).   | 21. <i>γušt u žū</i> .                                     |
| 4. <i>čōr</i> M, G, T, <i>čōr</i> D, P.   | 30. <i>šus</i> G, T, D, <i>γužd u dōs</i> M.               |
| 5. <i>pōnč</i> , <i>pōnč</i> D.   | 40. <i>čhel</i> , <i>čhel</i> .                            |
| 6. <i>xī</i> ( <i>xu</i> ).   | 50. <i>pin'jā</i> , <i>pin'jā</i> D.                       |
| 7. <i>hōt</i> , <i>hōt</i> D.   | 60. <i>šī 'γuštak</i> D, <i>šast</i> G, T.                 |
| 8. <i>ōšt</i> , <i>ōšt</i> D.   | 70. <i>šī'nīm 'γuštak</i> D.                               |
| 9. <i>nō</i> , <i>nū</i> .  | 80. <i>čōr 'γuštak</i> D.                                  |
| 10. <i>dōs</i> , <i>dōs</i> D.  | 90. <i>čōr nīm 'γuštak</i> D.                              |
| 11. <i>ž(u)wōs</i> M, <i>žū'wās</i> , <i>žū'wās</i> G, T, <i>žūās</i> D, <i>žū'uns</i> P. | 100. <i>sō</i> M, G, T, <i>pōnž 'γuštak</i> D.             |
| 12. <i>d(u)wās</i> M, G, T, <i>d(u)wās</i> D, P.  | 200. <i>dī sat</i> T.                                      |
| 13. <i>šī'dōs</i> , <i>šī'dōs</i> D.  | 300. <i>šī sat</i> .                                       |
| 14. <i>čā'dōs</i> , <i>čā'dōs</i> D.  | 1 000. <i>ha'zār</i> .                                     |
| 15. <i>paēs</i> (Phon. <i>paēs</i> ).   | 3 300. <i>šī ha'zār u šu sa dā</i> T.                      |
| 16. <i>xu'dōs</i> , <i>xu'dōs</i> D.  | 100 000. <i>lak</i> (denoting an indefinite large number). |
| 17. <i>ha'tōs</i> , <i>hattos</i> P.  | 1 000 000. <i>dōs lak</i> .                                |
| 18. <i>a'stōs</i> , <i>astos</i> P.   |  |

Occasionally Prs. *čār* "4" is used in some fixed expressions. M used also the Prs numerals 10—20, e.g. *dwāzda* "12", *pāzda* "15", *šāzda* "16", *habda* "17", *hažda* "18", *nužda* "19".

**109.** *nīm* "half". Note M *dī uo 'rhuž rupa'ī* "2½ rupee".

*žū* "1" (*\*γau* < *\*aiwah*, v. 35). Note *žū žū phōr āmar* "one apple each", *qūwa'tān-an žū bīn* "their strength was equal". Gen. *žūika*.

*dī* "2" (*\*dwayah*?)<sup>1</sup>, *du* (*dūwā*?, v. 48): *dī rupa'ī*, *dī ōsp*, *dī ha'zār rupa'ī*, *dī ruč*, but also *du ruč*, *du lak*. Cf. *hudīnān* "both", 148.

<sup>1</sup> Or has Av. *duye* f. really existed (*\*duvé* < *\*duē* < *\*duwai*). Cf. Shgh. *ḥōwān* etc. (*duye* + *ān*), which cannot be derived from *\*dwaya*. (cf. *de're* "door").



šī "3" (\**ṡrayah*), šu (*ṡri-*, in compounds): šī *rupa'i*, šī *ruč*, šī *šu'tur*, but also šu *ruč*, šu *ha'zâr rupa'i*.

čör "4" (\**ṡawār* < Av. *čaṡwārō*). pōñč "5" (Av. *panča*).

xī "6" (\**xš(w)aš-*), xu. The vowel has been influenced by šī, šu: *dī*, *du*. \**xš(w)aša* would result in \**xō*. Oroshori (Pamir) *xī*<sup>10</sup> (Zarubin, Mj., p. 137) is no parallel, as *a* regularly becomes *i* in this dialect. xī *ruč*, xu *ruč*.

hōt "7", hōšt "8", nō "9", dōs "10" (Av. *hapta*, *ašta*, *nava*, *dasa*).

žūwās etc. "11", cf. Zaza žūendās. From *aiwāndasa* we should expect something like \**i(w)ōs*; but žū has been restored.

d(u)wās "12" (\**dwādasā*).

šīdōs "13" (šī + dōs). Av. *ṡridasa*, \**ṡrayāzdasā* could not result in šīdōs, even if the *d* had been preserved through the association with dōs. čādōs "14" (čör + dōs, with weakening of the unstressed vowel).

paes "15" (\**pañ<sup>d</sup>s* > *pañ<sup>z</sup>das* > Av. *pančadasā*). I cannot explain the *e* except as a trace of the original palatal *ñ*. \**pañs* would naturally become \**pains*, when the palatal *ñ* disappeared from the system. Cf. 62.

xwdōs "16", ha(t)tōs "17", aštōs "18", cf. šīdōs, čādōs. Anc. *hāftadasā* would have resulted in \**hōt(a)s*.

nams "19" (\**naus* < *nāwadasā*, v. 62).

γust "20" (\**wisati*, cf. 30). Most modern Ir. forms are derived from Av. *visaiti*, but E Oss. *ssäj*, Psht. *šəl*. Cf. Pash. *wəst*.

šus "30" (Av. *ṡrišaš*).

sō "100" (Av. *satəm*).

šī γustak "60" etc. In Pash. S. too, we find a similar system: trēw "60", trēw nīm "70", čārwust "80" etc.

### Ordinals.

110. *awa lī* "first", *dīu mī* "second", *šūu mī* "third", *čōrumī* "fourth", *pōñ'u mī* "fifth", *dōsu mī* "tenth" etc. *čōrum gī* T "the fourth one".

Cf. *ašöruè* "the day before yesterday" (\**ā-šri-*), *čašöruè*, "three days ago" (\**čašru-*).

Note: *šuručina* "Monday (*dōšamba*)", *xuručina* "Thursday (*panč-šamba*)".

### Pronouns.

#### 111. Personal Pronouns.

1st Prs. Sg.		2nd Prs. Sg.	
Nom.	<i>ân</i> ( <i>mâ</i> M), <i>ân</i> D.	Nom.	<i>tū</i> , <i>tu</i> ( <i>tōš</i> ), ( <i>wā</i> D).
Ag.	<i>mun</i> ( <i>mâ</i> M, <i>ân</i> T).	Ag.	<i>tō</i> ( <i>tū</i> T), <i>tō</i> D.
Acc.	<i>ma</i> 'mun, <i>mo</i> 'mun D.	Acc.	<i>ma</i> 'tō.
Gen.	<i>ma'nân</i> , <i>ma'nân</i> D.	Gen.	<i>tân</i> , <i>tân</i> D.
Dat.	'mun <i>kun</i> etc.	Dat.	'tō <i>kun</i> etc.
1st Prs. Pl.		2nd Prs. Pl.	
Nom.	<i>mâ</i> , <i>mâ</i> D.	Nom.	<i>wâ</i> , <i>wâ</i> D.
Ag.	<i>mâ</i> .	Ag.	<i>wâ</i> , <i>wâ</i> D.
Acc.	<i>ma</i> 'mâ.	Acc.	<i>ma</i> 'wâ.
Gen.	<i>mâ'khân</i> , <i>ma'kân</i> ( <i>ma'khân</i> ) D.	Gen.	<i>wâ'khân</i> , <i>wa'kân</i> ( <i>wa'khân</i> ) D.
Dat.	'mâ <i>kun</i> etc.	Dat.	'wâ <i>kun</i> etc.

Reg. 3rd Prs. v. 126.

#### 1st Prs. Sg.

112. Nom. *ân*. Prob. < \**ā* with -*n* from *mun*, cf. Turf. Phl. S. 'an. But the derivation of \**ā* (cf. Sümnanī, Lāzgird *a*, *ā*) < \**azam* is irregular. Pash. *ā* (Pash. S obl. *mū*) can scarcely be the source of the Par. word. M frequently used the pl. *mâ*, prob. influenced by Afgh. Prs. 1sg. *mā* (but 1 pl. *mā*): *mā-em* "I am", *mā-m jartōn* "I am saying", *mā (ân) . . . -em pāntōn* "I understand". In some cases the verb, too, is in the pl.

Ag. *mun*, D *mōn* (*mun*?) < Av. *manā* (v. 27) M always *mâ*, T generally the nom. *ân* (through the infl. of Prs. and Pash.).

Acc. *ma* 'mun, M also *ma* 'mun (?), D *mo* 'mun, *mōn*. T stressed *ma* 'mân, *mōn* (v. 16). Without *ma*: *mun put kan* T "hide me". *ma mā žū šēb du* M "give me an apple".

Gen. *ma'nân* < \**mana* which, being used as a general oblique base, was enlarged by *-āna-* (v. 90, 93). *ma'nā* *γus-a* D "it is my house", but *'mun o 'tā 'jaŋ-a* T "there is war between thee and me", *zu-e 'mā* T "my heart". Instr. and Loc. *'mu(n) pen*, *'mā pen* (ماين). *'mā tar* (ماتر) pl. or = *mā*, *mun*.

Dat. *'mun kun*, *'mu kun*, *'mā kun* T.

#### 1st Prs. Pl.

**113.** Nom. *mā* < Av. *ahmā*. *mā ḍal* M = *'kull-ān* "we, all of us": *tū-ē ma mā ḍal pāntōn* "thou knowest us all". A kind of exclusive dual is *ān u tū*, *mā u tū*: *'mā o 'tū 'paraman* T "let us take a walk", *dāl 'mun o 'tō* "with me and thee", *mē 'mān u tō*.

Acc. *ma 'mā*, M once shortened *ma 'ma*.

Gen. *mā'khân*. *mākh-* (v. 61) + gen. *-ân*. If this *-ân* had been the pl. suff. we should have expected *-āna* (v. 91). *γusân mā'khân-en* "the houses are ours", but *γus-e mā(khân)* M.

Dat. *'mā kun*, M also *mā'kân*.

Loc. *'mā tar* "from us".

#### 114.

#### 2nd Prs. Sg.

Nom. *tū*, unstressed *tu*, D *tū* (Av. *tū*).

Ag. *tō*, D *tō* (Av. *tava*). T. generally employs the nom.

Acc. *ma tō*: *ān-em ma 'tō 'pāntōn* "I know thee", *mā ma 'tō 'sēb dā* M "I gave thee an apple".

Gen. *tân*. Cf. *ma'nân*.

#### 2nd Prs. Pl.

**115.** Nom. *wā*, D *wā*; M also *tō ḍal*. From Av. encl. *vā*, with peculiar treatment of *w* (cf. 48). Av. *xšma-* coalesced with *ahma-*, and a new pl. was formed, as in several other Ir. dialects. D, and in a few cases G, employs *wā* (*wā*) for the sg. also, like Prs. *šumā*.

Gen. *wā'khân*, D *wak(h)ān*. An analogical form, cf. *mā'khân*.

## 116. Pronominal Suffixes.

1st prs. sg. -um &lt; \*-a-mai (Zeb. -am etc.).

2nd » » -au, -a &lt; \*-a-tū. \*-a-tai would have resulted in \*-ē (Zeb. -ē etc).

3rd » » -ē &lt; \*-a-hai (Zeb. -a, Shgh. -ē).

1st » pl. -an &lt; \*-a-nah (Zeb. -en, Wkh., Sar. -an).

2nd » » -ōu, -ō &lt; \*-a-wah (Zeb. -ev, -av).

3rd » » -an, -ē. -an prob. from the 3 pl. of verbs (Zeb. -en, Mj. -at).

## 1st Prs. Sg.

117. -um (-om), -əm, after vowels -m, M also -am.

Ag.: *xūp-um* "I ate", *xōm-um dhōr* "I dreamt", *dhōr-um* "I saw", *če-um qasam xūrō* "that I have sworn", *ān . . . qasam-um xūrō* "I have sworn", *γunt-um, -əm γunt D* "I found", *tū kun-əm kitāb dā M* "I gave thee a book".

Acc. *mēran-um te* "they will kill me", *lar'zēwtōn-um-a* "it makes me tremble".

Gen. *kadam-um* "my foot", *bīyā-m* "my brother", *bāw-om* "my father", *kākika puš-um* "my uncle's son", *nanuy-om* "my husband's sister", *bar tar-om* "to my breast", *hawāl-e zur'ika-m-em . . . buchetōn ān* "I am seeing the condition of my heart", *munān nhāmuḡ-um chī* "I have forgotten", *dāl-um* "with me", *dōst tar-am M* "in my hand", *ōsp-am, ōsp-om* "my horse".

Dat. *de'rāk-um dā* "give me a grape", *kitāb-um da* "give me a book.

## 2nd Prs. Sg.

118. Generally -au (-aw) before vowels, -a before consonants. Ag. usually -a.

Ag. *xōm-a dhōr* "thou dreamdest", *xūr-au* "thou atest", *-a kur* "thou didst", *ma ōsp-e A'ir-a suwār nhōšt* "thou didst mount the horse A.", *sur'mā (-a-a) . . . kurō* "thou hast put collyrium". *lawmēwō-ī-a* "thou hast hung it up" The suffix is repeated in *ma*

*ma'nân* 'šâgird-a 'ham xu dehō-au "thou hast also beaten my disciple".

Acc. 'aze-m 'dhōr-a "I saw thee yesterday", 'mērem-ate, -a te 'mērem "I shall kill thee".

Gen. 'bâw-a "thy father", *ma* 'bâw-au-an na 'yunt "they did not find thy father", 'ta-i 'yus kun-a "below thy house", 'jînc-au-a 'zîtôn "thy wife is coming", 'kâlân-au 'âr'bî-a "thy clothes are greasy", *ma* 'kâlân-au 'âr "bring thy clothes".

Dat. *mâ* 'baxšîš-a dahem M "I shall give thee bakhshish"; 'umr-e kama-i-um-a te da'hem "I shall give thee the life of my throat".

### 3rd Pers. Sg.

119. Ag. *mâ* kun-ê ki'tâb dâ "he gave me a book"; 'xûr-ê "he ate"; *ma* 'mhêtârân-ê 'ja'rî "he said to the (his?) grooms"; *ha'wî* 'pâlâwân *ma* 'mun-ê dehî "this warrior beat me".

Acc. 'pa'dâ-ê kan M "produce it", 'wâ kun-ê 'ja'rem "I shall tell it to you". The acc. is not often used. Reg. 'gu'rîm-ê "I seize (it)" etc. v. 156.

Gen. 'bî'yây-ê "his brother", 'bâw kun-ê "to his father", 'bî'yây-e 'ghānd-ê "his big brother", 'sôr tar-ê 'khâr 'chên "they became angry with him".

Dat. 'kî xabar 'dâ-ê "who has informed him?"

### 1st Pers. Pl.

120. Ag. 'xûr-an "we ate", -an kur "we did", -an 'šâr tar 'dhōr = 'šâr tar-an 'dhōr-an "we saw in the town", *ma* 'bâw-au-an 'ânt-an "we brought thy father".

Acc. 'mēran-an te "they will kill us", 'khâin-(n)an te mēmâ 'baru "somebody will take us as guests (كَأَنَّهُ يَنْتَبِهَ)".

Gen. 'puš-an "our son", 'bî'yâ-n "our brother", 'hussî'nân-an, 'hosî'nân-ân D "all of us"

## 2nd Prs. Pl.

**121. Ag.** *'xūr-ōu* "you ate", *-ō γōnt* "you found"; unstressed *u* in *'mā kun-u ki'tāb dā* "you gave me a book".

**Gen.** *bi'yā-ō* "your brother", *bi'yārān-ō* "your brothers", *bi'yā-e 'ghānd-ōw-an 'dhōr* "they saw your elder brother", *huss-ōu, huss-u D* "all of you", *kullinān-ōu* "all of you".

**Dat.** *'jarem-ōu te* "I shall tell it to you (*mēgugim-etān*)" was said to be more correct than *'wā kun-ē ja rem*.

## 3rd Prs. Pl.

**122. Ag.** *'xūr-an* "they ate", *-an kur* "they did", *hal'lā kur* "they ran", *-an kur'ō cūrān* "the thieves have done", *sōr 'ōsp-an suwār kur-an* "they placed (him) on the horse".

**Acc.** I have found no instance of this suffix used as an acc.

**Gen.** *bi'yā-an* "their brother", *dōs nafar-an γur'a-en* "ten persons of them are hungry", *qu'ilān tar-an* "before them". As a partitive gen. usually *-ē*: *kullinān-ē* "all of them", *zānān-ē* "others among them", *har 'khā kun-ē* "to everyone of them", *ma huddi nān-ē-an bōst* "they bound both of them". But *huddi nān-an . . . 'īs kur* "both of them jumped up", where *-an* is the ag.; *sōr-e udānān-an muṣ* "their chief died from them".

Note the formal identity of the suffixes for the 1st and 3rd Prs. Pl. In many cases the context only makes it possible to decide which person is meant.

**123.** The gen. suffix is placed before the ag. or the dat.: *ma bāw-aw-an 'ānt-an* "we brought thy father", *umr-e kama i-on-a te da'hem* "I shall give thee the life of my throat". It is doubtful whether an acc. suffix can be used before the ag.; reg. *la mēwō-i-a* "thou hast hung it(?) up" cf. 163. Generally the acc. of the personal pronoun is used in this case, e.g. *ma mun-a xūr, ma mun 'xūr-a* "thou atest me"; but cf. Orm. *xwalak-at-an*.

## 124.

## Demonstrative Pronouns.

"This" (Afgh. Prs. <i>ī</i> ).		"That" (Afgh. Prs. <i>ū</i> ).	
Subst.	Adj.	Subst.	Adj.
Sg.			
Nom. <i>ē</i> ( <i>hē</i> ).	<i>hē</i> .	<i>ō</i> .	<i>hō</i> , <i>hu</i> .
Ag. <i>ēdē</i> ( <i>ē</i> ).	<i>hē</i> .	<i>ūdē</i> ( <i>ō</i> ).	<i>hō</i> .
Acc. <i>مندē</i> .	<i>مندē, hē</i> .	<i>mundē</i> .	<i>mundē</i> .
Gen. <i>ēdân</i> .	<i>hē</i> .	<i>ūdân</i> .	<i>hō</i> .
Dat. etc. <i>ēdē kun</i> etc.	<i>hē</i> .	<i>ūdē kun</i> etc.	<i>hō</i> .
Pl.			
Nom. <i>ēân</i> ( <i>ē</i> ).	<i>hē</i> .	<i>ōân, wân</i> .	<i>hō</i> .
Ag. <i>ēdânân</i> .	<i>hē</i> .	<i>*ūdânân</i> .	<i>hō</i> .
Acc. <i>men'dânân</i> .	<i>مندē</i> .	<i>mun'dânân</i> .	<i>mundē</i> .
Gen. <i>ēdânân</i> .	<i>hē</i> .	<i>ūdânân</i> .	<i>*hō</i> .
Dat. etc. <i>ēdânân kun</i> etc.	<i>*hē</i> .	<i>ūdânân kun</i> etc.	<i>*hō</i> .

125. "This very" (Afgh. Prs. *hamī*)."That very" (Afg. Prs. *hamū*).

Subst. (Adj.).	Adj.	Subst. (Adj.).	Adj.
Sg.			
Nom. <i>hewyak</i> .	<i>hawī</i> etc.	<i>hōryak</i> .	<i>hō'rī</i> etc.
Ag. <i>ēdhēk</i> .	/	<i>*ūdhēk</i> .	»
Acc. <i>men'dhēk, hewyak</i> <sup>1</sup>	»	<i>mun'dhēk</i> <sup>1</sup> .	»
Gen. <i>edhēkân</i> .	/	<i>udhēkân</i> .	»
Dat. etc. <i>ēdhēk kun</i> etc. <sup>1</sup>	/	<i>wdhēk kun</i> <sup>1</sup> , <i>mun-</i> <i>dhēk kun</i> etc.	»
Pl.			
Nom. <i>hewya kân</i> .	»		»
Ag.	»		»
Acc. <i>mendhēkân</i> .	»		» <i>mun'dhēk</i> .
Gen. <i>edhēkâna</i> .	»		»
Dat. etc.	»		»
"This here". <i>ekwiyak</i>		"That there". <i>ōkwiyak</i>	

<sup>1</sup> Used also as an adj.

*ē, hē* "this".

**126.** *ē* is usually a subst., and is frequently employed as a personal pronoun 3 sg. *ē ōst xartōn* "he was eating", *ē-a xartō* D "he is eating", *ē čhī* "he went", *ē ghaṇḍ-a, ō čī nō-a* "this one is big, that one is small". Rarely *ē* is used as an adj. instead of *hē*: *ē γus* "this house". T employed *ē* as an ag.: *ē hōrwī pī . . . lam dā* "she put that milk . . ." (cf. 206). M has *ē* as a pl. in *ē γala ba wādam-en* "they are many people"; but in this instance the noun, too, is put in the sg.

*hē* is always an adj. and is used in all cases, sg. and pl.: *hē γus wādan-a* "this house is his", *hē čū rān* "these thieves", *hē pādšāī ka biyā* "this king's brother", *hē āda māna-īn* M "they belong to these men", *hē mullā jaṛī* "this mulla said", *hē sār tar* "in this town", *hē ker kī kuṛō* "who has done this work?". D: *hē māniš* "this man", but also *hē tā γos-a* "is this thy house?". In some cases *hē* may be translated with the definite article, v. 78.

The derivation of *ē* and *hē* is uncertain. Av. *aēšō, aētaṭ*, and prob. *aēm*, would result in \**ī*; but gen. sg. m. *ahē* (Gath. *ahyā*) > *ē*? *h-* has been introduced from *hō*, q.v.

Pl. *ēān*, T usually *īān*, is formed in a regular way from *ē*: *ē ān xarān* "they may eat", *īān čatakēn* "they fled", *īān jaṛī* "they said" (as ag.). Note: *ī paltā nā* "these regiments" (XXI, 25).

**127.** The oblique base is *ēdē (edē)*: *ēdē dhōr* "he saw", *ēdē pen* "with him" (or, as a collective, "with them"), *sōr ēdē* "over him". Note: *sōr-e ēdē tar* "to his head" (with *ēdē* instead of *ēdān* on account of *tar*, cf. 104). *-dē* must be a secondary affix, as old intervocalic dentals are not retained.

Gen. *ēdān*: *hē γus edān-a* "this house is his", *el-m-e ēdān* "his wisdom", *nez'dik-e ēdān* "near him", *ēdān sōr* "his head". But once *ēdā* *muṛ* "he died"?

*ēdān* is formed by adding the gen. suffix *-ān* to *ēdē*. The gen. pl. is formed with the pl. suffix *-ān*: *ēdānān*. It is used not only as a gen.: *hē γus edānān-a* "this house is theirs", but as an oblique case in general: *ēdānān pen* "with them", *ēdānān kuṛ* "they did"



128. *ʾmendē* is composed of *ma* + *ēdē* with nasalization (v. 62). It is used as a subst.: *ʾmendē ʾlam dahēman* "let us leave him", *men'dē-an ālēšī* "they seized him", *men'dī (-ē-ē) ʾja'ri* "she said to him", *ʾmā ʾmendē ʾdhōrō*, *ʾmundē-om ʾna dhōrō* "I have seen this one, but not that one". As an adj. in sg. and pl.: *ʾmendē ʾādam-em ʾpāntōn* "I know this man", *ʾmendē ʾmāl-ē ʾāwū* "he brought these goods", *ʾmendē ʾēx-ē ʾghīt* "he seized this egg", *ʾmendē ʾbutān-ē ʾghīt* "he seized these idols", *ʾmendē ʾhuddē ʾbāʾlān-ē ʾbuṛ ʾbaʾdī* "he captured both these children". Either *ʾmendē* or *hē* may be used; but *ʾmendē* is the more frequent form (cf. 201): *ʾmā ʾmendē ādam ʾmēriman* "we shall kill this man", *ʾmendē ʾādam-an ʾmāt* "we killed this man"; but *hē ādam-a ʾmāt* "thou killedest this man", *ʾmā hē ādam-an māta ʾbōn* "we had killed this man". Note: *ʾmendē ʾpādšā'ka laška-rān-an šī'kas dā* "they defeated the armies of this king", where we should expect *\*ma ēdān* (cf. 104). *ʾmendē ma ʾmux-ē ʾMahmad Hanīfa ʾdhōj* "M.H. saw her face".

We should expect the pl. of *ʾmendē* to be *\*men'dān*. Once I heard D: *nā nā mandān lam dahēm* "I do not allow them (*na mēmānam-iš*)". But the Shutul form is *men'dānān*, which has been influenced by *ēdānān*: *men'dānān-ē ʾmāt* "he killed them (these)", *ʾān men'dānān ʾō dahēm* "I shall give them barley".

*ō, hō* "that".

129. The inflexion of *ō, hō* is parallel with that of *ē, hē* and has been influenced by it. *hō* is derived from Av. *hāu*, *ō* poss. from *aom* or some other form of the stem *\*aua-*. It is also possible that Av. *hō* might result in Par. *hō*.

The forms of *ō, hō* are employed in a similar way to those of *ē, hē*. *ō* is used as a personal pronoun for persons and things a little further removed than those denoted by *ē*: *ē ʾmendē kaš koṛ*, *ō ʾmundē; na ʾē dham tar ʾha'ri. na ʾō* "this one (he) grappled with that one (her), and that one (she) grappled with this one (him); neither this one (he) nor that one (she) fell to the ground".

*hǒ*: *hǒ mǎnēs* "that man", *hu p-pōnē-ē ja'rī* "all the four of them said", *hu γus udān-a* "that house is his", *hu γusān udānān-a* "those houses are theirs". *ō'ân*: *ē'ân jōr hēn*, *ō'ân nā jōr hēn* "these are well, but those are unwell", *u'â phārī ā'γēn T* "those came from that side".

**130.** *udē*: *udē ja'rī M* "he (that one) said", *pēs udē* "after that", *dāl udē-m ja'rō* "I have said in his presence", *mun'dhēk udē kun da* "give that thing to that man (*hamū ēiz ba hamū ādam bide*)".

*udān*: *udān te'chān* "his eyes", *āsuq-e udān* "her lover". *udānān*: *hu γusān udānān-a* "those houses are theirs".

**131.** *mundē*: *mundē-m dhōr* "I saw him", *mōnde ka stī dhōr* "he saw that girl", *tū mundē mǎnēs bu'chetōn* "do you see this man?"

*mun'dānān*: *mun'dānān zō da hem* "I shall give barley to those".

*ha'wī* "this very", *hō'wī* "that very".

**132.** Emphatic adjective forms are formed by adding *ī* to *hē*, *hǒ*. *hǒ + ī > \*hō'wī*, shortened into *hō'wī*, *ho'wī*. *hē + ī > ha'wī* (rarely *he'wī*) with *w* from *ho'wī*, and unstressed *ē > a*.

*ha'wī*: *ha'wī 'spō Sultān Mah mūd bīn* "this dog was S. M.", *ha'wī γus ha'wī ādamīkā* "this house belongs to this man", *ha'wī γusān ha'wī ādamān-a pl.*, *ha'wī ker-um ku'rō* "I have done this work", *ha'wī 'zāik'a bāi M* "the price of this thing", *ha'wī sār ha'wī 'zā mā dhōr M* "I saw this thing in this town", *ha'wī zī nān* "these saddles".

*hō'wī*: *hō'wī kastē ā'γō* "that girl has come", *hō'wī bāw-ē ja'rī* "that father of his said", *ho'wī ādamīkā jīnē* "the wife of that man", *hō'wī dhār tar* "on that hill", *hō'wī dhārān* "those hills", *hō'wī za'if o hō'wī mullā . . . nhasūn* "that woman and that mulla sat down".

*he'wyak* "this very", *hō'wyak* "that very".

**133.** Strongly emphatic forms, referring to a recently mentioned word, are formed by adding *-ak* to *\*hē'wī* (*ha'wī*), *hō'wī* (*ho'wī*): *he'wyak* "this very", *hō'wyak* "that very". Cf. *Prs. inak* "behold here, here is", *ānak* "behold yonder, there is", v. Phillott, § 35. o).

They are generally used as substantives: *he'wyak* *γw'lu sargar'dân* *chhō* "this very man has become much distressed", *he'wyak* *zu 'saṛē* *'bas-um te ka'na* "this (just mentioned) [grain] may suffice for me during one year", *'na* *ce he'wyak* *'bite pa'nân ē gu'rī-a* "may he not take this very road again", (adj.); *'kârī hō'wyak-a* *ce 'magam biyārân-au ma mun 'mēran* "that (other thing) is better, viz. that thy brothers may kill me".

The pl. of *he'wyak* is *he'wyakân*: *he'wyakân* *γw'lu nā'jōr hēn* "these ones are very ill".

Although *he'wyak* is used once as an acc. (v. above), this stem is chiefly found in the nom. On the other hand *ed(e)hēk* (*ēdē* + (*h*)*ēk*) is used in the obl. cases only, and the two stems are probably complementary. In the same manner *wdhēk* is formed from *udē*. The inflected forms in *-ân*, *-âna* are used as substantives only.

**134.** *edhēk*: *'ân peš edhēk 'spō pa'ram* "I shall follow this very dog", *edhēk tar-um 'pânt* "I understood for this very reason", *edhēk kun* "to this very person", *wdhēk*: *wdhēk 'spō kun* "to this very dog".

The gen. sg. is formed with *-ân*: *edhēkân*, *wdhēkân*. *ha'wī âmarâ edhēkân-en* "these apples belong to this very man", *hē 'γus uilhē-kân-a* "this house belongs to that very man".

The gen. pl. is *edhēkâna* with the same suffix as the gen. pl. of nouns. \**edhēkânân*, which would have been parallel with *edânân*, was perhaps too heavy a form. *ha'wī âmarâ edhēkâna-hen* (or *edhēkânâ*) "these apples belong to these very people".

**135.** The acc. forms are *men'dhēk* (*mende'hēk*), *mun'dhēk*: *ē jadu-gar-a*, *men'dhēk barōr* "he is a sorcerer, take him away", *men'dhēk 'spō-ē ce dhōr* "when he saw that very dog", *men'dhēk 'âmar men'dhēk mûnēs da* "give this very apple to this very man", *ēdē mun'dhēk 'elm . . . rânī* "she recited that very charm", *mun'dhēk kun* "to him"; as pl.: *-ē mun'dhēk suwârân ja'ri* "he said to those very horsemen".

A separate acc. pl. exists, however: *men'dhēkân 'xē kan* "unbind these very [hands]", *men'dhēkân 'câwâr phay âmar da* "give some apples to these very people".

136. Still more emphatic forms are *ekwiyak* (\**ēk* + *heryak*?) "this here (*ēn hamī*)", and *ōkwiyak* "that there (*ōn hamū*)".

We also find *ēke men'dhēk māneš* "this very man here (*ēn hamīra*)", *ōkū māniš* D "that man", *γalaba ōsp-ēn, ēkī ādamī'kū* "there are many horses, they belong to this very man", *ēkī zā la'mēw* "hang up this very thing", *ēkē 'murda-e pušī'kū* "this corpse here is thy son's". Cf. the pronominal adverbs *ēk* etc. (150).

### Reflexive Pronouns.

137. The reflexive pronoun is *xu* (Av. *x'atō*) "own, self": *xu pen-ē* with himself", *chēm 'xu wanō-i* "I went towards herself", *mēn 'xu tar dūst chēn* "they became friends among themselves", *'xu kun-um* "to myself (*ba xud-um*)".

*sēbān-e mākhān žu žu 'phōr 'xu kun-an da* "give us our apples, one single apple to each of us", *xu 'sōr-a larzēwī* "thou didst shake thy head".

*ma xu 'sōr* is contracted into *ma'sōr*, and is used as a single word: *ma'sōr-an xarīb kur* "they destroyed themselves", *ma'sōr nemā'yā ku'ō* "they have shown themselves".

138. The gen. of *xu* is *xukân*: *zū'γān-e xukân* "his own sons", *xukân nākarān kun* "to his own servants", *xukân-um-a* "it is my own (*az xud-i mā-s*)". *sēb-e mānān xukân-um da* "give me my own apple". But also *xu γus* "his own house" etc.

Instead of *xu*, *xukân* the pronominal suffixes are frequently used: *mā 'ōsp-om 'γont* M "I found my horse", *čumōr har kī mā wa'tan-ē* "everyone shall go to his own country". The same is the case in Prs.

An emphatic form of *xu* is *xuxu* "himself": *Ali 'in xuxu-m-em* "I myself am Ali", *xuxu-ē* "she herself", *xuxu-e pālu wā* "the warrior himself", *tu xuxu* "thou thyself", *xuxu-ē 'tar-ē da 'āya* "he himself arrived before her".

### Relative Pronouns.

139. The relative pronoun, or particle, is *çe*: *har kī çe* "every one who", *har çe çe* "everything which", *ʔā-ē çe laškar bīn* "whatever army he had", *hu ʔuše kōr-om çe ʔhī, ʔhī* "that blind son of mine who went away, has gone away (for good)", *hoʔi zaʔif çe ʔāsuq-e Māmad Hanīfān bīn* "that woman who was the mistress of M. H.", *pālaʔwān çe nām-ē Zaiʔyūn bīn* "a warrior whose name was Z." Without a verb: *ʔāi çe bhār o māl-e maʔnā ham bur* "[they] also carried away the rest of my burdens and goods".

140. When denoting other cases than nom. *çe* is frequently, as is also the case in Prs., supplemented by a demonstrative, or a pronominal suffix: *hoʔi mullā çe jaʔō bōn-ē* "the mulla who (ag.) had said"; but also *men dhēk mullā-ē, çe jaʔō bōn çe . . . , nḥant* "[she] made this mulla, who had said that . . . , sit down". Cf. also: *ma ʔēr çe wā dhurō, ō ham tāt-e maʔnān-a* "the lion (acc.) which you have seen, is also in my power" (cf. 104).

*çe, ʔi* occurs as a relative in Psht. and not infrequently in Afgh. Prs.

141. Instead of relative clauses we in some cases find paratactic constructions: *ʔū pālaʔwā, nām-ē ʔā-e Zurīḡkaʔmar bī, ʔāʔa* "a warrior whose name was Sh. Z., came", *ʔaira Zaiʔyūn pālaʔwā, ʔāsuq-e udān-a, ʔēna-i te* "unless the warrior Z., who is his beloved, brings him", *har kī-an ʔunt, mērtan-en* "they use to kill everyone they find", *ker-a kuʔō, xūb ker-ā* "the work thou hast done is a good work", *puše ʔhāḡd-ē, Mīʔzā nām dērō bōn, ō ham rāhī ʔhī* "his eldest brother whose name was M., went away, too".

### Interrogative Pronouns.

142. *kī* "who?": *kī ʔē* "who is coming?", *kīy āra ʔī-e Xaiʔbār* "who shall dig the ditch of Kh.?", *hē ker kī kuʔō* "who has done this work?", *kī sabar dā-ē* "who brought the news about it?", *kī tar* "from whom?".

With the substantive verb *ka-* is used: *tūk-ka-i* "who art thou?", *kā* "who is it?", *nām-e tāt* (*edhē-kān*) *kā* "what is thy (his) name?", *wā ka hēr* "who are you?", *kay-en* "who are they? (*kīstand*)".

The gen. is *kān*: *kān-a* "whose is it? (*az kīst*)"; *kān puš* "whose son?"; *kālam kān-a* "whose is the pen?".

Probably *ka* is the original nom.; *kī* is borr. from Prs., or derived from *\*kahya* (but cf. *ē* < *\*ahya*(?), 126). *ē* "what?": *ē ē* *hāl-a* "what matter is this?", *ēi-a* "what is it?", *mudā-a ē-a* "what is thy intention?", *ēi ker dēre* "what work hast thou got?".

143. Corresponding to Prs. *kudām* "which?" we find *khāin*, *khān*: *khāin māneš-a* "which man is it?", *khāin zā-a* "which thing is it?", *ē sōr-e khā pālāwānī-ka-ū* "the head of which warrior is this? (*ī sar-i kudām pālāwānī as*). Cf. *khānjāi* "whereto, wherefrom". *khān* is probably merely a phonetical variant of *khāin*. Reg. the derivation of *khān* < *\*kaḏām* < *katāma-* v. 62.

144. *čā* "how many": *čā māneš* "how many men?". Cf. Psht. *cō* < Av. *čras*.

*čeka* "how much?": *bāy-ē čekū* "what is its price?". Borr. from Prs. *čiqadr*, cf. Pash. S *čaka*.

*za'nēngī* "of what kind?", v. 152.

### Indefinite Pronouns.

145. *khāin* is used as an indefinite pronoun "some, somebody". Cf. the use of *kudām* in Afgh. Prs. (Phillott, § 37, e). *khāin zā-m gasa* "something stings me", *khāin watan-e zā tar* "to some other country", *khāenī kā* "it is somebody's". *khān* occurs in *har khān* "everybody" v. 143.

*khīn* "anybody": *agar khīn bē* "if there is anybody", *khīn tar-ē* "from anyone of them", *khīn na yunt* "nobody found it", (*hēr*) *khīn na hā* "nobody is there", *khīn rabar na purī-a* "nobody shall become aware of it", *zā khīn-ē to ēven na nara* "nobody else can bring it".

*khīn* < *\*kahya* + *nā*, cf. enclitical Av. *nā* (Air. Wb. 1052, s. v.

nar-) with interrogative pronouns: *kām nā* "wen", *kahyācīt nā* "eines jeden".

*hēc* "anything" (Prs.): *hēc par'wā na 'dēran* "they have no shame". *hēc kī*, *hēc khīn* with *na*: "nobody". Reg. *hēc* as adv. v. 152.

146. *har kī*, "everybody": *ma har kī-m khu'jēwtōn* "I am asking everybody", *har 'khān: har 'khān-ē 'pādsā bīn* "everyone of them was a king", *har 'khān kun-ē* "to everyone of them". *har 'khīn: har 'khīn ē 'chī ra'fīk-e zaīfī'ka*, *'hāl-ē xarāb-a* "whoever becomes a woman's friend, his condition is bad".

*har ē* "whatever": *har ē ka'nān xu ka'nān* "let them do whatever they will do", *har ē 'kur, 'dēhen-ē 'na narī* "whatever he did, he could not beat him".

147. *čā* "some" (cf. 144): *čā ruč* "some days". Usually *čāwār*, M *čāwar: čāwar 'ōsp* "some horses".

*zā* "anything": *zā-i 'dhēwem* "I want something". < Av. *zāta* (cf. Voc. s.v.).

*žā* pl. *žānān* "another, other". *žā khīn* "anybody else". < \**yutāka* (cf. Voc. s.v.).

*felānī* "a certain, So-and-So" (proximate), *felāna* (remote). Prs.

148. *hus(s)* "all": *huss-ōu*, "all of you", *'mū 'huss-an* "all of us", *'hussū-ēr ma 'mun čukun 'jantā D* "why do you all beat me?", *'mā kun 'huss kun-an* "to all of us", *'huss-ē-ēn šamsē'rī* "all of them are swordsmen", *zahēn . . . huss* "they all arrived", *ma pairādārān hussika 'sōr-ē 'čurt kōr* "he cut off the heads of all the guards".

A special pl. form is *hussī'nān: 'ōsp mā'khān hussī'nān-an-a* "the horse belongs to all of us" (D. *hussī'nān-ān-a*), *hussī'nān-ō 'nhīnōr* "sit down all of you".

*huddī*, *huddīr* "both": *huddī kaštē'ān* "both girls", *huddle bālān* "both boys", *hē huddē* "both of them", *ho wī 'huddle čārān* "both those thieves". Frequently we must translate e.g. *huddle 'ōspān* "the two horses".

*huddī nān* "both": *huddī nān-an* "both of us", *mā huddī'nān na'γōn xareman* "we both eat bread", *mā huddī'nān 'šār wēheman 'ōsp gurīman* "let us both go to the town and buy a horse", *ma 'wā*

*huddīnān* "you both" (acc.), *ma huddīnān-ē-an . . . bur* "they carried both of them", *hödīnān-ē* D "*har dū-iš, hamū har dū*", *huddīnāna* (gen.) *qūcat-ē žū bī* "the strength of both was equal". *kullīnān* "all" = *huddīnān*: *kullīnān-an âγēman* (*kull-an*) "all of us came", *kullīnān-ē âγēn* "all of them came", *kull-e wâkhân* "all of you". *huššē* "all three".

149. *hu-* in *huddī*, *huššī* is probably a shortened form of *hus(s)*. The derivation of this word is unknown; but it is not altogether impossible that it may be an irregular, extremely reduced form of \**harwisp*, Phl. *harvīsp*, Sak. *harbišsa-*. Reg. the pl. in *-nān* cf. 82.

## Pronominal Adverbs.

### Adverbs of Place.

150. *ēk* "here", *ōk*, *uk* "there" (cf. the demonstrative pronouns *ē*, *ō* 124, *ēke* etc. 136): *ēk âγa bōn* "he had come here", *uk ham xunuk-a* "it is cold here, too".

*ēka* "then (*ēna*)", v. Voc.

Emphatic forms are *en(e)hāk* "in this very place (*hamīnjā*)", *un(ə)hāk* "in that very place (*hamūnjā*)". *en'hākī* "hence (here)", *un'hākī* "thence". Still more emphatic is *ēken hāk* "in, to this very place" (v. 136).

Less emphatic are *eke'stak* "here", *ōke'stak* "there" (remote). But *ōkân ōke'stak* "in that very place (*ōna ūnjā*)".

*ukēi* M "there".

*ē'cend*, *cēcndī* "hence, from this place or time", *u'cend*, *u'cndī* "thence, from that place". A kind of pl. occurs in *u'cnd dānī* "from those [hills]". *-cend* perhaps contains an element derived from Av. *haça* "from" (cf. Soghd. *čan*).

*pī* "on this side", *pū* "on that side" < \**pati-aita-*, *-awa-?* *phyārī* "from this side", *phārī* "from that side". Poss. with abl. *-i* from \**pīhār* < \**pīδ°dār* < \**pati-aita-tāra-*; \**pōhār* < \**pōδ°dār* < \**pati-ara-tāra-*.

*kū*, *kūi* "where?" (Prs.). *har kū* "everywhere", *ku cend* "whence?".



'*khânjâi* "where?, whence?, somewhere", *har 'khânjâi* "wherever".  
*kâwanô*, *kâwun* "in which direction?, in some direction or other"  
 (cf. 102).

*wakhê* "up", *wachanê* M, G, *pastô* D "down", v. Voc.

### Adverbs of Time.

151. *ba'dê*, emphatic *ba'dhêk* "now" (v. Voc.), *'yârî* M "now",  
*bete* "again".

*ka'bî* "when", *har ka'bî* "whenever", *hêc ka'bî na* "never".

*nî* "now, to-day", *nî hêk* M, G, *nîhak* D "to-day", *nîxawân*  
 "to-night".

*aze* "yesterday", *ašöruè* M, G, (*a'ze na*) *ašöroc* D "the day be-  
 fore yesterday", *èašöruè* G, *èašöroc* D "three days ago" (v. 110).

*sa'bâ* "to-morrow", *passa'bâ* M, *'šîruè* G, *sa'bâ na 'šîruè* D "the  
 day after to-morrow".

*'âsur* G, *'âsur* D, *âsurêk* M "this year", *pa'râsur* G, *pa'râsur* M,  
*zâsar* (?) D "last year", *'zâsar* G "next year".

### Adverbs of Manner and Degree.

152. *'heqa* "so much".

*hêc na* "not at all".

*êâ* "how?, why? (for what reason?)", *'êkun* "why? (with what  
 intention?)".

*'êka* "how much?" *'êka dörîn* "how far?"

*zanêyîg* "how?, in what manner?"

*hêc êâ na* "nowise".

### The Particles *te* and *ê*.

153. The particle *te* is very frequently used in connexion with  
 the pronominal suffixes, when the verb is in the aorist. It makes  
 no difference whether the pronominal suffix represents the gen. or  
 the acc. (dat.). The ag., of course, cannot occur in connexion with  
 the aorist. I have not been able to discover the exact shade of  
 meaning that this particle is intended to convey; but it seems to

be slightly emphatic. It is possible that *te* is derived from the enclitic pronoun 2 sg. \**tai*. Cf. the pronominal suffix *-a*; but the *t* may have been preserved in this particle, which was treated as an independent, even if enclitic, word. Semasiologically the development of an enclitic pronoun 2 sg, a *dativus ethicus*, into a general emphatic particle is possible. Cf. Psht. *dē, di*, Orm. *dī* (EVP. s.v.).

**154.** Examples. 1) The pron. suff. represents an acc. or dat.: *mēran-an te* "they will kill us", *žū sēb-a te da hem* (or *da hem-a te*) "I shall give thee an apple", *nīm-e pādšā hī-m-a te da hem* "I shall give thee half my kingdom", *tō kun-ē te da hem* "I shall give it to thee", *khāi zā-m te gasa* "something bites me", *pha'rātem-ē te* "I sell it", *žekun-ē te da hē* "why dost thou give it?"

2) The pron. suff. represents a gen.: *ma būc-a te mērem, bī būc-a te ka'nem* "I shall kill thy father, and make thee fatherless", *jan-um te su'nīm* "I shall wash my body", *jīn-āu te khōr phera* "thy wife will turn into a donkey", *berkhitō-en ē ēspān-a te haran-ē* "I fear that thy horses will be lost", *dlāda-m te ma mun mēra* "my father will kill me", *xwaxu-m te xārem* "I shall eat (it) myself", *huddīnān-an te nhīneman* "both of us shall sit down", *xīyurōk kun-um te* "to my nephew", *ja'rem dāl xā-m te* "I shall say in the presence of my husband", *šunđ tar-an te de hem ān* "I shall strike thy mouth", *gūrīm te khān jāi para* "where wilt thou go from my embrace?", *bī Mahmad Hanīfa yār-om te sār tar na param* "I will not go to the town without my friend M.H." etc.

**155.** In many sentences of exactly the same type as those given above *te* is not used:

*xaren-ē (te) na narem* "I cannot eat it", *ē ān-a da hem? umr-e kama'i-um-a te da hem* "what shall I give thee? I shall give thee the life of my throat", *mērem-ē* "I shall kill him", *aga ēnen-ē na narem, xu xārem te* "if I cannot bring it, I shall certainly eat it", *howi kītāb-um da, ē gūrīm-ē* "give me that book that I may take it", *γax ka'nem ē mēran-an* "I shall call them, that they may kill thee", *ān ka'nem tārī-e te chān-ā* "I shall praise thy eyes", *ān-ē pa bhāu gūrīm* "I shall buy it", *tā ē Zai yūn būc pen-ē*

*bežen* 'na *ēnem*, *watan tar-ē* 'na *param* "as long as I do not bring Z. bound together with her father, I shall not go home".

**156.** *ē*. This particle, too, is used in connexion with a verb in the aorist, without any appreciable change of meaning. In many cases it is difficult to distinguish this *ē* from the pronominal suffix 3 sg.

Eg. *mērem-ē* might be translated "I shall kill him". But the same *-ē* is found after intransitive verbs: *'merem-ē* "I shall die", *'param-e* "I shall go", *'khūfem-ē* "I shall cough". It is not always attached to the verb: *'āne žīm* (⊙ Ī T) "I shall come", *'ān-e ma 'tō janem* D "I shall kill thee", *'ān-e param* "I shall go", *'nī 'wyār-e 'ān param* "I shall go to night", *ma 'tō-ē kha'nan* "they will laugh at you", *'mā-e ma 'tō janiman* D "we shall kill thee", *'žē, ēe ma 'tō -e 'gap janem* "come, let me say a word to thee", *'ō-e ma 'tō 'zā-e 'žā phe'rēwa* "he will turn thee into something else".

But frequently without *ē*: *'mā o 'tū paraman* "let you and I go" (but *ān o tū-e . . . paraman*).

It is possible that this particle may, after all, be etymologically identical with the pronominal suffix 3 sg., employed as a dativus ethicus (cf. 153).

## Verbs.

### Verbal Nouns and Participles.

#### Verbal Nouns.

**157.** The infinitive or verbal noun is formed by adding *-ō*, usually to the preterite stem. Cf. the infinitives in *-ak*, *-uk* in Orm., Ishk. etc.

Eg. *'rhintō-ē yulū-m kup* "I did much weeping (wept much) for her", *'hō-au rawā nā* "thy going is not suitable (thou oughtest not to go)", *malāmat ku'ō bakār 'nā* "there is no need to make reproaches", *'ēmō-au žerēzi kâ* "thy walk is like a partridge's". With a preposition or postposition: *da 'dehō čavī* "he started fighting (*dar zadan uftâl*)", *da na yōn xū'ō čēn* "they started eating bread", *sōr na yōn xu'ō hōst* "he was eating bread", *ker*

*kwǝ̃ tar ʼmundē-m ʼdhǝ̃* “when I had finished my work, I saw him”, *ʼzā ʼxwǝ̃ tar parǝ̃-em* “I abstain from eating anything”.

The verbal noun is sometimes put in gen.: *ʼxāš-e ʼjīnē bǝ̃rǝ̃ikā* “a desire to take a wife (*xāš-i zan burdan*)”, *bēnā-e udhēkā mātǝ̃i'ka* “an intention to kill that one”.

But from the pres. stem: *ba merǝ̃-au te dahem* “I give thee over to be killed”, *būchǝ̃-e ʼyārīka* “seeing the friend (*dīdan i yār*)”.

**158.** Another verbal noun, ending in *-en* (*-in*) is used only in connexion with *na*: “to be able”. The *e* renders a direct derivation from a verbal noun in *-ana* difficult.

*ʼxaren-ē (te) ʼna narem, nā-m narē xaren* M “I cannot eat it”, *ʼjaŋg kaʼnen-ē narē* “canst thou fight him?”, *ʼē ʼyūs xaʼrāp-a, ʼxaren-ē te ʼna narē* “this meat is bad, thou canst not eat it”, *ʼēnen-ē te ʼna nara* “he cannot bring it”, *-ā ʼdūcēn ʼnartōn* “he can milk”, *ʼmū-īman ʼjuʼren na ʼnartan* M “we cannot speak”, *-um ʼjaʼren na narē* “I could not speak”, *ʼtū ū ʼzīn na narē* “why couldst thou not come?”.

### Participles.

**159.** The present participle ends in *-en* (*-in*), with *-n* < *\*-nt*. It is chiefly used in connexion with verbs of motion: *hala kaʼnen ʼāya* “he came running”, *xuʼwaxʼti kaʼnen u ʼkhanen . . . ʼāya* “he came making merry and laughing”, *menḍānān gurīn-ā ʼdhār tar ʼwhēwetōn* “taking these with him he goes to the hills”, *berʼkhen berʼkhen (ruʼhen ruʼhen) ʼāya* “he came fearing (weeping) continually”, *deʼhen deʼhen ʼsārī ma bǝ̃r ka nǝ̃r* “drive him out of the town beating him continually”, *ruē ba ruē wakhē cēmen ʼwhētōn* “he walks growing higher day by day (*rūz ba rūz kalān šuda mēra*)”, *bī ʼyam ʼnhīn ʼkhanen* “sit down peacefully, laughing (*xanda kada*)”, *ʼzān munʼdhēk kaʼstē ʼbāw pen-ē be ʼzen na ʼēam* “so long as I do not bring that girl binding (having bound) her together with her father (*basta karda*)”, *xuxu-ē rafīq pen-ē aiʼs kanen bē* “may she be enjoying herself with her lover”.

In some of the examples above the Par. participle in *-en*

corresponds to a Prs. past participle; but in Afgh. Prs. this form (e.g. *xanda kada*) is sometimes used to denote an action simultaneous with that of the finite verb of the sentence.

**160.** A participle or verbal noun in *-en* is used also to form the passive: *beʒen čhī ʔi-e Xai'bār* "the canal of Kh. was built (*basta šud*)", *kaʔen čhī* "it was cut off", *ma hōk guʔin čō D* "the moon has been eclipsed", *na'ʔōn peʔen čhō* "the bread has become baked", *dehen čhēn* "they were beaten", *tū ʔam mērien paʔā Phon.* "thou, too, wilt be killed", *mēren čhī M* "he was killed", *ʔn-em ʔberkhitō-em ʔe mērien ʔna paʔi* "I fear that he will be killed (*mētarsam ki kušta na šawa*)". Note the forms in *-ien*.

It is doubtful whether this participle is identical with one of the other forms in *-en*, or is connected with the similar Pash. passiva construction: *ʔāya-m hanen bitī* "my brother was killed" (Par. \**bi'ya-m janen ʔchī*).

**161.** The present participle in *-tōn*, pl. *-tan* is used in forming the present and imperfect tenses (v. 193, 197).

**162.** The past participle in *-ō*, (*-a*) is used in forming the perfect and the pluperfect. (v. 207, 211).

Once we find: *suʔwār-ē ʔnhōšt, ʔhai kuʔō ʔchī* "he mounted a horse, and rode off having whipped it" (pres. part. *ʔhai kanen*).

**163.** The past participle in *-ōi* is used as an adjective: *laškaʔan ham ma ʔšēr sōr ʔšp ʔhār kuʔōi ʔdhōʔ* "the soldiers saw the lion loaded on the horse", *la mēwōi-a* "it is hung up (*ʔwēzān kadagī-s*)". Without any preterital meaning: *ʔlau-e kha'ōi, ʔlab-e kha'ō* "a laughing lip", pl. *laučān-e kha'ōi*. As a noun: *na'ʔōni'kū thoʔān* "burnt pieces of bread". In some instances it is used to form a passive preterite: *ʔdhōʔ ʔe dhāʔi am hupātōi, sōr-ē ham ʔʔōs kuʔōi, aʔrō u meʔān-ē ham ʔʔōs kuʔōi* etc. "he saw that his beard had also been pulled out, the hair of his head had been cut, and his eyebrows and eyelashes had been cut", *ʔchī ʔe kačōi kān-ē ʔwʔō, thēwōi* "he went to carry away the thorns, they were set fire to (*suxtānd ast*)", cf. *la mēwōi-a* above.

**164.** An isolated form, which occurs once in the Phon. text, is

*böstun: böstun böstun-ē-an böst* "they bound him firmly (: binding and binding?)".

165. The conjunctive participle ends in *-amân* (< \**māna*?). Eg. *čema'mâ jara'mâ 'xu pen-un u'stâ* "when I had gone and told him it, he rose with me (*raftanâ ki guftom-iš hamrâ-i mâ xēst*)", *na'yon xaramân u'stâ-eman* (= *na'yon-an če xūy*) "when we had eaten the bread, we rose", *phârî žia'mâ dōst-ē šam'sēr tar bur* "when he had come from that direction, he laid his hand on the sword (*az ūsun āmada, āmadanî*)", *čema'mâ mun'dî dhōr* "having walked about he saw him". Note: *tâ dâda-m jōr čema'mâ* "until my father gets well (*tâ padar-om jōr šudan*)". *-amânî* in *ba'yal gurîamânî ča'ri ô* "she fell, having been seized in his arms".

166. The gerundive is formed by adding *-anē* to the root: *hō gi'hâi huss xara'nē-a* "all this grass is eatable (*xurdanî*)", *ker-čema'nē bîn, čhî* "there was a work, which ought to (could) be done, and it was done (*kâr-i šudanî bût, šud*)".

### Verb Substantive and Auxiliary Verbs.

"To Be".

Present.

167. Sg. 1 Prs. *hēm, -em* "I am". Pl. *hēman, -eman*.

» 2 » *hē, -ē*. » *hēr, -ēr*.

» 3 » *hâ, hū, -â, -a; sî*. » *hēn, -en*.

*hēm* etc. cannot be derived direct from Av. *ahmi* etc. Probably the stem *hē-* is due to the influence of the verbs in *-aya-* (v. 185c). (*h*)*â* etc. might, however, be derived from *asti*. For the personal terminations. v. 189.

168. The enclitic forms are mostly used as auxiliaries. The difference between (*h*)*â* and *-â* is not always observed: *kūč-a kantōn, siš kun-â žitōn* "he moves (they move), and comes to the village"; *unhāk-a ichētōn, če tūwōn kurūt-â yulū kantōn* "he goes (they go) there to make much ghee and curds". But *žū čūr hâ* "there is one thief", *žū dūkân dūr hâ* "there is a shopkeeper": *xub ker-a* "it is a good work", *yalaba xub ju'wân-a* "he is a very good young man".

*khîn na hâ, mâlâ ya'lâ-a, xâwand-an na hâ* "nobody is present, the beasts are let loose, and their master is not present". Sometimes the auxiliary 3 sg. is omitted: *dhôr-ê ê žû šêr-e nar* "he saw that it was a male lion". Note also: *šam šêr-ê ham dōst tar ha'wâla-i kor A'li* "with the sword in his hand A. struck a blow at him"; *sêlâ bân-an luê âyên* "they came with drawn swords".

In Pash. S we find *a*, *â* used indiscriminately.

169. *sî* expresses existence, with regard to inanimate things: *gû tar-au spô hâ* "there is a louse in thy ear", but *gû tar-au gard sî* "there is dust in thy ear"; *har mēwa xu ai uk ferimân-a, šaftâ lû u sēw nâšpâ tî sî, aḡgûr u be hî ham ferimâ sî* "all kinds of fruit are plentiful there, there are apricots and apples and pears; grapes and quinces, too, are there in plenty".

*sî* is bor. from. Pash. S *ši*, (< *sete*), with substitution of *s* for the palatal *š* (v. 68). Derivatives of *sete* are frequent in Dardic languages (v. Report, 72), and it is more probable that *sî* is bor. from Pash., than that it should be derived from Av. *saētē*, with semasiological influence from Pash.

170. A present form *bītōn* from the root *bî-* occurs once: *šu mēhîy-â tî bītōn* "the mulberries last for three months".

#### Aorist.

- |      |       |                 |                    |                    |
|------|-------|-----------------|--------------------|--------------------|
| 171. | Sg. 1 | Prs. <i>bîm</i> | "I may, shall be". | Pl. <i>bîman</i> . |
|      | » 2   | » <i>bî.</i>    |                    | » <i>bî'ôr.</i>    |
|      | » 3   | » <i>bê.</i>    |                    | » <i>bên.</i>      |

172. This form is used in the same sense as Prs. *bâšam*: *nâ'jôr bîm* "I shall be ill"; *tû chō, ân-e en'hak bîm* "go thou, I shall stay here"; *puš-e tîn mur, tu xu'xâ-w ja'nô bî* "thy son died, thou thyself wilt remain alive"; *A'li ja'nô bê* "if A. is alive"; *aga mu kun bî yâ bê, kârî bê* "if there shall be a brother for me (: if I shall have a brother), let him be good"; *khîn na bê ma ḡus* "let nobody be at home". For further details reg. the use of the aorist v. 191.

For the personal terminations v. 189. Regarding the derivation of *bê-* (v. 185b)

## Imperative.

173. Sg. 2 Prs. *bē*, Pl. 2 Prs. *bēōr* (*bīōr*) G, *bōr* T. *čub bē* "be silent".

## Subjunctive.

174. *na bādā* (*ma bādā*), *na bādāi* "let it not be, lest", *borr.* from Prs. *mabādā*.

## Past Tense and Imperfect.

175. Sg. 1 Prs. *hastam*, *bēm* "I was". Pl. *hastaman*, *bēman*.

» 2 » *hastā*, *bē*. » *hastahēr*, *bēr*.

» 3 » *hōst*, *bīn* (*bī*), *bōn*. » *hastan*, *bēn*.

176. Acc. to G there is no difference in meaning between *ân nâjōr hastam* and *ân nâjōr bēm* "I was ill"; *nâjōr hōst* = *nâjōr bīn* etc. Cf. also: *zâi čē laškar-ē bīn* (*bēn*) "all the soldiers he had"; but *zâi čē ōsp(ân) . . . hōst* "all the horses he had".

*hastam* is, however, usually a durative imperfect: "I dwelt, existed, was in a certain state". *tū na hasta γus tar-au* "thou wast not in thy house", *rhizō hastam* "I was lying down", *nhašto hastam* "I was sitting" (v. 197), *zū bālō-e ku'tō hōst* "there was a lame boy", *čha'ō hōst* "he was ill (had fallen ill)" (v. below).

*bēm* etc. in *zū ādam bīn* "there was a man", *ân kal bēm* "I was bald-headed", *āhena khân-e žāika bīn* "the mirror belonged to somebody else", *Sultân Māmūd pādšā bīn*, *dī ōsp dērō bōn*, *zūika nīm-ē Tāphōnē bīn* "Sultan M. was a king, he had two horses, the name of the one was Gh."

3 sg. *bōn* is used in forming the pluperfect of intransitive verbs (v. 212), cf. *čha'ō bōn* "he had fallen" (v. *čha'ō hōst* above). Once I heard: *ē Haidar bō* "he was H."

177. *hastam* is probably derived from \**hasta-*, past part. of Av. *had-* "to sit down". In Av. this verb does not occur without preverbs; but cf. Orm. *hanyēk* (*hayēk*) "to remain, abide, dwell, be seated", which Grierson derives from *had-*. For the personal terminations v. 189.



*bēm* etc. < *bī* (Av. *būta-*) + *hēm* etc. 3 sg. *bī(n)* with unexplained -*n* (cf. -*tōn* 193). But cf. also Pash. S *bīn*: *ya 'sāya 'ādam-žēka'lū bīn* "this sister was a cannibal", *dō brūi bīn* "there were two brothers". *bō(n)* < Av. *bavat*, or, more prob., < \**būtaka-* (originally a perfect?).

178. The preterite (formally a pluperfect) of *sī* (169) is *sō bōn*, pl. *sē bēn*: *'aze ma'nā 'γus tar 'hēc na'γōn na 'sō bōn* "yesterday there was no bread in my house"; *'hu bandi'xāna tar da'rūn tar-ē butān sē bēn* "there were some idols inside that prison".

### "To Become".

#### Aorist.

179. *param* "I become" (originally "I go"), the inflexion is given 188: *param ān xalās* "I shall become free", *'āk paran* they [may] become fat".

*chēm* (v. 181) was said to be used as an aorist also, corresponding to Prs. *sāram*: *nā'jōr chēm* = *nā'jōr bīm* (v. 172). Once only I heard *chē* "go" used as a 2 sg. aorist with imperative force (v. 191 c); in all other cases *chēm* etc. were used as preterites.

#### Imperative.

180. Sg. 2 Prs. *chu* (*chō*, *chā*), also *para*; Pl. 2 Prs. *čū'mör*.

#### Past Tense.

181. Sg. 1 Prs. *chēm*, *cēm* D "I became (I went)". Pl. *chēman*.

» 2 » *chē*. » *chēr*.

» 3 » *chī*. » *chēn*.

The *ē* is very narrow before a nasal, and sometimes I heard *chīm*, *chīn*. *chī* < \**čiyuta-*, cf. *'ā bī wār chē* "why didst thou become frightened?", *xarūb chēn* "they became bad", *čār bī chī* "became greasy". Reg. the formation of the passive with *chēm* v. 160.

## Perfect.

182. 3 sg. *chō: ma'hōk gurin chō* "the moon has been eclipsed"; *kōr chō* "he has become blind"; *zū haždār pai dā chō* "a dragon has appeared".

Perfect subjunctive in *magam marlumi kā nhāmōr chō bē* "perhaps people may have forgotten".

## Pluperfect.

183. Sg. 1 Prs. *chē bēm* "I had become (I had gone)", 3 Prs. *chō bōn*, Pl. 1 Prs. *chē bēman*, cf. 212.

Sg. 3. Prs. *chō hōst* in *hōst cār bī chō* "it had become greasy [and remained so]".

## The Finite Verb.

184. The Par. verb has two stems, — an aorist stem and a past stem. From either of these groups of tenses are formed.

From the aorist stem the following tenses and moods are formed:

I. Direct from the aorist stem:

The Imperative.

The Aorist.

II. From the aorist stem + *-tōn*:

The Present.

The Imperfect.

From the past stem are formed:

I. Direct from the past stem:

The Past Tense.

Past Optative.

II. From the past stem + *-ō*:

The Perfect.

The Pluperfect.

Perfect and Pluperfect Subjunctive.

## The Aorist Stem.

185. The aorist stem is identical with the imperative 2 sg. The great majority of aorist stems end in a consonant, e.g. *bar-* "to carry", *mer-* "to die", *mēr-* "to kill", *āyu nēw-* "to dress" etc. A few, irregular stems end in a vowel: *para-* "to go, become", *gurē-* "to seize", *zē-* "to come", *bē-* "to be, become", *su nī-* "to wash".

*nī-* "to go out", *thā-* "to shave", *ušte-* "to rise". The imperative of *chēm* "I become" (?), v. 179, is *chu* etc. (v. 180).

From the historical point of view we can distinguish stems in *-a-*, *-ya-*, *-aya-* and *-āya-*. The various classes of athematic verbs had probably become thematic in late Anc. Ir.

a) Stems in *-a-*: *ār-* "to bring" (\**ā-bara-*), *bar-* "to carry" (Av. *bara-*), *jan-* "to kill" (Av. *jana-*), *xar-* "to eat" (Av. *x<sup>ə</sup>ara-*), *har-* "to be lost" (\**hara-*), *lis-* "to lick" (\**laiza-*, v. 70, cf. Av. *raēz-*), *pa'rūc-* "to shake a sieve" (\**pari-waiā-*, Av. *vaēā-*), *γār-* "to rain" (Av. *vāra-*), *thā-* "to shave" (\**tāša-*, Av. *tāš-*, *taša-*), *ruh-* "to weep" (\**ruda-*, Av. *uruθa-*), *γuh-* "to throw" (\**wida-*), *γur'z-ēw-* "to pour out" (\**wi-hyza-*, Av. *hərəza-*), *harw-* "to hear" (Av. *haurva-*), *γun-* "to find" (Av. *vinda-*), *ā'γun-* "to dress" (\**ā-gunda-*), *kan-* "to do" (\**kṛna-*, Av. *kəṛənav-*), *nhin-* "to sit down" (\**ni-hīdna-?*), *dah-* "to give" (\**dada-*, Av. *dadā-*).

b) Stems in *-ya-*: *mer-* "to die" (Av. *mīrya-*), *rhīz-* "to lie down" (\**fra-razya-*), *thī-* "to burn" (\**tafya-*), *ūzeh-* "to remain" (\**awa-zahya-?*), *bež-* "to bind" (\**badya-?*), *ter-* "to drink" (\**tṛya-?*) *deh-* "to beat" is prob. a lw. (v. Voc); *bē-* "to be", (Av. *buya-?*).

c) Stems in *-aya-*: *ēn-* "to bring" (\**ā-naya-*), *ūn-* "to lead, bring down" (\**awa-naya-*), *mēr-* "to kill" (\**māraya-*), *pēc-* "to cook" (\**pā'aya-*), *rhēz-* "to build, prepare" (\**fra-rāzaya-*), *rēm-* "to turn round" (\**rāmaya-*), *dūc-* "to milk" (\**dauçaya-?*), *dēr-* "to hold" (Av. *dāraya-*), *nhēn-* "to make to sit down" (\**ni-hūdñaya-?*), *gēh-* "to copulate", *menth-* "to smear" (\**manthaya-*), *derz-* "to take on one's back" (Av. *dərəzaya-*), *ušt-* "to rise" (Av. *ustaya-*), *phīš-* "to sow" (\**pršaya-?*), the causatives in *-ēw-* (\**āpaya-*, cf. 219), *sunī-* "to wash" (Av. *snaya-*), *nī-* "to go out" (\**nīš-aya-?*). Some of the verbs in *-ē-* are probably secondary, analogical formations.

c) Stems in *-āya-*: *gurē-* "to seize" (Av. *gəurvāya-*, cf. 44 sqq.), *žē-* "to come" (\**ā-yāya-?*).

d) A few aorist stems are derived from past participles: *pha'rāt-* "to sell" (\**parā-waxta-*), *neṛ-* "to take out" (\**ni-bṛta-?*). Cf. *jar-* G, T "to speak", but *jar-* M.

e) *para-* "to go, become" is probably borr. from Pash.

## Imperative.

186. The imperative 2 sg. is identical with the aorist stem. But note *chu* (*chō*, *chā*) "go" (\**čiyawca*?), *ušte* 'rise'. *dah* "give", *deh* "beat" are usually pronounced *dā*, *dē*. Note *gurē*, *gu'rē* "seize, take".

The termination of the imperative 2 pl is *-ōr* (cf. 189): *ka nōr* "do", *da'hōr* "give", *bežōr* "bind", *mērōr* "kill", *ēnōr* "bring", *ba'rōr* "carry", *ālī'sōr* "seize". Note *žōr* "come", *u'stōr* "rise", *bōr* "be" (also *bēōr*, v. 173). The plurals of *para*, *sunī*, *gurē* are not known to me. *čumōr* "go, become" is irregular.

The prohibitive particle is *na*: *'na kan* "do not do", *na berkh* "do not fear", *'na para* "do not go, become", *'na čumōr* "do not go, become" (pl.).

A polite command is frequently expressed by the aorist 2 sg. or pl. (cf. 191 c).

## Aorist.

187. The regular paradigm of the aorist, which applies to the great majority of verbs, is as follows:

Sing. 1. <i>'merem</i> "I die" <sup>1</sup> .	Plur. <i>'meríman</i> .
2. <i>'merē</i> .	<i>me'rēr</i> ( <i>me'rīr</i> M).
3. <i>'mera</i> .	<i>meran</i> .

## Similary D:

Sing. 1. <i>janem</i> "I kill".	Plur. <i>janíman</i> .
2. <i>janē</i> .	<i>janhēr</i> .
3. <i>jana</i> .	<i>janan</i> .

## 188. Irregular verbs are:

Sg. 1 Prs. *pa'ram* "I go" (پَرَم) Pl. *paraman* (*pareman*) (پَرَمَن، پَرَمَن)

» 2 » *para* (پَرَ، پَر).

» 3 » *parī* (پَرِي) " *paran* (پَرَن).

Sg. 1 Prs. *gu'rīm* "I seize". Pl. *gur īman*.

» 2 » *gu'rī*. *gu rīēr*.

» 3 » *gu rī*.

<sup>1</sup> The accent is not fixed, *me rēm*, *me ran* etc. are frequently heard. But in Prs. script always مَرَم etc. زَهَم *zahem* "I arrive": زَهِيَم *zahēm* "I arrived". Regarding *-em*, *im* etc. v. 189.

Sg. 1 Prs. <i>žim</i> "I come".	Pl. <i>žīman</i> .
» 2 » <i>žī</i> .	» <i>žīr</i> .
» 3 » <i>žē</i> .	» <i>žēn</i> .

Regarding *bīm* "I shall be" v. 171. The conjugation of *su'nīm* "I wash", *nīm* "I go out" is not known to me.

189. Personal Terminations. The 1. sg. is derived from *-ami*, not from *-āmi* (cf. Meillet, MSL. XXII, 220 sqq.). The types *'mērem* "I kill" and *'merem* "I die" are developed regularly from *\*mārayami*, *\*m'yayami*; *gu'rīm* etc. from *\*grbāyami* (cf. 37), *su'nīm* from *\*snāyami*. In *\*bārami* the second *a* must have retained its quality long enough to prevent the change of the stressed *ā* into *ō* (v. 26); but we should expect *\*barum*. *-em* must have been introduced from the stems in *-aya-* and *-ya-*. *pa'ram* is borrr. from Pash. S *param*, and this fact may explain the irregular termination *-am*. Other verbs borrr. from Pash. are, however, conjugated in the regular way. Note *thāem* "I shave", *'uštem* "I rise".

The 2. sg. *-ē* is derived from *-ayahi* (*mērē* < *\*mārayahi*). The *-ē* of *'barē* is analogical, as *\*bārahi* could scarcely result in this form (v. 42). *žī*, *gu'rī* < *āyāyahi*, *grbāyahi* with *i-* umlaut? (But unstressed *-ayahi* > *-ē*?). *para* is irregular.

The 3. sg. *-a* < *-ati* (*bara* < *bāratī*). *'mēra* is an analogical form. *\*mārayatī* would result in *\*mērē*, a form which would be identical with the 2. sg. In the irregular verb *gu'rīm* the coalescence of the 2. and 3. sg. was tolerated; *pa'rī* is probably formed on the analogy of *gu'rī*. But *žē* cannot be derived direct from *\*āyāyahi*, if *žī* 2 sg., *gu'rī* 2. and 3. sg. are regular forms.

1. pl. *\*mērem* < *\*mārayama* was distinguished from the 1. sg. by the addition of the pronominal suffix 1. pl. *-an* (v. 116)<sup>1</sup>. Similarly in Talish (a Caspian dialect) 1. sg. *-m*, 1. pl. *-mūn*. In several other Ir. dialects the *-n* of the pronominal suffix has simply replaced the *\*-m* of the 1. pl. Some Pash. dialects, but not those

<sup>1</sup> If the original form had been *-ayāma* or *-ayā'mahi* we should have Par. *-īm*, a form which would prob. have been retained. But Psht. 1. sg. *-əm*, 1. pl. *-ū* (< *-āma*), Shgh. 1. sg. *-um*, 1. pl. *-ām* (< *-āma*? We should expect *-ām*).

bordering upon Par., present a similar form. This is, however, restricted to the subjunctive, the 1. pl. indicative *-as*, *-ais* (*-anz*) < *-āmasi* being in itself sufficiently different from 1. sg. *-am*. E.g. Pash. of Nirlam: *āyakas* "we eat", but *āigeman* "let us eat". Probably there is no direct connexion between the Par. and the Pash. forms. — Reg. *-ma* for *-man* v. 24. The *-n* of the 3. pl. is never omitted, as *-a* would be identical with the termination of the 3. sg.

2. pl. *-ēr* (imperative *-ōr*). This termination is difficult to explain. Probably the terminations of the 3. sg. and the 2. pl. act. coalesced phonetically (cf. Turfan Phl. *-ēð* 3. sg. and 2. pl.) and recourse had to be had to some other termination. A similar development has taken place in several Dardic languages, cf. e.g. Pash. S 2. pl. *-unda*, Khow. *-mi*. The only explanation I am able to suggest regarding the Par. terminations is that *-ēr* is derived from *-ayadīcam*, *-ōr* from *-adīcam* (cf. Av. imperative and optative medium *-adīcam*, *-ayadīcam*, *-ōdīcam*). Regarding the phonetical possibility of *-dīc-* resulting in *-r-* v. 57. *gu'rīēr* with *i* from *gu'rīm(an)* etc.

3. pl. *žen* < *\*āyāyanti*. *mēran* < *\*nār<sup>u</sup>and* < *\*mārayanti* (stress infl. by *\*mārayati*)?

190. The Par. aorist is derived from the old Ir. present, an uncompounded tense. But all the other tenses are compound forms, and this fact has to some extent influenced the formation of the aorist as well.

*janhēr* D "you kill" seems to be compounded with *hēr* "you are". cf. also *gu'rīēr*. *ūran* "they bring", *paraman* "we go" are written آردان, پرمان, which shows that these forms are felt, more or less, to be compounds. Sometimes the personal termination is separated from the stem of the verb: *ān-em ma tō dhē* M = *ān ma tō dehem* "I (shall) beat thee" (cf. Zeb. *āz-im deh* "I beat"); *nā-m na'rē xa'ren* "I cannot eat it"; *mundi (-ē-ē) ēnen na'rē* "canst thou bring it?"; *khān)āy-em te wse)je* "where shall I send it?"; *tū-ē mo mun jana* D = *tū mo mun janē* "thou killest me"; *ma xā'ān-an pand dhā* "they may give advice to their husbands". In

the last example *dhā* may, however, be sg. instead of pl., and *-an* may be the possessive pron. suff. 3. pl. In *‘mā-ān-a te ‘mērim*, *‘mā-ān-a mērim-a te M = ‘mēriman-a te* “I (we) kill thee” the *-an* of the 1. pl. is separated from the rest of the verb.

The personal termination is repeated in: *‘māy-an ma ‘wā de‘heman M* “I (we) shall beat you”; *‘mā-ima ‘nhīneman* “we shall sit down”; *‘ān-em ma ‘tō u‘štēwem* “I shall make thee rise”; *‘ān-em ‘γušt rupa‘i gu‘rīm* “I shall buy it for twenty rupees”.

Note: *yā ‘tū merē*, *yā ‘ān* “either thou or I must die”.

Not infrequently the sg. of verbs is used instead of the pl., cf. 83.

191. The aorist is used:

a) As a future: *ba‘dē na xa‘rem*, *pē‘sthēra-ē xa‘rem* “I shall not eat it now, I shall eat it later on”; *‘bite ka‘nem* “I shall do it again”; *‘ān men‘dānān ‘zō da‘hem*, *‘bite pa‘ram*, *mun‘dānān da‘hem* “I shall give barley to these people, then I shall go and give it to those”; *‘kiy āra ‘ēi-e Xai‘bār* “who shall dig the canal of Kh.? (*kī mēārad jōy-e Xaibar*)”.

b) As a subjunctive in dependent sentences: *ba‘dē ‘šār we‘hēm ‘ē ‘ōsp gu‘rīm* “now I shall go to town to buy a horse (*‘ālī šār mērum*, *asp bigīrum*)”; *ma ‘mun na ‘mērē*, *‘huš kā* “take care that thou doest not kill me”, (cf. c); *‘har ‘ē ka‘nan xu ‘kantan-en* “they are doing whatever they [wish to] do”; *‘mun ‘dhīraγ ‘mācī ‘dērō*, *‘Haidar ‘bāw-a bē*, *ma ‘tō zu ‘kaštē ‘dēha* “thou hadst a mother like me, and H. is thy father, and [yet] a girl can beat thee?”.

c) In polite commands, as in Prs.: *‘na kanē = ‘na kan* “do not do”; *‘huš kanē* “listen”; *‘bōr-au ‘xē kanē* “open thy door (*darwāza wāz kunī*)”; *‘para hō‘wī ‘kamar tar*, *‘ēnē xu zu haž‘dār* “go to that rock and bring a dragon here”; *‘hēc na ‘berkhē* “do not fear at all”; *‘che, ‘ē za‘hē men‘dhēk ‘elm ‘xānē* “go, and when thou arrivest, recite this charm”; *un‘hak ‘hāzer ‘zīr* “be present there”; *‘ālī ‘sēr* “seize”, *‘na parī* “may he not become”.

*dērem* “I hold, have” is used as a present, just as Prs. *dāram*. No present form *\*dērtōn-em* occurs.

## Aorist Subjunctive.

192. The subjunctive force of the aorist is sometimes emphasized by the addition of *-a*. In my material this form occurs only in the 3 sg. of the verbs *gurē* "to seize" and *para-* "to go, become": *'na-i ēe 'sār pary-a* "lest she may be wounded"; *ēe la'skar paīdū pa'rī-a*, *'jaŋg ka'nen-ē na'rē* "if the army appears, canst thou fight it?"; *'na ēe hevyak bite pa'nân-ē gurī-a k'iwun pa'rī-a* "[I hope that] he may not again take this road and go somewhere (*na ki hamī rāra bāz bigīra, kudām taraf burawa*)".

A similar form exists in Zeb. (Grierson, *Ishk.* p. 53), and in some Dardic languages.

Another kind of subjunctive occurs once: *ka nen bē* "he may do(?) (*karda bâsa*)".

## Present.

193. The present is formed by adding the present of the verb substantive to the pres. part. in *-tōn* (v. 161).

This participle is formed from the aorist stem, e.g. *kan-tōn* "doing", pl. *kan-tan*, *gu'ritōn* "seizing". The *-n* is frequently dropped: *kantō*, *kantā*, in D regularly *kantō*, *kantā*. Usually the first syllable is stressed; but forms like *kan tōn* do also occur.

A voiced final consonant of the present stem becomes unvoiced before the *t* (v. 24): *bež-* "to bind", pres. *beštōn*, *rhūz-* "to fly": *rhāštōn*. A euphonic *e, i* is inserted, where a difficult group of consonants would result: *buçhetōn* "seeing" *harwetōn* "hearing", *çaketōn* "dripping", *γuhitōn* "throwing" (but *dhaitōn* "giving": *dah-*), *ruhetōn*, *rhoitōn* "weeping", *zahitōn*, *zhaitōn* "arriving", *berkkhetōn* "fearing" etc. The verbs in *-ēw-* do not usually have a euphonic *i*: *pherēwtōn* "turning" etc.; but *çarēwtōn*, *çarēwitōn* "grazing" etc. Note D *γafitō* "weaving".

With *-tō(n)* etc. we must compare the present forms in NW. Pash. dialects, e.g. Pash Sh *hanto-yem* "I am killing": Par. D *jantō-hēm* etc. The Par. form must have been borrh. from Pash at



a time when the inflexional type: sg. -ō-, pl. -a- (v. 26, 82) was still frequent. Generally the Ir. languages form the durative present by means of particles, not by means of a participle. Regarding the derivation of Pash. -to etc. v. Rep. p. 91.

**194.** The regular paradigm is as follows:

Sg. 1. Prs.	<i>ân-em</i> <i>'xartōn</i> G	"I am eating".	Pl.	<i>'mâ-īman</i> <i>'xartān.</i>
» 2.	» <i>'tū-ē</i> <i>'xartōn.</i>		»	<i>'wâ-ēr</i> <i>'xartān.</i>
» 3.	» <i>'ō-ē</i> <i>'xartōn.</i>		»	<i>ō'ân-en</i> <i>'xartān.</i>
(Sg. 1. Prs.	<i>ân-em</i> <i>xartō</i> D.		Pl.	
» 2.	» <i>tū-ē</i> <i>xartō.</i>		»	<i>wâ-ēr</i> <i>xartā.</i>
» 3.	» <i>ē-a</i> <i>xartō.</i>		»	<i>-ēn</i> <i>xartā).</i>

Also: *ân* *'xartōn-em*, *'xartō hēm*, D *ân* *xartō hēm* etc.

**195.** Examples: 1. sg. *'pântō hēm*, *ân-em* *'pântōn* "I know", *'jartōn-em* "I am saying", *ân-em* *'sunītō(n)* "I am washing", *ân-em* (*mâ-em*) *'jartōn* M. *'jartō hēm* D "I am saying", *ân-em* *ma* *'tō bōcetō* D "I am seeing thee"; 2. sg. *'tū-ē . . . 'dhaitōn* "thou art giving"; 3. sg. *māneš-ā* *'dūwetōn* "the man is milking", *'bu-a* *wey'gertō* "the goat is bleating", *'mērtōn-ē-a* "he is killing him", *'whēwetōn-a* "he is moving"; 1. pl. *'mâ-īman* *'būhitan* "we are seeing", *'khanta-īman* M. *'khantan-īman* G "we are laughing", *'mâ-īman* *'pântōn* (sic!) M "we understand"; 2. pl. *'wâ-ēr* *'jartān* M "you are saying"; 3. pl. *'mērtan-en* "they are killing", *hē mānešân- ēn* *xartā* D "these men are eating", *hude* *kastē'ân- en . . . whētōn* (sic!) "both girls are going".

With double personal suffix: *ân-em* *'berkhitō-em* "I am fearing", *'spō-a* *'jafetō-a* "the dog is barking". Without any personal suffix: *mâ* *'juwāb* *'dhaitan* M "we are giving an answer".

**196.** The present has a frequentative and durative force: *'mērtan-en* "they usually kill (*mēkušand*)"; *ma* *'har* *kī-m* *'khu'jērtōn*, *'jartōn-ā* "everyone, whom I ask, says"; *wī'yār* *'jānē-aw-ā* *'žitōn* "thy wife usually comes every night"; *'harēi* *ē* *'Yāra* *'xudrat-e* *'xudāyān* *'Yārtōn-a* "however much it snows it snows (: usually snows) according to the will of God"; *'har* *kī* *ē* *'taryāk-e* *bēd* *pāna*, *'dha-rēwtōn-e-a* "he spares everyone who knows the *bēd*-antidote";

*bālō-e nō-ā 'zītōn* "the young boy is coming". Cf. the numerous examples of the present in the tale XII, e.g. *rha'γām-ā ēe 'chētōn* "when spring comes".

Note: *mū pōnē ruē ēk-eman* "we have been here for five days".

*nha'stō hēm* "I am sitting" is used as a present.

### Imperfect.

197. The imperfect is formed by adding the imperfect of the verb substantive to the pres. part. Generally the form *astam* etc., not *hastam* is used.

E.g. *'kantōn astam* "I was doing (*mēkadām*)". *a'stan bartan* "they were carrying".

The imperfect is frequentative and durative like the present: *ōst 'dhaitōn* "he used to give (*mēdāt*)"; *ma 'mānēs ōst 'spō phe rēwtōn* "she used to turn men into dogs"; *ōst 'chētōn, 'ārtōn. pha rātētōn, 'xartōn* "he used to go, bring it, sell it, and eat [what he bought for the money]"; *'hē na'γōn-pe'cāk, az 'ān ēe zūrī-ē hōst zhaitōn, de'zī* "the baker took as much as he was able to carry on his back"; *Sultān 'Māmūdān xōm-ōst na 'bartōn* "[she said that] Sultan M. would not fall asleep" (but, considered as a single event: *ho'wī xa'wān 'xōm-ē 'na bur* "that night he did not fall asleep"); *na'γōn ōst 'xartōn* "he was eating the bread" (but: *sōr na'γon xū rō hōst* "he was occupied in eating the bread". *na'γon-ē xur* "he ate the bread").

*'nha'stō hastam* means "I was sitting", *rhizō hastam* "I was lying down". Cf. 176.

### The Past Stem.

198. The past stems can be divided into regular, or weak stems in *-ī*, and irregular, or strong stems, which are formed in various ways.<sup>1</sup> The pret. stem in *-ī* is connected with, and probably borrows

<sup>1</sup> Among the verbs which occur in my materials 39 have strong preterite stems, 95 weak stems (of these 33 are causatives in *-ēw-*). The preterite stems of 19 verbs are unknown to me; but the majority of these verbs are prob. weak.

from the Prs. pret. stem in *-īd*.<sup>1</sup> E.g. *ber'khī* "feared", *gudarī* "passed", *astarī* "smeared" etc. All verbs in *-ēw-* have weak preterites: *uštēwī* "raised" etc.

199. The strong preterite stems can be divided in several groups according to the Ir. forms from which they are derived.

- I. a) Ir. *\*-āta-*: *dā* "gave", *su'nā* "washed", *uštā* "rose", *ūzā* "remained", *\*zā* "born" (perf. *zā'wō*).
- b) Ir. *\*-ata-*: *jō* "killed", *āya* "came", *naγ'γō* "went out".
- c) Ir. *\*-āta-*: *chī* "went", *bi(n)* "was" (From the modern Par. point of view these verbs are weak).
- II. a) Ir. *\*-gta-*: *buγ* "carried", *āwuy* "brought", *kuγ* "did", *muγ* "died", *xūr* "ate". *ja'rī* G, T, D (*ja'rī* M, *jōr* G once) is weak, but has got its *r* from a strong participle.
- b) Ir. *\*-gsta-*: *dhōr* "saw", *thōr* "drank". *nōt* "drew out", *hupāt* "dug" are secondary formations from *ner-*, *hupēγ-* (lw.), cf. 65.
- III. a) Ir. *\*-asta-*: *bōst* "bound", *nhōst* "sat down" (cf. 68). *rhāst* "built" (*rhēz-*), *gōst* "bit" (*gas-*) are secondary formations.
- b) Ir. *\*-usta-*: *āγust* "dressed".
- c) Ir. *\*-ista-*: *γust* "threw".
- d) Ir. *\*-išta-*: *lušt* "licked".
- IV. a) Ir. *\*-ufta-*: *rūt* "swept".
- b) Ir. *\*-arfta-*: *hōt* "heard" (a secondary formation instead of *\*hur* < *\*hyta-*).
- c) Ir. *\*-gfta-*: *ghīt* "seized".
- d) Ir. *\*-arxta-*: *māt* "killed". Cf. the present stem *pharāt-* "to buy" (*\*parā-waxta-*).
- V. a) Ir. *\*-nīta-*: *ānt* "brought", *ūnt* "brought down".
- b) Ir. *\*-ndīta-*: *γunt* "found".
- c) Ir. *\*-udna-* + *t*: *rhīnt* "wept". In a similar way *nhānt* "set down", *rhānt* "turned round" (note *rh-*), *pānt* "knew" have been formed from *nhēn-*, *rēm-*, *pān-*.
- VI. a) Ir. *\*-axwa-*: *phōk* "cooked".
- b) Ir. *\*-uška-*: *hušk* "dried".

<sup>1</sup> Also Mj. *āy* (*xād-*: *xādiy* "to laugh" etc.) may be *horr*.

200. Besides *hõt* "heard" we find a weak stem *har'wi*. In several cases the weak stem has been preferred because the strong preterite stem either coalesced phonetically with that of another verb, or became too far removed from the aorist stem. Thus the strong preterite stem of *deřz-* "to take on the back" would have been \**dhõř* (cf. *dhõř* "saw"), of *tār-* "to split" \**thõř* (cf. *thõř* "drank"). Av. *vista-* "found" would have resulted in \**γušt* (cf. *γušt* "threw") etc. Accordingly *deř'zī*, *tārī*, *γunt* were preferred. The regular past stem of *γaf-* "to weave" would have been \**āt* (\**ūd*), of *rhīz-* "to lie down" \**rhōšt* etc. Such aberrant forms have only been tolerated in a small number of verbs, most of which are frequently used.

201. In the past tenses a pronominal subject is put in the nom. or the ag. T prefers the nom.: *'mun ma tō dhōřa bõn* G "I had seen him", *mõn ma tō dhõř* D "I saw thee", *'mā mundē dhõřō* M "I have seen him"; but *'ān xu mundē dehō bõ* T "I had beaten him", *ō sail kor* T "he regarded". Cf. 112.

The object is nearly always put in the acc.: *'wā ma mun dhõř* "did you see me?"; *'mā ma bi yā-e wā khān dhõř* "we saw your brother"; *'jīnē-ē ma Sultān Māmūd na dhõř* "his wife did not see Sultan M."; *mendē 'ādam-an māt* "we killed this man" (but also *hē 'ādam-an māt*).

#### Past Tense.

202. Intransitive verbs. As in most other modern Ir. languages the conjugation of intransitive verbs differs from that of transitives in the past tenses, with the exception of the imperfect.

The past tense of intransitive verbs is in most cases formed by adding the present of the verb substantive to the past stem of the verb. The verb substantive is never separated from the past stem.

203. The paradigm of weak verbs, which form the great majority of the intransitives, is as follows:

Sg.	1.	Prs.	<i>za hēm</i>	"I arrived".	Pl.	<i>za hēman.</i>
	2.	»	<i>za hē.</i>		»	<i>za hēr.</i>
	3.	»	<i>za hī.</i>		»	<i>za hēr.</i>

The strong verbs present some peculiar forms:

Sing. 1.	<i>âγēm</i>	"I came".	<i>naγ'γēm</i>	"I went out".	<i>û'âtâēm</i>	"I remained", ( <i>u'stâēm</i> "I rose").
» 2.	<i>âγē.</i>		<i>naγ'γē.</i>		<i>û'zâ(h)ē.</i>	
» 3.	<i>âγα.</i>		<i>naγ'γō.</i>		<i>û'zâ</i> ( <i>u'stâ</i> "I rose).	
Plur. 1.	<i>âγēman.</i>				<i>(u'stâēman).</i>	
» 2.	<i>âγēr</i> ( <i>âγēir</i> ).					
» 3.	<i>âγēn</i>		<i>naγ'γēn(-ōn'ē).</i>		<i>(u'stâēn).</i>	

Reg. *chēm* and *bēm* v. 175, 181.

*nhōst* "sat down" is inflected as follows (cf. *hastam* 175):

Sing. 1.	<i>'nhaštam.</i>	Plur.	<i>'nhaštīman.</i>
» 2.	<i>'nhaštē.</i>	»	
» 3.	<i>nhōšt.</i>	»	<i>'nhaštan.</i>

But also, with transitive construction, 2. sg. *-a nhōšt*. From *mer*- "to die": 1. sg. *'mur-um*, 3. sg. *mur*, 3. pl. *mur-an*. From *ruh*- "to weep" *rhint-um* (but notice that the corresponding Psht. verb *žarəl* is also constructed as a transitive in the past tenses). Regarding the forms of 1. and 2. prs. cf. 208.

**204. Transitive Verbs.** The past tense of transitive verbs is identical with the past stem. The subject is expressed by a pronoun in the agent case, a pronominal suffix, or, in the 3rd person, a noun (frequently with the addition of a pronominal suffix). The position of the pronominal suffix is optional as is the case e.g. in Shgh.

E.g. *'xūr-um*, *-um 'xūr*, *mun 'xūr* G (T *'ân 'xūr*, M frequently *'mâ 'xūr*) *'mun . . . -um 'xūr* "I ate"; *'mun ha'wī 'ker kur*, *ha'wī 'ker-um kur* G "I did this work" (\**ha'wī 'ker 'kur-um* was said to be incorrect; but cf. *'xūr-um*, *bur-um*, *'ghīt-um*, *su'nā-əm* etc.); *ha'wī-m*, *'mun har'wī* "I heard"; *-əm γunt* D "I found"; *mōn, tū 'dhōr* D "I saw, thou sawest"; *jō-m* "I killed". In *-um kur<sup>a</sup>*, *-um bur<sup>a</sup>* (Phonograph) the *a* has no morphological significance.

With double suffix: *ma 'bāw-aw-an 'ânt-an* "they brought thy father", *-an 'dhōr-an* "they saw".

The object is generally put in the acc., v. 201.

205. The past tense usually refers to a single action: *ʼân ʼčhēm, naʼyōn ʼōst ʼxartōn; ʼân ham unʼhak ʼnhaštam, ʼmun ham ʼxu pen-ē naʼyōn ʼxūr; naʼyōn-an ʼče xūr, naʼyōn xaraʼmân, uʼštāeman, huddiʼnân-an ʼaʼyēman* "[when] I came, he was eating; I, too, sat down there, and also ate the bread together with him; when we had eaten, and had finished eating, we rose, and both came here"; *ʼân ʼče ʼčhēm, sōr naʼyōn xūrō hōst; naʼyōn-ē unʼhak ʼlam dā, ʼmun pen uʼštā, ʼāya* "when I came, he was engaged in eating; he put the bread aside there, rose together with me, and came [here]"; *wīyār ham unʼhāk rhīzī* "he lay down for the night there", *ʼthārī ʼče ʼāhū harī* "he saw the stag disappearing".

The past tense has, however, a durative meaning when the verb itself is durative: *tū da ʼwāʼyār ʼchē, ʼtō wāʼyārī* "thou didst start dancing, and thou didst dance [for a long while]", *ēdē ʼyulū ʼyīr wāʼyārī* "she danced for a long while". In some other instances, too, a durative past tense occurs: *čōr ʼručʼân bīʼhuš ʼčharēm* "I have been lying unconscious for four days"; *tū kaštīka dōstī ʼčharē, ʼčōr ʼruč bīʼhuš ʼwāhē, . . . čōr ʼruč bīʼhuš ʼčharē* "thou didst fall (wast felled) by the hand of a girl; for four days thou didst remain unconscious, for four days thou didst lie unconscious"; *hōd ʼwyār, ʼhōt ʼruč xuʼxu-m ʼbāw pen-a ʼjaŋg kor* "I myself did fight with thy father for four nights and four days"; *dōz ʼruč . . . ma ʼyus ʼnhōst* "he sat down (: stayed) at home for ten days". In some cases we should prefer to translate the preterite by a perfect: *rha-yām ʼchī* "spring has come". Cf. 210.

The past tense is used in the sense of a futurum exactum: *har ʼče ʼče ʼmun jaʼrī, tū ʼkan* "do thou whatever I shall tell you"; *aga ʼnā-w ham naʼrī, ʼhar ʼker ʼče ʼân jaʼrī, jaʼr: ʼnare-m-ē* "even if thou art not (: wilt not be) able to do it, whatever I shall say, thou must say: I can do it".

#### Past Optative.

206. A kind of optative past occurs in some instances: *na-m kuḡ bā* "would that I had not done it (*na mēkadom*)"; *xudāē na kuḡ bā ʼhast-au* "would that God had not created thy existence".

## Perfect.

207. The perfect base is formed by adding -ō(-a), usually stressed, to the past stem. Before this -ō an -ō (< a) of the preceding syllable becomes -a- (cf. 26): *ha'tō*: *hōt* "heard", *ba'stō*: *bōst* "bound", *na'ō*: *nōt* "took out", D *pa'kō*: *pōk* "cooked". But *dhō'ō*, *dhū'ō*: *dhō'ō* "saw".

A final -ī or -a of the past stem is elided before the -ō: *ha'rō* "has been lost": *ha'rī* "was lost", *cha'rō* "has fallen": *cha'rī* "fell", *ā'ō* (*ā'ō*) "has come": *ā'ā* "came". After a final -ā of the past stem a euphonic -w- is inserted: *dā'wō* "has given": *dā* "gave".

This -ō is derived from \*-aka-. With Par. -um *kur* "I did", -um *ku'rō* "I have done" cf. Prs. *kardam*, *karda-am*.

Regarding the special forms assumed by the perfect base in the pluperfect v. 212.

208. Intransitive Verbs. Cf. the formation of the past tense of intransitives (202). In my material the perfect of intransitive verbs rarely occurs except in the 3. sg. and pl.: *mu'rō* "he has died", *ūzā'wō* "he has been left behind", *guda'rō* "he has passed", *cha'rō-ēn* (not *\*cha'rō-ēn*, v. 212) "they have fallen" etc. The absence of other forms is difficult to explain. Is it possible to assume that the 1. and 2. prs. perfect have coalesced phonetically with the corresponding forms of the past tense? Once I heard *rhāzē-im* "I have flown", cf. *dar wāhē* "*dar mānda-ī*" (perf.).

In one case a transitive verb has been treated as an intransitive (with a passive meaning): *ha'wī dō'stān-om ēe bastō-en*, *mendhē'kân xē kan* "untie these hands of mine, which have been bound" (or read: *bastō-an* "they have bound"?).

209. Transitive Verbs. The same rules which apply to the formation of the past tense of transitive verbs (v. 204), apply to the formation of the perfect: 1. sg. *xū'rō-m*, -um *xū'rō*, 'mun (T *ān*, M *mā*, D *mōn*) *xū'rō*, M *mā xū'rō-m* "I have eaten", 2. sg. -a *ku'rō*, -a *ku'rō tū*, *ku'rō-au* etc. "thou hast done", etc.

210. The perfect is chiefly used in the same way as in English: *ha'wī 'ker-om ku'rō* "I have done this work (*kada am*)"; *'rōng-a phe'rō lāla'zār* "thy colour has become [like that of] a tulip-bed"; *zū 'jāy-om 'lam dā'wō* "I have put it somewhere"; *'mā zū na'γō 'dhēwī, za'if-an na dhē'wō* M "I (we) asked for a loaf of bread, I have not asked for the woman"; *bade bi'ya-e pād'sāi-ka 'chī, ma 'sēr-ē āl'i'sō, 'chī-ē ku'rō, 'nesp-ē 'ghitō, āwu'rō. 'Mende 'sēr am 'bu' dāl 'pād'sā* "now the king's brother came; he has caught the lion and cut it up, he has taken half of it and brought it here. He also brought the [whole] lion to the king".

The perfect is used after a past tense in dependent clauses with *čē*, where we would prefer the pluperfect: *thārī čē 'he k-kal 'yalaba 'sāheb-e 'sūrat 'chō* "he saw that the bald boy had become very beautiful". Note: *'chī čē kačō'i-kān-ē bu'rō* "he went to(?) carry away the furze".

In *ma 'bāw-ē 'dhur čē dhārī am hupā'tōi, 'sōr-ē ham 'γō's ku'rōi* etc. "he [looked at] his father and saw that his beard had been pulled out, and that his head, too, was shaved" I am inclined to think that we have to deal with a passive form, and that *hupā'tōi* is not to be explained as *hupā'tō-ē* "he (: the elder brother) has pulled out" etc. Cf. also *'chī čē kačō'i-kān-ē bu'rō* (v. above) *thē'wōi* "... and they had been put fire to". In this example an active construction does not seem possible. Cf. 163.

*'nhaštō, 'nhaštō-a* means "he is sitting (: he has sat down)". Note: *ta'mām-e kaštē ā 'nhaštō* "all the girls are sitting" (but in the written text نشستين \**nhaštēn*).

#### Pluperfect.

211. The pluperfect is formed by adding the preterite of the verb substantive to the perfect base in one of its various forms.

212. Intransitive Verbs. Weak verbs have *-ō* in the 3. sg., but *-ē* in all other persons. Strong verbs have *-a* in all persons.

Sg. 1. *čharē bēm* "I had fallen." *'āya bēm* "I had come".

» 2. *čharē bē.* *'āya bē.*

» 3. *čharō bōn.* *'āya bōn*



Pl. 1. <i>ḥaṛē bēman</i>	<i>ʾāḡa bēman</i>
2. <i>ḥaṛē bēr</i>	<i>ʾāḡa bēr</i>
3. <i>ḥaṛē bēn</i>	<i>ʾāḡa bēn.</i>

Similarly *ḥē bēm* "I had gone (become)", *ḥō bōn*, *ḥē bēman*; *ḍērē bēm* "I had", *ḍērō bōn*; *ṃura bē* "thou hadst died", *ṃura bōn* etc.

The difference between *-ō* and *-a* must be due to a shifting of the accent (*ʾāḡa* < *\*āgataka-*, *āḡō* etc. *\*āgatakahya*, cf. 15, g); but I cannot explain the forms in *-ē*. Cf. 208.

**213.** *hastam* (v. 175) is used as an auxiliary with a durative force, denoting the lasting result of an event or action.

E.g. *ḥaṛē bēm* "I had fallen", but *ḥaṛē hastam* "I had fallen ill, was ill"; *suwār ṃhaštō bōn* "he had mounted a horse"; but *ṃhašta hastam* "I was sitting". The distinction is not absolute: *tū ṃhašta bē* means "thou wast sitting". Cf. *ṛhizō hastam* "I had lain down, was lying down"; *kāḷā-ē hōst cārbi ḥō* "her dress had become greasy, was greasy".

**214.** Transitive Verbs. The pluperfect of transitive verbs is based on the 3. sg. of the intransitive ones. The subject is expressed in the same way as in other past tenses of transitive verbs. The weak verbs have *-ō*, the strong verbs *-a*:

*mun jaṛō bōn* "I had said"; *Zaiḡūn deḥō bōn* "Z. had beaten"; *mendē ʿspō-e pad-dō phṛēwō bōn* "she had turned him into a black dog". But note: *wangeṛwē ḥōn-um* "I had eaten" (incorrect for *wangeṛō*?).

*mun xūra bōn G*, *ān xūra bōn T*, *-um xūra bōn*, *xūra bōn-um* "I had eaten"; *kurḡ-ē ḍā bōn* "he had given a hen"; *mā hē ādam-an mūta bōn* "we had killed this man"; *aḡe ṃun mā ṭō dhōra bōn* "I had seen thee yesterday".

**215.** Regarding the use of the pluperfect v. the concluding sentences of IX. Cf. also *ḥī hawī ḡaṅgal tarī*, *ē ḡaṅg-ē kura bō* "he went to that jungle where he had fought"; *tū sōr ṃun tar khār na ḥā*, *ē mun ḡū ṛūc suwārī Sultān Māmūdān dhōra bōn*, *teḥān-e hawī ʿspōi-ka-m ba teḥān-e Sultān Māmūdān dhōr* "do not be angry with me; but (because) one day I saw (had seen)

Sultan M. riding, and [now] I saw the eyes of this dog in the eyes of Sultan M. (: of Sultan M. in the eyes of this dog"; 'čör 'ruč tar tū 'muṛa bē, rōng-au ḡalaba 'zīt phe'rō "thou hast (hadst) been dead for four days, and thy colour has become very pale".

#### Perfect and Pluperfect Subjunctive.

216. The perfect subjunctive of transitive verbs is formed from the perfect base by adding *bē*, aorist 3. sg. of the verb substantive: *magam mardum'ikā nhā'mōr čhō bē* "people will certainly have forgotten [me]"; *'xāēš agar 'dērō bē* "if he should wish"; *'jigar-əm 'xūn kor, na'i čē 'xešēm ku'rō be, zuṛ-e 'mō tar 'daṛd ku'rō bē* "I am distressed, [fearing] that he may have got angry with me, and that his heart may be offended with me".

A pluperfect subjunctive occurs in *tū 'aze 'āḡa bē, 'mun 'dā bē* "if thou hadst come yesterday, I should have given [it]".

I have not found any such forms of intransitive verbs; but it is quite possible that they occur. The form we should expect would be: *\*ān čhō bīm* "I will have gone" etc.

#### Causative Verbs.

217. A number of Par. verbs are derived from ancient causatives in *\*-aya-* (v. 185, c); but in a few cases only the original contrast between these causatives and simple verbs is preserved: *'mērem* "I kill": *'merem* "I die"; *rhēz-* "to (lay down), build, prepare": *rhīz-* "to lie down", etc.

218. The living causative suffix is *-ēw-*: *pherēw-* "to make to turn": *pher-* "to turn"; *ber'khēw-* "to frighten": *berkh-* "to fear"; *āḡu'nēw-* "to dress somebody else, to make to dress": *ā ḡun-* "to dress" etc. These causatives are very numerous. In some cases the causative form only seems to be existing: *waṅḡēw-* "to eat", *khe'rēw-* "to pick" (but. v. Voc.), *mēlēw-* "to plough", *ēčēw-* "to put, throw" is possibly derived from a stem in *\*-ābaya-* (v. Voc.).

The causative in *-ēw-* is of Ind. origin, cf. Psht., Orm. *-aw-*, Minj. *-ōv-*, Yd. *-iuc-*, Wkh. *-iūw-*. The Par. form must have been borrowed very early, *-āpaya-* resulting in *-ēw-*.

### Compound Verbs.

**219.** Compound nominal verbs occur, but are far from being so numerous as in Prs. or Psht.

With *kan-* "to do": *ha'lai kan-* "to run" *awbâzi kan-* "to swim", *gul kan-* "to extinguish", *fâza kan-* "to yawn", *ta'wassum kan-* "to smile", *'rhintô kan-* = *ruh-* "to weep", *'khânas kan-* "to bellow" etc.

With *dah-* "to give": *lam dah-* "to place", *'dhâw dah-* "to run", *bâng dah-* "to crow".

With *deh-* "to beat": *nâra deh-* "to cry out".

Cf. also (*ma'nân*) *a'wê-m-a* "I remember", *a'wê-m çhî* "I forgot", *'atsa-m 'âya* "I sneezed", *'âwâ 'yarw bin* "the water was boiling" but *'yarwetô* "is boiling").

Apart from the ancient compounds with preverbs (v. 77), adverbial compounds are rare: *dar 'âya* "entered (*darâmad*)", *dar ûzâhê* "thou hast been left behind (*dar mândaî*)".

### Prepositions and Prepositional Expressions.

**220.** The majority of the prepositions are of Prs. origin.

*az* "from", Prs. *az 'hukm-e 'tân bê'rân* "outside, away from thy command".

*ba* "at, in", Prs. *ba 'waxt-e 'šâm* "at evening tide", *ba xu 'zur* "in his own heart".

*ba'çair az* "except". Prs. *ba'çair az A'li Hai'dâr* "except A. H.". *ba ham rû-i* "together with, by help of". Prs.

*bî* "without". Prs. *bî 'tô* "without thee".

*'bâd az* "after", Prs. *'bâd az ê dē* = *'pēs ê dē* "after this, afterwards".

*da* "at, to", Prs. *da 'bâw-om* "to my father, at my father's", *da Xu'dâ* "before God".

*dâl* "in the presence of, with". *dâl-um* "with me", *dâl 'pâdšâ* "in the presence of the king".

*dâl tar* "in the presence of, with". *dâl tar-ê, dâl êde tar* "with him".

*dâ'li* "from the presence of". *dâ'li-m* "from me".

*dum'bâl tar-e* "behind", Prs. *dum'bâl tar-e mâ'khân* "behind, after us".

*dar'rûn-e* "within, inside", Prs. *dar'rûn-e 'γus (tar)* "inside the house", *dar'rûn-e 'γu'sî* "from the interior of the house".

*dar'rûn tar* "inside", Prs. *'hôt ka'lû dar'rûn tar* "inside seven castles".

*'hêwaz-e* "instead of". *'hêwaz-e 'tân sô'rî'ka* "instead of thy head".

*ma* "into, in". *ma 'γus* "into the house, at home", *ma bôr* "outside". V. 87.

*mhak* "to, straight to, at". *mhak 'fark tar-ê* "straight at the top of his head".

*mên* "in, among". *mên 'γa'nîr* "in the field", *mên Au'ân* "among the Afghans", *mên-e bôr* "in the doorway", *mên 'xu tar* "from each other".

*mîs'l-e* "like". Prs. *mîs'l-e tû* "like thee".

*nez'dîk-e* "near", Prs. *nez'dîk-e ma 'γusika 'â'γa* "he came near to the house".

*pa* "at, for". *pa bhâi gur-ê* "to buy", *pa wa'khê* "upwards".

*pêš-e* "before", Prs. *pêš-e 'bôr-au* "before, at thy door".

*pêš* "behind". *pêš ô'spân* "behind, after the horses", *pêš tô tar* "after thee".

*pêš'chan* "behind, after". *pêš'chan-ê* "behind him".

*rux ba* "towards", Prs. *rux ba 'γus-ê* "towards his house".

*sô'r* "on, on the top of". *sô 'dhâr* "on the top of the hill", *sô 'mêz* "on the table", *ma 'sô'r-a* "on account of thee (*sar-i tû*)" = *sôr tô*.

*sôr tar* "to, on". *'sôr tar-ê* "to him".

*ta-i* "under", Prs. *ta-i 'zû 'lêf* "under one blanket".

*tâ* "until, as far as", Prs. *tâ 'zânû* "as far as the knee".

*tâ ba* "until, as far as", Prs. *tâ ba 'zânû*; *tâ ba sa'hâr* "until the morning".

*tar* "before". *tar-ê* "before him". Note: *ha'wî 'γus tar udhê kân-a* "this is his house (*î xâna az hamû-s*)".

*ta'rî* "before, to". *ta'rî mun* "before me", *janggal ta'rî* "to the jungle".

*tartar* "in front of, before". *tartar-ē* "in front of him", *tartar-e žū ādam* "in front of a man".

*ze* "from", Prs. *ze 'ešq-e tāt* "from love of thee".

*zēr, zīr* "under", Prs. *'zīr-e dōst-an* "under our hand, in our power".

### Conjunctions.

*če* "that" etc.

221. Like Prs. *ki*, only to a still greater extent, Par. *če* is used to introduce all kinds of subordinate clauses.

a) Substantive Clauses: *'dhōr-um če 'yār-om 'āya* "I saw my friend coming"; *'dhōr-um če 'kaštē 'āyō* "I saw that the girl had come"; *'dhōr-ē če 'su-e w'dān mura bō* "she saw that her daughter-in-law had died"; *'dhōr-ē če haž'dār mu'rō* "she saw that the dragon had died"; *'pānt-om če hōwī ju'wān 'kaštē bīn* or *'kaštē-a* "I understood that this youth was a girl".

*'Jīnč-ē ja'rī če: tō-ē du'rūy 'jartōn* "his wife said that he was lying"; but also: *ja'rī: . . . 'ān-em du'rūy 'jartōn*, "he said: ' . . . I am lying"; *'i'sārat kor če: 'khū kan* "[the dog] made a sign that he should lift [him] up"; *hai'rān ūzā če: 'ē 'ēi serr-a* "he remained astonished [wondering]: 'What mystery is this?'"

b) After verbs of hoping, wishing and fearing:

*'zur-an čhī če 'žēn 'yus wanō* "they wanted to come home". Without *če*: *mā umēd-an-a sabā 'ōsp 'yūnīman* "we hope to find a horse to-morrow". M *berkhitō-em če merem-ē* "I fear that I shall die", *če hē ādam-ē mera* " . . . that this man will die", *če wā-i merīr* " . . . that you will die", *če ōsp-om te hara-i* " . . . that my horse will be lost", *če hē ādam mēren parī* " . . . that this man may be killed", *mēren čhī* " . . . has been killed"; D *berkhitu-im tū mo mun janē* "I fear that thou wilt kill me", *če ōkū mānīs mo mun jana* " . . . that that man will kill me". But with *na* and positive meaning: M *berkhitō-em če mēren na parī* "I fear that he will be killed", G *ān-em berkhitō-em če mērin 'na parī*; *berkhitōn-em, 'na če nā'jōr*

*paraman* "I fear that we may become ill". Note *berkhetōn-em na jara* "I fear that he will not say" with negative meaning.

c) Final Clauses. *ân pa'ram pēs ō'spân ěe na haran* "I shall go after the horses, that they may not be lost"; *hawī alafī dhēwī ěe xara* "he wanted this grass in order to eat it". Without *ěe*: *mā lâyaq na-īman tu ma mun puš jartūn (gurī)* "I am not worthy that thou shouldst call me (take me as) thy son".

d) Causal Clauses. *ĉhâ, ěe . . . žū haž'dâr pa'idâ ĉhō* "come, because a dragon has appeared".

e) Temporal Clauses. *rha'γâm-a ěe ĉhemtōn* "when spring comes"; *hawī waxti ěe tū pādšâ ĉhē* "from the time when thou becamest a king".

f) Relative Clauses. V. 139.

g) Conditional Clauses. *sa'bâ ham ěe žī, žū ĉata ī-a te dahem* "if thou comest to-morrow, I shall give thee one rupee"; *ěe khânjâi laškar pa'idâ pa'rī-a, jaγg ka'nen-ē na'rē* "if an army appears somewhere, canst thou fight it?" Regarding conditional clauses with *agar* v. below.

*agar* "if".

222. In conditional clauses that may be realized, the verb is frequently put in the past tense in the protasis and in the aorist in the apodosis (cf. Phillott, § 128, e): *agar na'rīm, sa'bâ žīm, agar na-m na'rī, na-ē žīm* "if I can, I shall come to-morrow, if I cannot, I shall not come" (v. 205; but: *aga mēren-ē na narem, xu xārem te* "if I cannot kill it, I shall certainly eat it"); *aga tū ōsp γunt, mā baxšiš-a dahem M* "if thou findest the horse, I shall give thee a bakhshish". Cf. also: *aga ōsp-e mā harī, tū paidā-ē kan M* "if my horse is lost, thou must find it"; *agar mā ĉuwar ōsp dhōr, pursân-eman kanta, ěe kân-ēn* "if we see some horses, we ask to whom they belong"; *agar phōr γulū dērō bōn, ō xukân hāse lī γulū āwura bōn, pātōn ěe* "if he has much grain, and his field has yielded much, he understands that . . .".

Without *agar*: *žâ gāi γusī na'γē, mērem-au te* "if thou goest out of the house a second time, I shall kill thee".

With the aorist tense in the protasis: *agar sāl ċe kima'tī bē*, . . . *â* . . . *guza'rân-an ċhemitōn* "if it is a year of dearth, we live . . ."; *agar 'khîn ċe 'xâeš-e 'jînc̣ bə'rōika 'dērō bē*, . . . *â 'kantōn* "if anybody should wish to take a wife, he makes . . ."; *aga 'mu kun bi'yâ bē, 'kârî bē* "if I shall have a brother, may he be good". Also in conditional clauses, the conditions of which are not realized: *'tū a'ze 'âya bē, mun zū ċhaṭa'i dâ bē* "if thou hadst come yesterday, I would have given thee one rupee".

## TEXTS AND TRANSLATIONS.

### I.

#### Standard Sentences (LSI). (M).

220. 'nām-i 'tān 'kā? "What is thy name?"
221. 'umr-i ha'wī 'ōspikʷa cā sāp-ā? "How old is this horse?"
222. 'e'cēn zā Šutul 'čeka dərīn-a? "How far is it from here to Shutul?"
223. 'tān 'bāwikʷa 'γus 'cā 'puš hēn? "How many sons are there in thy father's house?"
224. nī'hēk pa'nān-e de'rīn chēm. "I have walked a long way today".
225. kākīka 'puš-am xī ho'wī ādamī'ka jīn) ghīt. "The son of my uncle is married to the sister of that man".
226. 'zīn-e 'ōsp-e ča'čō'kʷa ma 'γus sī. "In the house is the saddle of the white horse".
227. 'zīn 'puč-ar-e 'ōspikʷa 'lām da. "Put the saddle upon the back of the horse".
228. ūdā 'puš-am γala'ba dehī. "I have beaten his son much".
229. hē 'ādam sō 'dhār-a 'māl čarēwetūn. "This man is grazing cattle on the top of the hill".
230. hē 'ādam sō'wār 'zēr-i tī 'nhaštō. "This man is sitting on a horse under the tree".
231. bī'yā-i 'xī tar-ē 'ghūnḍ-a. "His brother is taller than his sister".
232. ha'wī 'zāikʷa bāi dī wo 'rhūž rupa'ī-a. "The price of this thing is two rupees and a half".



233. *bâw-om 'cînô 'γus tar 'nhaštô-a*. "My father lives in the small house".

234. *ha'wī rupa'i 'udē kō da*. "Give this rupee to him".

235. *udhēkâ tar rupa'îâ 'gurē*. "Take the rupees from him".

236. *'mōnde xūb 'deh, 'bāž guri 'munde beš*. "Beat him well and bind him with a rope".

237. *ho'wī cā'i 'âwo neγ*. "Draw water from the well".

238. *da'māi chō*. "Walk before me".

239. *kân 'puš-a pēš 'tū tar 'wēhō?* "Whose boy comes behind thee?"

240. *'kī tar-a ha'wī 'zâ 'ghitō?* "From whom didst thou buy that?"

241. *žu dukân'dâr-e deâ'ti*. "From a shopkeeper of the village".

## II.

### A Dialogue (G).

A. *Tū 'khânjâi ē?* "From where art thou?"

B. *Ân Çutu'li-em*. "I am from Shutul".

A. *Tū 'i'kun â'γē?* "Why hast thou come?"

B. *Ân 'nūkar-em*. "I am a soldier".

A. *'Mōn kun saw'γât na 'âwur?* "Hast thou not brought me a present?"

B. *Ân tu kun 'ce saw'γât ârēm? Ma'nâ 'sât tar saw'γât 'na sî 'ce 'tū kōn 'ârem*. "What present should I bring thee? In my village there is no present which I can bring thee".

A. *'Mun kōn 'pišt-e ka'būt yâ 'chaçcō' âr, 'ân-ē xa'rēm*. "Bring me blue or white mulberry-flour, and I will eat it".

B. *Ârem-ē*. "I will bring it".

## III.

### The Prodigal Son (M).

*Zū âdam dī puš dērō bân. Puš-e cînô bîw kun-ē jarī:*  
One man two son(s) having was. Son little father to-his said:

"*Ai bâw, hawî mâl-a taxsîm kan ma kân<sup>1</sup> hisâb da.*"  
 "O father, that property-thine division make, me to share give".

*Bâw mâl-e xukâ taxsîm kuṛ, zâṣân-e xukâ kun-ê*  
 Father property his-own division made sons his-own to-he  
*dâ. Câ ruç pēsç(h)ân puş-e cînö-ê mâlân-ê jam*  
 gave. Some day(s) afterwards son little-his possessions-his collected

*kuṛ, mulk-e dārîn tar rawân c(h)î. Okî mâl-e xukân-ê*  
 made, country far to going went. There property his-own-he

*bîbâkî gum kuṛ. Waxti cî hawî mâlân hawî bîlö-e*  
 completely lost made. Time when those possessions that son

*cînö-ê gum kuṛû, hê mulk tar kâtî saxtî c(h)î,*  
 little-his lost had made, this country in famine hard became,

[*hawî bâlö hawî mâlân hawî watan tar harêwî, qâtî uştî*]  
 [that boy those possessions that land in spent, famine arose]

*hê bâlö ṡurça c(h)î. Turtar-e žû âdam-e mutabar c(h)î,*  
 this boy hungry became. In-front-of one man rich he-went,

*nûkar c(h)î. Hô âdam xukân ṡanîr tar-ê rāhî kuṛ, ṡarö,*  
 servant became. That man own field to-him going made, sheep

*cârêwa. Hê bâlö d(h)êwî cî hawî gîā ṡarwêka*  
 he-shall-graze. This boy wished that that grass-of the sheep (gen.!)

*xartûn, hawî alafî dhêwî cê xara. [Hawî bâlö bu*  
 is eating that grass he-wished that he-may-eat. [That boy to

*xu zəṛ ṡarî: "Hê gîā ṡarö xartûn, mâ xareman.]*  
 his-own heart said: "This grass the-sheep is-eating, we may-eat.]

*K(h)în udê kun zâ na dâ. Sör tar-ê žû mûi huşî*  
 Anyone him to anything not gave. Head to-his one hair of-sense

*âṡa, ṡarî: "Da bâw-om câwar mazdûr hên. ṡalaba-in*  
 came, he-said: "With father-my some servant(s) are, much-they-are

<sup>1</sup> = *mu(n) kun* or *mâkhân*?

*naçõn xartân, sîr ç(h)ên, walêkin mâ enehâk çurçagî*  
bread eating, satisfied they become, but we here from-hunger

*mereman. Mâ uşteman, da bâw-om am param, mundê jarem:*  
are-dying. We will-rise, to father-my also I-will-go, (to)him I-will-say:

*·Mâ da Xudâ, da tû gunâ kurû-m. Mâ lâyaq na-îman,*  
'We with God, with thou sin have-done-I. We worthy not-are,

*tu ma mun puş gurî. Ma mâ mæzl-i žû mæzdûr gure''.*  
thou me son callest (takest). Us like one servant take''.

*Wapeşt uştâ, da bâw-e xukân ç(h)î. Bâw-ê dærinî*  
Again he rose, to father his-own he-went. Father-his from-afar

*mende dhõr, zæ-ê thî, da hê bâlõ-ê hala kor, dõst*  
him saw, heart-his burnt, to this boy-his running made, hand

*mañdõ tar-ê andâzî, mundî mux-ê maçi kor. Puş bâw kun jarî:*  
neck on-his laid, him-he face-his kiss made. Son father to said:

*“Aî bâw, mâ da Xudâi, da tû gunagâr-îman; mâ lâyaq na-îman,*  
“O father we with God, with thee sinner(s)-are we worthy not-are,

*tu ma mun puş jartûn.” Bâw xukân nûkarân kun farmâsî:*  
thou me son (art) calling.” Son his-own servants to commanded:

*“Kâlâ xub ârûr, mundê âçunêwûr, angûst-ar-ê angûstârî*  
“Dress good bring-you, him dress-you, finger on-his ring

*kanûr, pâ tar-ê kausarâ kanûr. Naçõn xarîman, xuşwaçdî*  
make-you, foot on-his shoe make-you. Bread let-us-eat, merriment

*kanîman, çâ puş-an mûra bûn, badê janwê ç(h)û; harõ*  
let-us-make, because son-our dead was, now alive has-become; lost

*bûn, badê-om çönt. Pêşte xuşwaçdî-an kor.*  
was, now I found. Then merriment they made.

*Bad(h)êk puş-e ghāñd mē çanîr hūst. Nazdik-e ma çusika âça.*

Now son big in field was. Near to-the-house he-came.

*Ē yax-an hōt, xušwaydī-an koṛ, baid-an dar kūp koṛ,*  
He voice-their heard, happiness-they made, song-they singing made,

*hawī yax gū kun-ē âya [hōt]. Ē žū nūkar sadâ-ē*  
that voice ear to-his came [he heard]. He one servant calling-he

*k(h)oṛi: “Xušwaydī ċi-kâ kantân?” Nūkar jarī ċe:*  
asked: “Merriment what-for (they) are-making?” Servant said that:

*“Biyā-i tân âya, bâw-a ṡalaba naṡōn dâ.” Ē bālō*  
“Brother thine came, father-thy much bread gave.” This boy

*xaṡa ċ(h)ī, ma ṡus na ċ(h)ī. Bâw-ē ma bōr naṡō,*  
angry became, in house not went. Father-his outdoor emerged,

*ṡalaba minnat koṛ. Bālō bâw kun jarī: “Buċ(h), ṡalaba sâl*  
much entreating made. Boy father to said: “See, many year(s)

*mâ xizmat-e tâ kantân, hēċ gašt az hukm-i tîn bērūn*  
we service thine are-making, any time from command thine outside

*na ċ(h)īmān. Hēċ kabī tū žū ešten mâ kun na dâ, ċe mû*  
not we-went. Any time thou one kid us to not gave, that we

*dōst o rafīq pen xariman, xušwaxt parēman. Badē*  
friend(s) and comrade(s) with may-eat, happy we-may-become. Now

*hawī puš-e tân âṡō, hawī kanċanī pen māl-e tân-ē gum*  
that son thine has come, those harlot(s) with property thine-he lost

*kurū, tū uḏē kun ṡalaba naṡōn dâ.” Bâw-ē juwâp-ē*  
has-made, thou him to much bread gave.” Father-his answer-him

*jarī: “Āi puš, tū mudām dâl-um hē, harċi ċi mâk(h)ân-a,*  
gave: “O son, thou always with-me art, whatever that ours -is,

*tân-a. Walē munâsib-a ċe xušwaydī kanīman, ċû biyā-i*  
thine-is. But necessary-is that merriment we-make, because brother

*tân mura būn, janwē ċ(h)ī, harō būn, badē paidā ċhī.*  
thine dead was alive became, lost was, now appeared became.

## IV.

## Anecdotes.

LSI. X, p. 244. Örmürî, Spec. 2. (M).

Sul'tâ 'Māmad žu 'gašt žu dī'wān ko ja'rî: "Zəṛ-i 'tān-a  
 Sultan Mahmud one time one madman to said: "Heart thine-is  
 'ē 'dhēwetun?" Ja'rî ē: "Zəṛ-i ma'nān-a ya'rōika 'dum  
 what wanting?" He-said that: "Heart mine-is sheep's tail  
 'dhēwetun." Sul'tâ te'c(h)ān pen-ē ma 'žū 'ādam ni'sān 'dā ē:  
 wanting." Sultan eyes with-his to one man sign gave that:  
 "Udē kun žu 'zardak 'dā." Žu 'zardak-a (:ē?) 'āwuxa būn, ho'ī  
 "Him to one carrot give." One carrot-he brought had, that  
 dī'wān 'xūr. 'Sar-i 'xud-ē 'šūr koṛ-ē, 'khanī. Sul'tâ  
 madman ate. Head his-own-he shaking made-he, he-laughed. Sultan  
 mundē ja'rî: "Čā-i 'khāntūn?" Ju'wāp-ē ja'rî: "Ha'wē  
 to-him said: "Why-art-thou laughing?" Answer-he said: "That  
 'kēr tar-em 'khāntūn, ha'wī 'waxtī ēi 'tū 'pādsā c(h)ē,  
 matter from-I-am laughing, that time-from that thou king becamest,  
 ha'wī 'dumba-i ya'rōika cār'bū na 'dēra."  
 that tail of-sheep fat not has."

(Phon., G: Sul'tān Māmūd žū 'gašt žū dī'wān kun ja'rî: «Zvɿɿ  
 'tāna ēɿ d'hēwtōn?» Ja'rî ē: Zvɿɿ ma'nāna ya'rōika 'dum d' hēwtōn?»  
 Sul'tān te'chān penē ma 'žū 'ādam nɿ'sān dā ē: «Udē kun žū 'zardak  
 dā: Žū 'zardakē āwuxa bōn, ho'vī dī'wān 'xūr. Sōre xu kānē 'šūr kuɿ  
 (nōt) khanī. Sul'tān mundē ja'rî: «Čāi khāntōn? Ju'wāp(-p)ē ja'rî:  
 'Ha'vē kēr tarem 'khāntōn, ho'vī waxtī ēɿ tō pādsā c(h)ē, ha'vī dum-  
 baɿ ya'rōika cār'bū na 'dēra. <sup>1</sup>

<sup>1</sup> In these transcriptions from the phonograph I have, for practical reasons  
 used *a*, *ā*, not *a*, *ā*.

LSI. X, p. 245. Ōrmuṛī, Spec. 3. (M).

Žū 'ādam bīn, laṅgō'tā-i fa'qīr 'ghīt, 'çata'kī. Fa'qīr  
One man was, turban-of mendicant seized, ran-away. Mendicant  
'ç(h)ī, karbi'stān tar 'nhōšt. Mundē fə'lānī ja'rī: "Čā ēg  
went, cemetery in sat-down. To-him someone said: "Why here  
'nhaštō hē? Hē 'ādam bāxça tar 'ç(h)ī." Fa'qīr ju wāb  
sitting art-thou? This man garden to went." Mendicant answer  
dā: "Āxīr ē 'ēg žē."  
gave: "Ultimately he here will-come."

(Phon., G: Žū 'ādam bīn, laṅgō'tāi fa'qīr 'ghīt, 'çata'kī. Fa'qīr  
qabrī'stān tar n' hōšt. Mundē fə'lānī ja'rī: «Čā cke stak n' haštē»  
Hē 'ādam bāxça tar 'ç(h)ī.» Fa'qīr ju wāb dā: «Āxīr 'ēg žē.

LSI. X, p. 246. Ōrmuṛī, Spec. 4. (M).

Žū 'ādam bī'ayl 'ç(h)ī, sū pa'nān-ē žū 'āhēn (ā'īna) 'γunt. Da  
One man stupid went, on road-he one mirror found. In  
'umr-e xw'kān-ē 'hēc 'āhēn na 'dhō'ra bān. Vala'ba xw's hāl 'ç(h)ī.  
life his-own-he any mirror not seen had. Very happy he-became.  
'khanī. Mendē ē dūn xi'yāl buy: "Ā hēna k(h)ān-i 'čāika  
he-laughed. Him of-this thought carried: "Mirror somebody else's  
bīn, hē 'ādam 'çē 'dhō'r, xāw'and-e āēnc'ka bīn." Sōr-e  
was, this man whom he-saw, owner of-mirror was." Head  
xw'kān-ē 'šāp-ē koṛ, 'ude ja'rī: "Hē žū māl-i tūn-a:  
his-own-his shaking-he made, he said: "This thing property thine-is  
'mā ma 'tō 'lām dāiman." Wa pēs ramī, une hāk-ē lām dā.  
we to thee left will-make. Back he-went, there-he left-it made.  
ra wān 'ç(h)ī.  
going went.

LSI. X, p. 464. Wakhī, Spec. 2. (M).

Žū dīwāna da dar'wāza-i daulatmandi'ka 'āya, 'zā-ē  
 One madman at door of-rich-man came something-he  
 'dhēwī. Dar'ūn-e 'γusi γax na'γō ē: "Za'if ma  
 asked-for. Within of-house-from voice emerged that Woman in  
 'γus na 'hā." Mendē dīwāna ja'rī: "Mā zu na'γō 'dhēwī.  
 house not is." To him madman said: "We one bread asked-for,  
 za'if-an na dhēwō, ē hēkezm ju'wāb da'hā."  
 woman-we not have-asked-for, that such answer he-should-give."

LSI. X, p. 464. Wakhī, Spec. 3. (M).

Žū ha'kīm]i karbe'stān tar guzar koṛ, 'mux-ē rūi'māl pen ūṭāfī.  
 One doctor graveyard to passing did, face-he scarf with he-covered.  
 Žū ra'fīq-ē 'ude tar k(h)ō]i; "Hē ē sa'ba-p-a?" Hē  
 One comrade-his him from asked: "This what reason-is?" This  
 ha'kīm ja'rī: "Xalk tar xarbi'stān tar šar'menda-ēm; 'dārū  
 doctor said: "People from graveyard in ashamed-I-am; medicine  
 tar-e mā'khān 'huss 'mur."  
 from our all died."

(Phon. G.: Žū ha'kīm]i kabr<sub>I</sub>stān tar guzar kōṛ, 'muxē rūi'māl  
 pen ūṭāfī. Žū ra'fīkē 'ude tar k(h)ō]i: «Hē ē sa'ba-pā?» Hē ha'kīm  
 ja'rī: Xalk tar kabr<sub>I</sub>stān<sup>1</sup> tar šar'mūindaēm. 'Dārū tarē mā'khān  
 hus mur.)

<sup>1</sup> First: kabr<sub>I</sub>.

## V. (T).

Žū pala'wâ bī, 'nām-ē Ha'nīfa bī, ō yu'sī na'γō, 'šī 'māneš-e xu'kân ham'râ ghīt. Hu 'čōr-ē 'chē šekâr ko. Žū maidân tarī za'hēn, žerēs, kabūtâr šekâr-an ko, 'zâe ce 'kurγ-e dhārī pailân tar-an âya de'hī-an. Fu'lū šekâr-an ko, ma â'hū-an hum yu'lū dhī, ma 'husse-an zū 'jāi 'jam ko, 'zur-an 'chī, ce zēn γus-wa'nō.

Bīxabar 'gard o γubâr paidâ chī, bīxabar mēn gar'dī chīl nafar paidâ chī, 'zū-ē 'tartar-ē âya, zâ'nân-ē apeš dha'rēn. Jā'ī ce: «Tu 'kai, ce 'âyē ma'nâ šekârjāi tar?» Jā'ī: «Ān-em pala'wân, nām-um Hanīfā.» Jā'ī: «Tu 'nām-a 'jaγ, ce 'tu kka-ē?» Jā'ī ce: «Ān-em Zai'γōn.» Huddīnân-ē guftegū chī. 'Ē mundē ba šam'sēr 'dhī, 'ō men'dē, huddīnân-ē 'jang ko. Ha-wī ka štē, ce 'nām-ē Zai'γōn bī, ō γala'ba (yu'lū) pala'wân-e zūrâwâr bī. Žū 'naiza-ē mandō tar-e 'Māmad Hanīfân-ē d'hī. 'Ē sōr ō spī cha'ī dha'ram tar. Čōr ruč bī'huš 'ūzâ. 'Āya ce 'sōr-ē ka'tā, 'dhōr-ē ce 'hēz ja'nō 'na hā. ra'gân-ē mu'γō, az kārīgī 'sōr-ē ju'dâ na ko.

## V.

There was a warrior whose name was Hanifa, he went out from home and took three of his own men with him. They all four went shooting. They came to a plain and shot partridges and pigeons; whatever kinds of mountain-birds appeared before them, they killed<sup>1</sup>. They made a good bag, they killed many deer also and collected all of them in one place. Then they had a mind to go home.

Suddenly dustclouds rose, and suddenly out of the dust forty persons appeared, one of them went in front, and the rest kept back. She (: the one who went in front) said: "Who are you who have come to my shooting-ground?" He said: "I am a warrior, and my name is Hanifa." Then he said: "Tell me your name. Who are you?" She answered: "I am Zaighun." They started quarrelling. He struck her with his sword, and she him<sup>2</sup>; they both fought. This girl whose name was Zaighun, was a very mighty warrior. She thrust a spear at Mahmad Hanifa's neck. He fell from his horse to the ground. He remained unconscious for four days. She came to cut off his head; but she saw that he was not alive at all, all his veins being dead, and on account of his beauty she did not sever his head.

<sup>1</sup> čizī az murγ-i kōh ce ba pēšwâ 'dūčār-'isân âmat, zadān.

<sup>2</sup> ī ūra zad, ū ira.



'Huddē a'muika pu'sân-ē, ǝ ham'râ-ē bēn, hallâ koṛ ha'wī pala'wân wa'nō. Pala'wâ 'dhōṛ, ǝ huddī bâlâ 'âyē, ma huddīnân-e bâlâna zū 'dōst pen ho'wī ka'stī-pala'wân 'ālī'sī, ma huddī bâlân ho'wī pala'wân zū 'dōst pen 'bōst, ma huddīnân-ē 'tar-ē 'yušt, 'chēn dâl 'pâdsâ ǝ bâw-e ho'wī palawânikâ. 'Bâw-ē ja'ī: «Tū-ē 'câ ba šekâr 'whētōn? 'Žâ 'gâi ǝ 'chē mērem-â te.» 'Mendē pala'wâ 'buṛ-ē, zū yus tar ban'dī koṛ, ǝ: «'Žâ 'gâi hē bīsar'yâ 'na ka-nē!»

Mende 'lam daheman, 'bade sōr ha'wī 'âdamī 'gurīman, ǝ Zai'yōn 'dehō bō. 'Čōr ruč bād ǝ ē ba 'huš âya, jâ'ī uštâ, 'pī wo 'pū xukâ thârī, 'dhōṛ-ē ǝ huddē bâlâna 'na hen. 'Elm-e ē dân âya, ǝ ha'wī pala'wân ma 'mun-ē dehī, mende 'huddē bâlân-ē buṛ ban'dī. Muṛ bel 'yulâm-ē 'ham ma 'dâl-ē 'âya, 'šukur-ē koṛ ǝ: «Tu ham 'janō chē; čōr ruč tar tu mura bē, 'rōng-au 'yala'ba 'zīt phe'rō.» Huddīnân-ē râi chēn yus wa'nō.

'Mâma-i 'dhōṛ ǝ 'puš-om 'âya. Pailân tar-e pušika-i 'âya, ma puš-ē thârī, ǝ rōng-ē 'yala'ba 'zītō-a, ja'ī: «Čâ rōng-e tân 'zītō-a?» 'Ja'ī: Ō 'mâma, 'cī 'jartō? Ma 'mân zū 'rūzī guda'rō 'sōrī-m, ǝ

Both his cousins, who accompanied him, came running towards this warrior (: the girl<sup>1</sup>). She saw the two boys coming; and that warrior-maid seized both of the boys with one hand, bound them both with one hand, and drove them in front of her; they went to the king who was the father of that warrior-maid. Her father said: "Why do you go out shooting? If you go out another time, I shall kill you." Then he took this warrior and imprisoned her in a house [saying]: "Do not show such disobedience another time!"

Let us leave her and turn now to the man whom Zaighun had struck. Four days afterwards, when he recovered consciousness, he rose from the place, looked about him in all directions, and saw that the two boys were not there. Then he understood that this warrior had struck him and had carried both the boys away as prisoners. His slave Muṛbil came to him and thanked God [saying]: "You have come back to life; for four days you were dead, and your colour had turned very pale." They both started homewards.

His mother saw that her son was coming. She came forward towards her son, she saw that his colour was very yellow, and she said: "Why is your colour so pale?" He answered: "Oh mother, what words are

<sup>1</sup> *ba taraf-i duxtar.*

'na khuĵ. » Mâci ĵa'ri ĉe: "Ĉe rûz guda'rô? Ĵar dâl mân! Ĵa'ri ĉe: "Ān ĉhē bēm zū maiddân tarī, zū jo wân pen-om ĵang kor. Magam pânt-om, ĉe hō wī jo wân kaštē bī. Mâci ĵa'ri ĉe: Za'nēng-a pāt, ĉe kaštē bīn? Mahmād Hanīfa ĵa'ri: Ed hēk tar-om pânt, ĉe ta'mâm-e ĵānīka-i tā zānū sō ōsp larzī, pânt-om ĉe kaštē-a. Wa'lē zū zarb-e saxt-ē ma mun dhī. Ĉōr ruc ān bī huš ĉa'pēm. huš-om āya, ĉe na ō hā, na amūika pu sām-om, na ĉhil so wārī, ĉe xu pen-ē hōst. Ha'irān ū zāēm, ĉe ān za'nēng ka nem? Nā-ilāĵ rux ba ĵus āyēm.

Mâci tāna dā ĉe: « Tū kašte ka dō stī ĉa'pē, ĉōr ruc bī huš ū zāhē. 'na-em pāntōn, ĉe ō za'nēngī kaštē bīn, ĉe ma tō-ē dhī ĉōr ruc bī huš ĉa'pē. Mun dhīraĵ māci dērō bī; Haidar bāw-a bē, ma tō zū kaštē deha! Hōd wyār, hōt ruc xu-xu-m bāw-pen-a ĵang kor, har ĉe-um kor, āxir-ē ma mun dhī. Mun ham bite men dhēk bāw-au ĝhīt, ma tō zū kaštē dhī? Ba khāin sōr-au āyē? Puš-ē ĵa'ri

these (: what do you say)? A day [of ill-luck] has passed over my head, do not ask," His mother said: "What day [of ill-luck] has passed? Tell me!" He answered: "I had come to a plain, and [there] a youth fought with me. But I understood that that youth were a girl." His mother said: "How did you understand that she were a girl?" Mahmād Hanīfa said: "I understood it for this reason that the whole of her body, down to her knees, trembled on the horse; then I understood that she were a girl. But she struck me a hard blow. I fell down [and lay] senseless for four days; when I awoke she was not there, nor the sons of my uncle, nor the forty horsemen who were with her. I remained perplexed as to what I should do, and, being helpless, I came home."

His mother rallied him [and said]: "You fell by the hand of a girl, and for four days you remained senseless; I do not understand what kind of girl she could be, who could strike you [in such a way that] you fell [and lay there] for four days. Can you have a mother like me<sup>1</sup> and can Haidar be your father, and yet a girl can beat you? I myself fought for seven nights and seven days with your father; but whatever I did, he finally beat me. Then I took this father of yours; but a girl has beaten you! What has become of your head?"<sup>2</sup>

<sup>1</sup> *misl-i mā mādār dāsta bāstī.*

<sup>2</sup> *ba kudām sar-it āmadī* "to which head of yours have you come?"

če: « Bas kan, 'mâci, çe ma'nân 'zör tar-au 'âr andâ'zî! 'Tû çe mâ'ci-m-ê, he'zail 'tâna ma 'mun 'dâ, 'zâ 'mardum-um te mu'dâm 'tâna dhâ.»

'Mendê 'yulâm-ê çe 'xu pen-ê hōst 'ghīt-ê, dâl mâci'i ma bōr nar'γō. Ma Muq'bel 'yulâm-e xu'kân-ê ja'ri çe: «Ma 'ōsp-om 'zag 'zîn kan, çe hē 'tâna'i çe ma 'mun 'mâci-m dâ'wō, zâ 'tâyat 'na 'dêrem, çe eke'stak dha'rem.» 'Kasam-ê 'xūr çe: «Zân mun'dhêk 'kaštê 'bâw pen-ê be'žen na 'ēnem, 'zâ 'wîl-ê hē wa'tan tar 'na žîm.» 'Hawî 'kasam-ê 'xūr, râ'hî çhî.

Mâci'ka 'zur tar-ê wa'hî çe: «Ma 'puš-om 'tâna 'dâ, 'na çe he'wyak bite pa'nân-ê gurî-a, 'kâwun pa'rî-a. Ma kan'izân-ê wese'jî çe: «Çum'ör, 'Mahmad Ha'nîfaâ 'yus tar, au'hâl-ê 'mun kun â'rör, çe ma 'yus 'hâ yâ 'na.» 'Ēyân çhên, apest â'γên, ja'ri çe: «Ma 'yus-ê 'na hōst? Ja'ri-an çe: «Nâ.» Ja'ri çe: «Çum'ör, 'har khân 'jâiy-au 'γōnt, au'hâl-ê 'mu kun 'zak â'rör! 'Ēdânân çe ta'mâm lu'pî, 'hēc au'hâl-ê-an 'na 'γunt, kan'izân dâl bi'bi-an â'γên, ja'ri-an çe: «Mâ ta'mâm lu'pî, nâ 'γunt.» 'Ēdân 'elm za'hî çe: «Ba hō'vî 'tâna-e

Her son said: "Stop, mother! You have thrown fire into my heart. If you, who are my mother, have jeered at me in this way, then other people will always jeer at me."

He took the slave who was with him and went out of his mother's house. He said to his slave Muqbil: "Saddle my horse quickly, because, on account of my mother's jeers, I have no strength left to stay here." He took an oath [saying]: "As long as I do not bring that girl bound together with her father, I shall not come again to this country." He took this oath and departed.

His mother's heart turned towards him [and she thought]: "I have mocked my son, so that he will not again take this road, but will go in some [other] direction<sup>1</sup>." She ordered her maids [saying]: "Go to Mahmad Hanifa's house, and bring me tidings of him, whether he is at home or not." They went, and came back. She said: "Was he not at home?" They answered: "He was not." She said: "Go, and wherever you find him, bring me tidings of him quickly." When the maids had searched everywhere, and had not found out anything about him, they came back to his mother and said: "We have searched everywhere, but have not found him." She understood that he had taken to the road on account of her rallying, and had gone forth to

<sup>1</sup> na ki hamî rāra bāz bigira, kudām taraf burawa.

ma'nân pa'nân-ê ghîṭō, 'bite un'hāk chō. Ma kanīzân-ê ja rī ē: Ma'nân 'ōsp ham 'zīn ka'nōr, ē peš pus-om te 'ân ham pa ram. Će 'Haidar-ê xa'bar pa'rī, ju'wâb-e udâ â ē da hem?

Žū pa'nân ku 'puš-ê 'chī, 'žū pa'nân ku'n mâcī 'chī. Ha wī māmā-ē 'puš tar-ē ho'wī 'jangal tar, ē šekâr jâi bīn, zag za hī. Un'hāk ē 'mâcī za'hī, 'dhōr-ē ē 'bite hō'wī 'kaštē 'āyō, 'chīl su wâr xu 'pen-ē 'hâ. Ma bībī ē 'dhōr, nēz dīk-e ēdân āya, hō'wī kaštē-e pala'wân, ē 'Mamad Hanīfa-ē 'dhōra bōn, khuje wī ē: Tū ka-i, ē ma'nân šekâr-jâi tar āyē? Jā rī: «Ān-em, Bī bī Hanīfa nām-um-a.

Ēdân nām-ē ē 'pānt, sōr tar-ē āya, žū šamšēr-ē sōr-e e dē tar ha'wāla koj, dō 'yušt sōr tar-ē ma'cī, mende kaiw buj. Ē ōsp-e ēdân 'tūd bī, 'hai koj 'phârī 'bite āya. Bite 'huš sōr tar-ē āya, šamšēr-ē ham ha'wāla koj, 'hu cōr pā-i ōspi'ka-i ka'fī. Ōsp-ē ča rī, 'yax-ē koj ē: 'Mukân (= mun kun) ōsp 'raw ārōr, ē ōsp-e ma'nân-ē 'dhī. Ēde kun-an ōsp 'āwuj, su wâr chī.

Bī xabar sa dā na'γō, nēz dīk āya, ē 'Mahmad Hanīfa je law-e ōspi'ka-i māmā'ka-i apešt ât, xu'xu-i 'jang-tar a pā chī. Jā rī ē:

that place again. She said to her maids: "Saddle my horse also, that I, too, may go and search for him. If Haidar becomes aware of it, what answer shall I give him?"

Her son went by one road, and his mother went by another road. His mother came quickly before her son to the forest where the shooting-ground was. When she arrived there, she saw that the girl had come again, and forty horsemen were with her. When this warrior-maid, whom Mahmad Hanifa had seen, saw his mother, she approached her and said: "Who are you, who have come to my shooting-ground?" She said: "It is I, Bibi Hanifa is my name."

When she caught her name, the warrior-maid went towards her, struck her on the head with her sword, cut two fingers' [breadth] into her head, and she (Bibi Hanifa) became senseless. Her horse was swift, it ran and came back from the other side. She regained consciousness, then she, too, struck the girl with her sword, and cut off all four of her horse's feet. Her horse fell, and she shouted: "Bring me a horse quickly, because he has struck my horse." They brought her a horse, and she mounted it.

Suddenly a cry was heard; she (: Zaighun) approached the place where Mahmad Hanifa was standing ready to fight, having led his

«Tū 'ka-i?» Ĵa'ri: «'Ān-em 'Mahmad Ha'nīfa.» Ĵa'ri: «'Ān xu 'mundē 'dehō bō, ō za'nēng ĵa nō na'γō?» Ĵa'ri: «Ma 'mun Xu'dāi dha'rēwī, aga tū 'badē ma'nān ča'ngī xa'lās čhē, ya'kīn-om čē pala'wān-ē.» Huddīnān-ē šam'sēr ba šam'sēr čhēn. Zai'γōn sam'sēr-ē ha'wāla-ē ko' Mahmad Ha'nīfa ko'. 'Mahmad Ha'nīfa šam'sēr-ē 'rat ko', heč-ē 'na la'gī. Huddīnān-ē 'mēn ba 'mēn čhē, 'ē 'mendē 'kaš ko', ō 'mundē<sup>1</sup>. Na 'ē dha'ram tar čha'ri, na 'ō; huddīnāna 'qūwat-ē 'zū bī.

'Māma-i 'dhōr čē: «'Mahmad Ha'nīfa 'hājes zī 'kāl-a, 'na-i čē deha-i. 'Ō 'sōr-ē 'luč ko', 'rux ba Xu'dāi čha'ri čē: «Qūwat'dār tar ma 'puš-om dha'rē[w]! 'Ān 'tō kun su'pāriš-om ku'řō.» Wa'khē Xu'dāi tar sa'dā āya čē: «Čhā, ma 'puš-a 'ja', čē huddīnān-ē su'wār pa'ran, 'ē u'dān 'mēnī 'āliša, 'ō ē'dān 'mēnī, qū'wat kanan, ka'māl-e ma nān 'pa'ri kan!»

Awālīna ālišō, ma 'Mahmad Hanīfān mēnī 'ghit-ē, čē 'har čē qū'wat kōr, qū'wat-ē ker 'na ko', ĵā'i hez ĵukēwen na na'ri, 'ōsp-ē

mother's horse back by the bridle.<sup>2</sup> She asked: "Who are you?" He answered: "I am Mahmad Hanifa." She said: "But I had smitten him, how is it that he has escaped alive?" He answered: "God protected me; but if you escape now from my clutches, I shall know that you are indeed a warrior." They both started fighting with their swords. Zaighun aimed a blow at Mahmad Hanifa with her sword; but he parried it, and it did not hit him. They both fought, holding each other in a tight embrace, she pulling at him, and he at her. Neither she nor he fell to the ground; the strength of both was equal.

Then his mother saw: "Mahmad Hanifa is becoming exhausted, now he must flee(?), lest she beat him."<sup>3</sup> She uncovered her head, fell down facing God [and said]: "Save my son from the powerful one, I have entrusted him to thee." And there came a voice from God above: "Go and tell thy son that they shall both mount their horses; he shall seize her by the waist, and she him, and they shall try their strength. Then behold my perfection."

She grappled him first and seized him by the waist; but however much she exerted herself, her strength was of no avail; she could not move him from the spot, and his horse stuck in the mud up to the

<sup>1</sup> We should expect: ē 'mundē . . . ō 'mendē.

<sup>2</sup> 'brought back the bridle of his mother's horse.'

<sup>3</sup> qūwat-iš kam ast, ājes āmad, hāli kāl-iš ast. nai ke bezana.

am 'tâ ba zâ'nû sū tar ma'ci. Ĵa'ri ċe: «Badē tū qūwat-a kōp, ma'nân nūbat-a. Ĵa'ri: «Ma'nân mēnī āleš har ċe qūwat 'dērē kan!» 'Dōst-ē de'hī, kamar band-e Zaiyūnân-ē ālešī qūwat-ē koṛ. Žū wil sōr ōspī hu'pāt, āz'mân wanō-ē wakhē 'yust, barābar ba si'tāra ċhī.

'Māma-i āya dāl 'puš-ē, ĵa'ri ċe: «Huš kan, men'dē dharam tar na lam dai (=dahe), ċe 'čhara, 'nai ċe 'šār parya. 'Ān 'yax-e 'yai bī 'hōt ċe: «'Ē 'tân 'jīnč-a'. 'Mahmad Ha'nifa māmai ka gap-ē ka būl koṛ, āz'mân wanō-i 'thārī, ċe wakhēi wa'hen āya. 'Hawerang sō 'dōst-ē dha'rēwī, ka'rārehā-ē ma 'dharam-ē ūnt. Burka kašte ka mu'xī du'rīn ċhī, men'dē ma 'mux-ē, 'Mahmad Ha'nifa dhōr, 'āsux-ē 'čhī, ma 'šu 'ruč eke-stak 'Mahmad Ha'nifa bī'huš čha'ri; 'bādaz 'šu 'ruč 'bād ba 'huš āya.

'Māma-i 'yax koṛ, ĵa'ri ċe: «Dāl mun zē!» 'Māma-i hala kanen āya, ĵa'ri: «Men'dī-om maha'qam be žem, 'mendē gure, čā 'yus wa nō. ċe-om 'qasam xūpō, 'tâ ċe 'bāw-ē be žen na 'enem, wa'tan tar-ē na 'zīm.» 'Māma-i 'čhī ruč ba 'yus, pala'wān 'čhī ruč ba 'bāw-e kašti ká.

knees. Then he said: "Now you have tried your strength, and it is my turn." She answered: "Seize me by the waist, and use all the strength you have." He stretched out his hand and seized Zaighun's belt, and tried his strength. Suddenly he dragged her from the horse, and threw her high up towards the sky; she went straight towards the stars.

His mother came to her son and said: "Take care, don't let her fall down to the ground, lest she be hurt. I have heard a hidden voice saying that she is your wife." Mahmad Hanifa obeyed his mother's words, and looking towards the sky [he saw] that she was whirling down. He held her in this way with his hands, and let her slowly down to the ground. The veil slipped away from the girl's face, and Mahmad Hanifa saw her face. He fell in love with her, and, falling down, lay senseless on the spot for three days. After three days he regained consciousness.

Then his mother spoke, saying: "Come to me." He came running to his mother and said: "I shall bind her firmly, do you take her and go home. I have sworn not to come home, till I can bring her father bound with me." His mother went homewards, and the warrior (Mahmad Hanifa) sought the girl's father.

Žū mēhī bād za'hī wa-tan tar-e bāwika-i. Žū 'wīl šam'sēr-ē nōt, da de'hō čha'ri, ɣala'ba-i u'ri. Sa'hār čē čhī, e'dān pai'lān tar-an hōt čā hō'pāt, ma hōt 'čā-n xaš pūs kor. Ūā 'phāri 'āɣēn, pala wān phyāri 'čhī. 'Ösp-ē žū 'wīl heŋ'gas kor, ši kam'čēn-ē 'dehī, na rhāzī. Ba čörom'gī 'ösp 'xist kor, xi čāi rhāzī, āxa'ri tar-ē 'čha'ri, mēn čā tar. 'Thāri-an, čē pala'wā mēn čā čha'ri, žū 'wīl ma 'laskar 'ɣax-ē kor. 'Laškar 'zā-ē čē 'bīn 'āɣa dāl 'Aram 'Šā. 'Ja'ri čē: 'Zā-i čē hēr, 'ger ɣu'hör, ba 'zarb-e 'girika-i mērör! 'Īā 'zā-i čē bēn, 'gir-an 'yošt, čā 'tha' čhī az 'gir. 'Īān 'ja'ri čē: 'Badē muɣ, mu'zör, 'pareman šār wanō! 'Īā 'čhēn 'šār wanō, ma 'ösp-ē-an āle-ši-an.

Ma 'žū 'pādsā pen-ē ha'wī pala'wā 'jang kuɣa bōn. 'Nām-e hō'wī pādsāi'ka Mīāt bīn, 'edē pen-ē bi'yādar-xānda'gī 'ghita bōn. 'Ē 'āɣa sör čā.

'Mendē 'qessa 'lam daheman, sör hō'wī kaštei dubāra 'gurīman. Hō'wī ka'sti, čē 'Mahmad Hanīfān 'māči pen 'ruɣ ba 'ɣus 'čhō bōn, žū mai'dān tar-ē 'čhō bōn, čē 'ɣāphu'nē 'saxt čhī. Žū 'wīl 'je'hān 'gaɣd ɣu'bār āli'ši, 'mendē 'Bibi Ha'nifa 'ɣāphu'nē 'khū kor, 'buɣ-ē,

One month later he arrived in her father's land. At once he drew his sword, started fighting and slew many. When the morning came, they dug seven wells in front of him and covered them. They came from one side, and the warrior advanced from the other side. Suddenly his horse neighed, and he whipped it three times; but it did not move. The fourth time the horse leapt, flew over the six wells, but fell into the seventh. They saw that the warrior had fallen into the well, and he (Aram Shah) at once called the army. The whole army came to Aram Shah.<sup>1</sup> He said: "Throw stones all of you, and kill him with stone-pelting." All of them threw stones, and the well was filled with stones. Then they said: "Now he is dead, come, let us go to the town." They went to the town, and seized his horse.

This warrior had [formerly] fought with a certain king. The name of this king was Miat, and he had entered blood-brotherhood with him. He came to the well.

Let us leave this tale and revert to the girl. When this girl, who had gone home with Mahmad Hanifa's mother, had come to a certain plain, a strong wind arose. Suddenly clouds of dust covered the world, and the wind lifted Bibi Hanifa up, carried her away, and

<sup>1</sup> the father of Zaighun.

adel ma 'γus-ē zahēwī. 'Thārī čē: «'Ā bīxabar 'γus tar-em, xu'kā wa'tan tar za'hēm.» 'Dhur-ē, čē ha'wī 'kaštē čē 'nām-ē Zai'γūn bī, 'ē ne 'hā. Hē huddī'nān 'zū ma 'zāi tar ju'dā čha'rēn.

Ha'wī ka'stika, čē dō'stān-ē 'bastō bīn, thārī čē hazār su wār naz'dik āyēn. Ho'wī ha'zār nafarī'ka zū (:zū-ē) pād'sai'ka puš bīn. 'Ō 'yala'ba pala'wān bīn, ma e'dān 'mux-ē čē 'dhōr, 'ō 'āsux čhī. Zū 'wīl-ē mun'dhēk suwārān ja'ri: 'Ćumōr, 'halka kanōr, āli'sōr, dāl 'mun-ē 'ēnōr! 'Čhēn, āli'sī-an, mendē-an ānt. Ja'ri čē: «Mendē barōr ma'nān 'jāi tar.» 'Mendē 'kašte-an zahēwī 'jāi tar-ē.

Jādū'garī pai'dā čhī, pala'wān ja'ri čē: «'Ai jādū'gar, čē heč cā 'mu pen nā 'rhīstōn, maha'bat-ē 'hēc 'na sī.» Ja'ri čē: «Kir-ē te nī wyār 'rhēzem.» 'Ā'ya dāl hō'wī 'kaštē, čē 'nām-ē Zai'γōn bīn, 'ēde kun-ē 'pē 'yarwēwī, ja'ri: «Mendē tū 'ther! 'Param-e, ma pād'sai'ka 'puš ham-ē 'dahem.» 'Ē ja'ri: «'Ān-ē 'na xarem.» 'Ē hō'wī pī gapār tar 'lam dā, hō'wī 'kaṭṭō zāfi'ka, čē jādū 'ōst 'kantōn, ēdān 'xōm-ē buṭ. 'Ē 'xōm tar-ē dhōr čē: «Dī 'ādam āyēn, ma 'mun-en ha'wī āp tar 'thēwtan.» Za'if ja'ri čē: «Ma 'mun 'čā mēn āp 'thēwtan? Ja'ri čē: «Tū jādū'gar-ē. 'Čhā, dō'stān-e hō'wī Zai'γō nā la'sēw!»

brought her straight home. She saw that she was suddenly at home, and had arrived in her own land. She saw also that the girl whose name was Zaighun, was not there. These two had been separated from one another.

The girl, whose hands he had bound, saw one thousand horsemen approaching. One of these thousand horsemen was a prince. He was a great warrior, and when he saw her face, he fell in love with her. At once he said to those horsemen: "Go, run, seize her and bring her to me." They went and seized her and brought her to him. He said: "Take her to my place." They brought this girl to his place.

A sorceress appeared and the warrior said: "O sorceress, she will in nowise lie with me, she has no love [for me]." [The sorceress] said: "I shall arrange this affair to-night." She went to the girl whose name was Zaighun, she boiled milk for her and said: "Drink this. I shall go and give some to the prince also." The girl said: "I will not drink it." She placed the milk on the fireplace, and the old woman who practised sorcery had a dream. In this dream she saw two men coming, who burned her in this fire. The woman said:



Ē čhī dāl Zai yōn, sōr-ē dāl pāi ūnt, ja'ri če: «Har gunāi če ku'ōm, tū. Zai yōn, baxš!» Ĵa'ri: «Ma tō-əm baxšī. Ĵa'ri: Ha'wī dō'stān-om če bastō-en, men dhēkân. xē kan!» Ha'wī za if-e ka' tō čhī, 'arra sū hān āwur-ē, ma ē dān dō'stān-ē xalās kor. Ĵa'ri če: «Šam šēr dērē?» Ĵa'ri: «Dērēm.» Ĵa'ri če: «Ōsp-e kārī ham dērē?» Ĵa'ri: «Dērēm.» Mende ōsp u šam šēr-ē pala wān Zai yūn kun āwur. Ē mēm bōst, ma ōsp-ē-an zīn kor, mōza pā-i kor, se lāwa mañ dō tar-ē 'yošt, sōr ōsp su wār čhī. Čhī ba 'jang, bī xabar čhī, ma pairadā'rān-ē dhōr, mendā'nān-ē māt.

Žā paltan xabar čhī, žū wil huss-ē sōr pala wā, če nām-ē Zai yūn bī hallā kor. Ē mē tar-an da dehō čha'pī, 'yala ba-i māt, bākī mānda žā-i šikast xūr. Eke'stak mullā-i nhāt, tāt-e ha wī Zai yūnā čhēn. E'cendī rāi čhī a'pešt bāwika jāi wānō. Dōs rūč bād za hī bāwika watan tar-ē.

Dhō'p-ē, če mardum 'yala ba žū jāi 'jam hā. Ĵa'ri, ma žū i khu-jēwī če: «Ē če hāl-a?» Ĵa'ri, če: «Mahmad Hanīfā mēn čāh

“Why do you burn me in the fire?” They answered: “You are a sorceress, go, untie the hands of Zaighun.”

She went to Zaighun, threw herself at her feet and said: “O Zaighun, forgive me whatever I have sinned against you.” Zaighun answered “I have forgiven you.” She (also) said: “Untie these my hands which are bound.” The old woman went away and fetched a saw and a file and released her hands. She asked: “Have you got a sword?” [The old woman] answered: “Yes.” She asked: “Have you got a good horse also?” She answered: “I have.” She brought the sword and the horse to Zaighun. She girdled her waist, they saddled her horse, she put shoes on her feet and a sword round her neck. She mounted the horse, and went to fight. Suddenly she went and when she saw the guards she killed them.

The rest of the army became aware of this; they at once ran towards the warrior whose name was Zaighun. She started fighting amongst them and killed many of them; the remaining survivors(!) of them were defeated. She appointed a mulla there, and they came into the power of Zaighun. Thence she went back towards her father's place. Ten days later she arrived in her father's land.

She saw that many people were assembled in one place. She spoke and asked one of them: “What is this?”. He answered: “They

γoštō. Be nâ-e- ude kâ mâtōi ka 'dēran. Eēn dī ma šam sēr-ē nōt, hala-i koṛ, mēn tar-añ dar âya, da de hō čaṛi. Men dānān-ē ma γalabagī māt, bāki mānda zā-i čaṭa kī. Men dānān-ē rūf kanen buṛ. Mēn arg dar âyēn, bōr-e argikā-n dā.

Žu wīl Mahmad Hanīfa a wē âya čē: «Mundhēk khāin-ē na mēra! A pēž ramī, âya sō čāh, čē Mahmad Hanīfa čaṛō bōn, dhōr-ē, čē janō hā, na muṛō. Mahmad Hanīfa čāhī γax koṛ čē: «Magam Zai γūn yār-e ma nān-ē, ma mun mēn čā hī neṛ! Ka mand-ē separ tar bōst, separ-ē mēn čā γošt. Jaṛi: Sōr edhēk nhīm, čē neṛem-āu. E sō separ nhōst, har čē qūwat-ē kuṛ, neṛen na narī. Čāhī γax koṛ čē: «Muṛbīl γulām-um ham hā, mundē ham γax ka!»

Ma γulām-ē γax koṛ, γulām-ē âya, huddinān-ē qūwat koṛ, men dhē-an čāhī nōt, sail-an koṛ, čē pānān-ē xār bujjula kī čēn. Edān 'daṛd-e γalabagī koṛ, jaṛi čē: «Ma mun en hāk zā hī lam da'hōr, wā ču'mōr! Mendē-an lam dā, huddi čēn. Bi xabar

have thrown Mahmad Hanifa into a well, and intend to kill him.' Then she drew her sword, ran and entered amongst them, and started fighting. She killed plenty of them, and the rest of them fled. Pursuing them she carried them away(?). They entered the castle, and shut the gate of the castle.

Suddenly she remembered Mahmad Hanifa [fearing] that someone might kill him. She went back and came to the well into which Mahmad Hanifa had fallen. She saw that he was alive and not dead. Mahmad Hanifa spoke from the well: "Assuredly, Zaighun, you are my friend, draw me out of the well." She tied a balter to a shield, threw the shield down into the well and said: "Sit down on it, and I will pull you out." He sat down on the shield; but however much she exerted herself, she could not pull him out. He shouted from the well: "There is my slave Muṛbil, call him."

She called his slave, he came, they both tried with all their might, and pulled him out of the well. They saw that his feet were torn from the ankles and down. He was in great pain, and said: "Leave me here alone, and go your way." They left him, and both went away. Suddenly some fairies appeared and fell in love with Mahmad

pa riâ paidâ chēn, 'Mahmad Hanī fân 'âšux bēn. Men'dē-an 'khū kor, 'bur-an peš hōt pa'da-i- Kūikāfikā. Pā'nân-e e'dân jōr chēn.

'Mendē peš pa'da-i Kūi kâf lam daheman, 'sōr pala wân Zaiγūnī 'gurīma<sup>n</sup>. Če 'āya sōr 'cāh, 'dhōr-ē če 'Mahmad Hanīfa 'na hā. 'E γala ba rhīnt, sēlāba 'nōt če ma-x sōr 'mēra. Mendē γalaba 'mennat-an kor čē: «Ma-x sōr čekun mērtōn?» Ečēn dī ma Muγ-bīl-ē ja'ī čē: «Muš, paraman watan wanō, ma gam γuniman-ē.» Muγ bīl 'tar-ē dā, Zai'γūn pešča'n-ē, šār-e- Ma dīna wanō 'chēn. 'Zu mmēhī bād za'hēn ma Ma dīna, 'sōr karbe'stānānī 'apačē 'na čī čē: «Qasam-um 'xūrō, 'bī 'Mahmad Hanīfa 'yār-um te mē<sup>n</sup> 'šār 'na param.»

Muq'bīl γulām-ē čē 'Mahmad Hanī fân pen 'hōst, čī, ma 'mardum-ē xa'bar kor, ja'ī čē: «Eken hāk Zai-γūn 'āγō, har 'cī-m 'jartō, mē šār nā 'zītō.» Ja'ī čē: «'Bī Mahmad Hanīfa 'yār-om te 'šār tar 'na pa'ram.» Ja'ī-an čē: «'Mahmad Hanīfa 'kū hā?» Ja'ī čē: «'Ān-em 'ham na 'pāntōn, ha rēwō-m.»

Hanifa. They lifted him up and carried him behind the seven curtains of Kohikaf. His feet became healed.

Let us leave him behind the curtains of Kohikaf and return to the warrior Zaighun. When she came [back] to the well, she saw that Mahmad Hanifa was not there. She wept bitterly and drew her sword to kill herself. They entreated her very earnestly and said: "Why should you kill yourself? "Then she said to Muqbīl: "Come, let us go to our country, perhaps we may catch him." Muqbīl went before and Zaighun behind, and they went towards the city of Medina. One month later they arrived at Medina, but did not proceed further than to the graveyards, because she had sworn not to enter the town without her friend Mahmad Hanifa.

His slave Muqbīl, who was with Mahmad Hanifa<sup>1</sup>, went and told the people and said: "Zaighun has come here; but whatever I say, she will not enter the town. She said that she would not enter the town without her friend Mahmad Hanifa." They said: "Where is Mahmad Hanifa?" He answered: "I do not know either; I have lost him."

<sup>1</sup> This statement is inconsistent with what has just been said about the fate of Mahmad Hanifa. Or *hōst* = 'used to be'?

Haidar nāra dhī, 'zâe çe 'mardum bîn 'jam çhên, ja'ri: 'Çâ nāra-e batkār-a dhī? Ja'ri: 'Puš-um harō. Ja'ri çe: 'Kī xabar 'dâ-ē? Ja'ri: 'Xu Zai'yūn 'âγō. Nemāz-ē xānī, dōst ba du wâ çhī, ja'ri: 'Xudâyâ, puš-e ma'nâ kû hâ? Taibī sa'dâ âya: 'Puš-e tāt peš 'hōt pa'rdâ-e Kūi kâf hâ; yaira Zai'yūn pāla wâ āsuq-e udân-a 'ēna-i te, 'zâ khīn-ē te ēnen na nara.

Eçen dī 'mēn-e Zai'yūnân-an bōst, 'Mahmad Hanī fân nām-an sō Zai'yūn 'lam dâ, du'wâ-n dâ, râ hī çhī, mēn dī wâ za hī, e dānâ pen-ē 'yalaba jang koṛ, 'tâb-ē kuṛ-an. Eçen dī rux sa't çhī, çhī, sō daryâi za hī, hē daryâ tar-ē maxsōr gaḡ kōṛ. 'Zu mē hī bād hū bar-e daryâi kâ za hī, nēz dik-e pa'rdâ-i Kūhikāfi kâ za hī. Uçen dī ustâ çhī, peš Kūhikâf tar za hī, 'dhōṛ-ē çe: 'Yâr-om en hâk hâ. Ba 'yal-ka'sī-an koṛ.

Uçen dī râ hī çhên, â'γēn sōr karbe stân-e Baqea za hēn; karbe stân-e Baqea nēz dik-e šari kâ-n bîn. 'Bite eke stak 'Mahmad Hanī fâ a wē âya çe: 'Ân qa sam xūra bōn, tâ çe ma Zai'yūn bâw pen-ē be zen na ēnem, wa tan tar-ē na pa ram.

Haidar uttered a cry, and all the men who were there, assembled and said: "Why did you utter this ill-omened outcry?" He said: "My son is lost." They asked: "Who has told you so?" He said: "Zaighun herself has come." He recited a prayer and raised his hands in supplication and said: "O God, where is my son?" A hidden voice was heard: "Thy son is behind the seven curtains of Kohikaf; unless the warrior-maid Zaighun, who loves him, will bring him, nobody else can bring him."

Then they girdled the waist of Zaighun and gave her the name of Mahmad Hanifa.<sup>1</sup> They prayed and went away, they arrived amongst the demons, fought much with them, and subdued them. Then she took leave of them and went away. She came to a river and plunged into it. One month later she reached the farther shore of the river, and came close to the curtains of Kohikaf. She rose from there and penetrated behind Kohikaf, and saw that her friend was there. They embraced.

Then they set off and came to the graveyard of Baqea. The graveyard of Baqea was close to their town. There Mahmad Hanifa remembered again that he had sworn not to enter his [own] country, till he brought Zaighun bound together with her father.

<sup>1</sup> nām-i M. H. sar-i az Z. mândan.

Ma 'laškar-ē rux'sat kōr, 'xuxu-ē ham 'Mahmad Hanīfa ma 'γus wanō na čhī, čā čē: «'Ān qa sam 'xūrō, tā čē Zai'γūn 'bāw pen-ē bežen 'na ēnem, γus wa'nō-ē na 'žm. Ečēndī ja'ī wo rā'hī čhī ba jaŋg, pēs'čan-ē 'bāw-ē ham rā'hī čhī, za'hī 'Aram Šā'ā 'jāi tar, čē Zai'γūnān 'bāw bēn.

Eke'stak-ē šam'sēr 'nōt, da 'jaŋg a pā čhī. 'Phārī 'laškar-e 'Aram Šā'ā āya, phyārī ē čhī. Da 'jaŋg ča'spī, as ka rārī de hī, čē γūlu-ē māt, ečēndī i'sāb-ē 'khīn na 'γōnt. Aram Šā šī kast 'xūr, učen dī ča'ā kī byāyī ka wa'tan tar-ē. Ō ham un'hāk 'pādsā bīn, 'hōd bi yā Aram Šā dērō bōn, har 'khān-ē 'har 'mulk tar pādsā bīn. 'Āxer ul 'amr ma 'hōt bi yā-i šī'kas dā.

## VI (T).

Mahmad Hanīfa Šāheb 'zu ruč 'γus tar 'nhaštō hōst, ha'wā-e šekārika 'sōr tar-ē āya. Ma 'ōsp-ē 'zīn koŋ, su'wār čhī. Čhī, čōr duba ra-i Ma'dīnaika čhī mī, heč šekār-ē na koŋ. Rā'hī čhī zu jaŋgal

He took leave of the army; but Mahmad Hanifa did not himself go home, because he had sworn not to come home, till he could bring Zaighun bound together with her father. Then he spoke and went out to fight. His father also started after him, and they came to the place of Aram Shah, who was the father of Zaighun.

There he drew his sword and stood up to fight. From one side came the army of Aram Shah, and he came from the other side. He got embroiled in the fight, he fought without stopping<sup>1</sup> and killed many, and nobody knew their number. Aram Shah was defeated and fled from there to his brother's country. The brother was also king of that country; Aram Shah had seven brothers, and each of them was king of some country. But finally he (M. H.) defeated his seven brothers.

## VI.

One day Mahmad Hanifa Sahib was sitting in his house, and a desire to go out shooting seized him. He saddled his horse, and rode away. He went, rode four times round Medina, but did not have any shooting. He went away to a jungle; partridges appeared, and he killed

<sup>1</sup> *asha rārī* "az karār".

tar, pai'āntar-ē 'žirež 'āya, ma 'žirež-ē de'hī, 'bōdana 'āya, men'di ham de'hī, zū šēr āya, ma 'šēr-ē ham dē'hī.

Žū 'āhū pai'dā 'chī, 'dumb-e 'āhūika āle'sī, khū-i koṛ, ma hak dha ram tar-ē 'dhī. Žā 'āhū paidā 'chī, ē 'dāli čaṭa'kī, 'dumb-e ē'dān-ē āle'sī. 'Har če peš'chan-ē 'hala-ē koṛ, āle'sen na-i na'rī. 'Thārī če 'āhū harī, učen'dī a'pež ramī, 'āya sōr šekār'jāi tar. Ma 'zai če sai'dān bēn, ma 'huss-ē 'jam koṛ, 'bhār-ē ē'čēwī, be nā-i če ma 'huss-ē dherza.

'Thārī če 'čōr duba'ra-i 'laškar pai'dā 'chī. Laškar žā-ē a'pešt ū zā, zū pala'wā, 'nām-ē 'sā-e Zariṅka'mar bī, 'āya nez'duk-e Mahmad Hanīfa, 'ja'ri če: «Čī kantō ma'nā šikār'jāi tar?» 'Ja'ri: «Ē xu kā šikār'ja-om-a, 'tān čā bē?» 'Ja'ri: «'Nām-a 'kā?» 'Ja'ri: «'Nām-um Mahmad Hanīfa, 'rūzi 'žitōn-em ān šikār. 'Tu 'nām-a 'jaṛ, 'nām-a ká?» 'Ja'ri: «'Nām-e ma'nān 'Šā-e Zariṅka'mar. 'Huddi'nān-ē guftigū čhēn phyārī 'ē šam šēr nōt, 'phārī ō. 'Huddi'nān-ē 'jaṅg koṛ. 'Mahmad Hanīfa 'hājes 'āya, 'jelau-e ōspika 'yus wanō rhānt, be nā-e čaṭa'kōi ka-i koṛ če: «'Hē pāla wā 'yala'ba qūwat'dār-a, ma mun ē ham 'mēra.»

them; quails appeared, and he killed them too; a lion appeared, and he killed the lion too.

A deer appeared; he seized its tail, lifted it up, and struck it hard against the ground. Another deer appeared, and ran away from him; he wanted to seize it by the tail. But however fast he rode after it, he could not seize it. He saw the deer disappear, then he turned and came back to the shooting-ground. He collected whatever game was there, made a bundle of it and intended to take it all on his back.

Then he saw that an army had appeared on all four sides.<sup>1</sup> Leaving the rest of his army behind a warrior whose name was Shah-i Zarin-kamar approached Mahmad Hanifa and said: "What are you doing in my shooting-ground?" He answered: "This is my own shooting-ground, how can it be yours?" He asked: "What is your name?" He answered: "My name is Mahmad Hanifa I come out shooting every day. Tell me your name. What is your name?" The other answered: "My name is Shah-i Zarinkamar." They both started quarrelling; one drew his sword on the one side, the other on the other side. They both fought. Mahmad Hanifa became exhausted, turned the bridle of his horse towards home and sought to flee, thinking: "This warrior is very powerful and he will kill me, too".

<sup>1</sup> Lit., "the four sides of an army (*čār pēr-i laškar*).

‘Dâli čaṭa’kī, peš’čhan-ē Šâ-e Zariṅka’mar ‘ōsp ham dhâwē’wī nez’dik za hī. Dī ‘pâ-e ‘ōspika-i âle šī, ‘rust-ē koṛ dhara mī, ‘sōr tar-ē wa’hēwī, de hī mhaḡ dha’ram tar. ‘Ōsp-ē ‘rīza’ rīza čhī dha’ram tar.

‘Mahmad Hanī fa sō zīnī wa’khē rhâ zī, ‘phârī zīa mâ ‘dōst-ē šam’šēr tar buṛ, ha wâla-i koṛ ma’hak fark tar-e Šâ-e Zariṅkamari’ka. ‘Šâ-e Zariṅka’mar ‘du nim čhī, zū nīm-ē ‘pī ča’rī, ‘zu nīm-ē ‘pū ča’rī. ‘Sōr-ē ‘čurṭ koṛ, ma ‘sōr-ē ‘ghit, ‘čhī. Ma sōr-ē ma wa’tan-e xu’kâ tar-ē zahēwī, ‘sōr-ē ‘mīx tar âwe’zân-ē kōṛ sō ‘bōr.

‘Ečen’dī ‘bâw-ē xa bar čhī, ‘bâw-ē ‘ja’rī čē: «Hē ker ‘kī ku’rō?» ‘Heč khīn dâl ‘Alī gap ‘na jōṛ, ‘ḡala ba ‘qhar-ē šū’rī: ‘‘Har kī ha’wī ker ku’rō, raw ja’ra čē ‘ē sōr-e ‘khâ pālawa’nika â.» ‘Mahmad Hanī fâ Šâheb jâ’ī uštâ, ‘ja’rī: «Yâ dâdâ, ha’wī ker ‘ân ku’rō.» ‘Jâ’rī: «Gap jaṛ čē za nēḡ-a ku’rō.»

‘Jâ’rī čē: ‘‘Ā’ čhē bēm še-kâr. Bī xabar ‘laškar paī’dâ čhī, zâ ‘laškar a’pež dha’rī, zū pālawa’n a’pače ‘âḡa ‘mēnī laškari’ka-i, ‘ja’rī: ‘‘Čâ-ē tū ‘zītōn hē marṡuzâr tar?’ ‘Jâ’rī: ‘‘Hē marṡuzâr xu’kân-om-a.’

He fled from him; but Shah-i Zarinkamar also spurred his horse and gained upon him. He seized two feet of his horse, lifted it up from the earth, swung it round his head, and struck it hard against the ground. The horse was smashed to pieces against the ground.

Mahmad Hanifa flew high up from the saddle, and, coming from the other side, put his hand on his sword and aimed a blow at Shah-i Zarinkamar’s temples. Shah-i Zarinkamar split into two halves, one half of him falling on this side and one half on that side. Mahmad Hanifa cut off his head, took it, and went away. He brought the head to his own country, and hung it up on a peg over the gate.

Then his father heard about it and said: “Who has done this deed?” Nobody said a word to Ali, and he became very angry and said: “Whoever has done this deed, shall tell me quickly what warrior’s head this is.” Mahmad Hanifa Sahib rose and said: “O father, I have done this deed.” His father said: “Tell me how you have done it.”

Mahmad Hanifa answered: “I had gone out shooting. Suddenly an army appeared; the rest of the army kept back; but one warrior emerged from the middle of his army and asked: ‘Why do you come to this field.’ I answered that the field was my own. We both started quarrelling, he striking at me with his sword, and I at him. I saw that

Huddi'nân-an guftə'gūi kor, 'ō šam'sēr 'mun kun de'hī, â šam'sēr 'ude ku. 'Dhōr-om çe 'ō ɣalaba qūwat'dâr bīn, ɕaɕa kēm çe žim ɣuz-wa'nō. Dī 'pā-i ōspika-i-m-ē âle'si, 'sōr tar-ē daur dā, de hī dha'ram tar, 'ōsp-om 'riza riza čhī. Sō 'zini 'â wa khē rhā zēim, 'phārī zia'mā šam'sēr-om 'nōt, de hī mhak 'fark tar-ē. Šam'sēr-om 'du nisp-ē kor, 'sōr-ē-om ju'dā kor, ma 'ōsp-ē-om su'wâr nhōšt, kala ân 'âwurō. 'Bâw-ē hu'wâsi: «'Zâ gâi šekâr 'na čhâ, çe mâ khân duš man ɣulū hā.»

'Dōz ruč 'Mahmad Hanīfa Sâheb ma ɣus nhōšt, çe dâda-i nesi'yat kuɕa bō. 'Bâdaz dōz 'ruč 'iŝq sōr tar-ē âɣa šekârika çe: «Ân pa'ram, šekâr kanem.» 'Bâf tar-ē pa juɕ, mâ'či tar-ē ham pa juɕ, 'mardum 'xabar heč na čhī.

Uštâ-ē, čhī šekâr, 'ōsp-e ablaq Šâ-e Zariŋkama'râ su'wâr-ē nhōšt, hai ku'pō čhī. 'Čhī duba'ra-i Madinaī kâ čhī'mī. 'Ŧâphunē čhī, 'gard uštâ, pa'nân-e ɣusika-i ha'rēwī. 'Ŧōsp-ē hō wī 'ɣaŋgal tar â muxta bī, 'dhâw-ē dâ, 'čhī hō wī 'ɣaŋgal tar çe â muxta bī.

'Gard, ɣu'bâr pū čhī, 'dhōr-ē çe: «'Ân ha wī 'ɣaŋgal tar 'bete â ɣēm.»

he was very powerful, and I fled, trying to get home. He seized two feet of my horse, swung it over his head, struck it against the ground, and the horse went to pieces. I was thrown high up from the saddle, and, coming down on the other side, drew my sword and hit him on the temples. My sword cut him in two halves, I severed his head, mounted his horse and have brought the head." His father scolded him and said: "Don't go out shooting another time, because we have many enemies."

For ten days Mahmad Hanifa Sahib stayed at home, as his father had advised him to do. After ten days he was overcome by his love of shooting, [and he thought]: "I will go shooting." He concealed it from his father, and he concealed it from his mother, too, and people did not suspect anything.

He rose and went out shooting. He mounted the piebald horse of Shah-i Zarinkamar, whipped it and rode off. He went and rode round Medina. The wind blew and the dust rose, and he lost his way home. His horse knew that forest well, so it cantered and went to the forest that it knew.

The dust-storm abated and he saw that he had come again to the same forest. He looked about him, and suddenly an army appeared



'Thārī, bīxabar čār dubarāī laškar paīdā čhī. 'Ē da jaṅg čha'ri, men dē-an ālēšī bu'an dāl pādšā.

'Pādšā hukm-e mātōika koṛ, jallā tātān-ē dhē wī. Jāllātān-ē āyē dāl pādšā, ja'ri čē: « Čī jaṛtō ma mā? » Jā'ri: « Men dhēk Mahmad Hanīfa mērōr! » Jallā tātān šamšēr-an 'rust koṛ, čē 'dehan mak fark tar-e Mahmad Hanīfā. Ba hukm-e Xu'dā bāzū-ē ha wā tar hušk, har čē kuṛ 'dehen-ē nā nārī. Jā'ri: « 'Ē jādugar-a, men dhēk ba'rōr, bandī kanōr. »

'Mende-an buṛ, bandī xāna tar-an γušt. Jā'ri: « Lam-ē da hōr čē ba 'xārī wu zārī mera. Nīm-e na'ōni ka da hōr čē az γurčā'gī ha lāk pari-a. » Hu bandī xāna tar da rūntar-ē bu tātān 'sē bēn, 'mende bu tātān-ē ghīt, huss-ē xār koṛ. Paira dār āya dāl pādšā, ja'ri: « Hē bandī ma butān huss xār koṛ. » Pādšā ja'ri: « Čumōr, ē'nōr-ē! »

Mahmad Hanīfa dāl pādšā bu'an. Hugm-ē koṛ: « Te'čhān-ē kāmō kanōr. » Har čē-an koṛ, te'čhān-ē nā nārī kāmō ka'nen. Jā'ri: « 'Ē jādugar-a. » Pēs'čhān-ē pādšā'ika kâset āya, ja'ri čē: « Muš,

from all four sides. He started fighting, but they caught him and brought him to the king.

The king commanded that he should be killed, and summoned the executioners. The executioners appeared before the king and said: "What do you command us?" The king said: "Kill this Mahmad Hanifa!" The executioners lifted their swords to strike Mahmad Hanifa on the temples. But by the command of God their arms withered, and however they tried, they were unable to strike him. The king said: "He is a sorcerer, take him away and imprison him."

They took him away and threw him into the prison. The king said: "Leave him, that he may die in pain and distress. Give him half a loaf that he may perish from hunger." Inside the prison there were some idols. He took the idols and smashed them all. The guard came to the king and said: "This prisoner has smashed all the idols." The king said: "Go and fetch him!"

They brought Mahmad Hanifa before the king. He ordered: "Blind his eyes!" However they tried, they could not blind his eyes. The king said that he was a sorcerer. A messenger arrived in the presence of the king and said: "Come, let us go, a certain king is giving a feast." The whole of the army rose and went to the feast in the other king's place.

'parama, fe'lâna 'pâdsâ mēmânī dēra! 'Zâē çe 'laškar-ē bīn (bēn) uštâen o čhēn mēmânī 'zâ pâdsâi'ka 'jâi tar.

Tamīm 'pâdsâ bīn, zu 'dut-ē•dērō bōn. 'Dut-ē ham ḡala'ba 'sâheb-e muxi'kâ bīn, fakat rüč dhirang 'mux-ē bīn. Sō 'Mahmad Hanīfa 'Sâheb 'âsuq čhī. Bandi'xâna tar hō wī kaštē čhī, bandi'xâna tar za hī 'kaštē. Paira dârâ kun-ē hal'wâ dâ, hal'wâ tar-ē dârū-e bī'hušī 'gaḡ koḡ, pairadârâ kun-ē 'baxš koḡ, pairadârâ xūr, ma pairadârân 'hussika 'sōr-ē čurṭ koḡ, čhī dâl 'Mahmad Hanīfa, ja'ri: «'Â sōr 'tō 'âsuq-em.»

'Mahmad Hanīfa Sâheb ja'ri çe: «Ma'nâ 'döst o pâ'nân zan'jir-a». Ja'ri: «Ma zan'jirân 'â ka'tem.» Čhī, 'arra su'hân-ē âwur-ē, ma zan'jirân-ē 'arra koḡ 'Mahmad Hanīfa'ân 'döst o 'pâi. Ē ma 'bōr na'ḡō. 'Mahmad Hanīfa 'Sâheb ja'ri: «Mu kun 'ōsp ēn, ḡalaba 'ōsp-e kârī bē, ba 'qūwat bē, çe ân pâla wân-em.»

'Kaštē čhī, mē ka'mand dar 'âḡa, 'sail-ē kuḡ ma 'ōspâ, zū 'ōsp-e 'kârī ânt. 'Mahmad Hanīfa Sâheb thârī çe 'ōsp-ē ham kârī-a, ja'ri: 'Čhâ, mu kun šam'sēr âr, 'guḡz âr, 'naiza âr, drē'sī âr, 'mōza âr! Ma 'huss-ē hē 'kaštē âwur, ja'ri: «'Čhâ, ma 'chel ka'niz-i 'zâ-au ham 'gurē, çe 'paraman çe kbīn 'xabar na pa'ri-a. Su wâr čhēn,

It was King Tamim(?), and he had a daughter. His daughter had a very beautiful face, which was as radiant as the sun. She fell in love with Mahmad Hanifa Sahib. The girl went to the prison and arrived there. She gave the guards some sweets, and she had mixed some narcotic drug with the sweets. She gave them to the guards, who ate them; then she cut off the heads of all the guards, went to Mahmad Hanifa and said: "I am in love with you."

Mahmad Hanifa Sahib said: "My hands and feet are chained." She said: "I shall cut the chains." She went and fetched a saw and a file, and cut the chains of Mahmad Hanifa's hands and feet. [Mahmad Hanifa(?)] came out and said: "Bring me a horse! Let it be a very good horse, and a strong one, because I am a warrior."

The girl went and entered the stable and looked at the horses. She brought him a good horse. Mahmad Hanifa saw that the horse was good and said: "Go, and bring me a sword, a mace, a spear, a dress and shoes!" The girl brought all these things, and he said: "Take your forty other girls with you too, and let us go, that nobody may

'zâi če 'ösp-e pâdšâi'kâ höst, xa'zâna tar če dau'lat sô bôn, sô bhârgi-rân-ê 'bhâr koṛ. Ečen'di rāhī chēn.

Žū 'bâlō-e kuṭṭō<sup>1</sup> höst, 'ede kun ūbâli 'āya, men'di na 'māta bôn. Ma žu 'qāter 'bâlō su'wâr nhöst, 'xabar-ê za'hēwī 'pâdšâ kun če: «Hō'wī ban'di ma 'dut-aw-ê 'ghīt, 'čhī, xa'zâna 'ham-ê buṛ, 'zâi če ō'spân höst, ma ō'spân-ê ham buṛ.»

'Laškar-e hē pâdšâi'ka o 'hu pâdšâi ka žu 'jâi čhī, sōr 'Mahmad Hanī'fa Sāheb â'γēn. 'Mahmad Hanī'fa 'thārī če žu 'laškar 'āya. Žu 'pušta belan di bīn, ha'wī 'māl u za'if, dau'lāt ma 'huss-ē un'hāk buṛ, 'lam-ē dā.

Xu'xu-ē uz'gī 'jang tar, da 'dehō čha'ṛi. Ha'zār 'nafar-ē 'mât, γala'ba mānda čhī, 'jangī čhī dāl hō'wī za'if, ja'ṛi: «'Ā γala'ba mānda čhēm.» Hō'wī za'if če 'āsuq-e Mahmad Hanī'fâ bīn ja'ṛi če: «'Ān-e param 'jang tar.» 'Ösp-ē su'wâr nhöst, pušta'ī uz'gī, čhī jang tar.

'Bâw-ē 'thārī če: «'Dut-e ma'nâ 'jang tar 'âyō.» 'Bâw-ē ja'ṛi: «Čâ hē ker-a koṛ? Ma 'mun-an dāl 'mardum šarmē'wī. 'Tū Mahmad

be aware of it." They mounted all the horses belonging to the king; and all the riches that were in his treasury they loaded on the beasts of burden. Then they departed.

There was one lame boy [among the guards], whom she had not killed, because she thought it would be a sin. The boy mounted a mule, brought the news to the king [and said]: "That prisoner has taken your daughter and is gone. He has also carried away the treasure and all the horses which were at hand."

The armies of this king and that king assembled in one place, and went against Mahmad Hanifa. He saw that an army was arriving. There was a high plateau, to which he brought the cattle and the women and all the riches, and left them there.

He went down to the battle himself and plunged into the fray. He killed a thousand men and became very tired. Then he retired from the battle and went to the woman and said: "I am getting very tired." This woman, who was Mahmad Hanifa's mistress, said: "I shall enter the battle." So she mounted her horse, descended from the plateau, and entered the battle.

Her father saw that his daughter had entered the battle. He said: "Why have you done this? You have disgraced me before the people."

<sup>1</sup> First: lang.

Hanīfa Sâheb kun 'âşuq çhē, mardumân-â ma 'mun 'tâna 'dhaitōn. »  
 'Dut-ē ja'īrī çe: «Pež 'gap na çhīm. 'Xub-um ku'ṛō, hazâr tu 'dâda  
 tar guda'rēm, 'Mahmad Hanīfa tar 'na, 'jân-um te sar'badal-e  
 'Mahmad Hanīfa'ân kanem.» 'Bâw-ē ja'īrī: «Âle'sör-ē 'mendē 'dut-e  
 ma nân.»

Laşka'rân sör e dē ham 'hallâ-n koṛ, 'ē ham 'jang tar dar 'âya,  
 ma 'şast 'nafar-ē mât. 'Âxer-ē mā pāla wân çe nâm-ē Halqama bin  
 ja'īrī: «Çhâ, ma 'dut-om 'âleš, 'ēn-ē! 'Nīm-e pādšâ'hi-m-a te da'hem.»

Halqama 'ösp-ē su wâr çhī, se lâba ghīt, râ hī çhī, za hī 'jang-ja'ī  
 tar. Ma ka'stī dhēwī, ja'īrī: «'Câ 'he ker-a ku'ṛō?» Ja'īrī: «Xub-um  
 ku'ṛō, mu'dâ-a çe-a? 'Ân 'tō tar ham guda'rēm, 'Mahmad Hanīfa  
 tar 'na.»

Huddinân-ē 'jang koṛ, men'dē ka'stī 'âle'sī, 'böst-ē, buṛ-ē dâl  
 'pādšâ. 'Pādšâ 'hukm-e çörmixi'ka koṛ. 'Mendē-an çörmix koṛ.  
 'Mahmad Hanīfa xa bar çhī çe: «Ma ma'nân ra fiq-an buṛ.» 'Mahmad  
 Hanīfa 'jang tar çhī.

'Bâw-ē 'yus tar 'xōm dhur çe: Ma'nâ 'puš mēn ba'lâ tar çha'ṛō.

You have become the mistress of Mahmad Hanifa, and people are mock-  
 ing me." His daughter said: "Do not listen to rumours. I have done  
 well, and I am better than a thousand fathers like you, but not than  
 Mahmad Hanifa, and I will give my life to save him." Her father  
 said: "Seize this daughter of mine."

The soldiers rushed at her, but she also entered the battle and killed  
 sixty men. Finally the king said to a warrior, whose name was Hal-  
 qama: "Go and seize my daughter and bring her here. [If you do,]  
 I will give you half my kingdom."

Halqama mounted his horse, seized his sword and departed. He  
 came to the battlefield, sought out the girl and said to her: "Why  
 have you done this work?" She answered: "I have done well, what  
 do you want? I am better than you, too, but not than Mahmad Ha-  
 nifa."

They both fought; he caught the girl, bound her and brought her  
 to the king. The king ordered that she should be impaled. Then they  
 impaled her. When Mahmad Hanifa heard that they had carried off  
 his comrade, he entered the battle [again].

His father saw in a dream at home, that disaster had befallen his  
 son. He rose from his dream and cried aloud. All the people assembled

'Xömi uštâ, žū nā'ra-i de'hī. 'Zâi çe 'mardum bīn 'jam čhēn, 'ja'ri: «'Čâ nā'ra-i bad'kāra de'hī?» 'Ja'ri: «'Puš-e ma'nâ mē balâ čha'ro.» 'Ja'ri: «Ma 'Duldul-om ē'nör!» 'Duldul-ē-an ânt, 'zin-an koṛ, čel o 'čör par kâla e'râq-ē ghīt, râ'hī čhī. 'Jabra'il 'rag-e dharamika ba 'hukm-e Xu'dâyâ 'kaš-ē koṛ, pa'nâ ya'nökō čhī.

Šâ-e Ma'r'dân za'hī, 'dhuṛ-ē çe 'puš-ē 'jang tar 'hâ. 'Puš-ē çe ma 'bâw-ē 'dhör, 'yala'ba xuš'waxt čhī, 'pušt-e pânân-e bâwika čha'ri. 'Bâw-ē uštē'wī, 'sör-ē ma'čī koṛ. Du'bâra mē laškar Mahmād Hanīfa čhī, az xuš'waxti bâwika-i çe ma'r'dī 'bâw-ē 'bučha, çe ja'ra: «'Puš-um hōwe'ka ho'qūf dēra, za'hī-a hazār māneš pen 'jang kantōn. 'Mahmād Hanīfa Sâheb za'hī-a hazār 'nafar pen 'dhētōn.» Ma 'bâw-ē ja'ri çe: «'Tū ma'nân 'sail bučh, çe 'ân-e pa'ram 'jang tar.»

'Ja'ri wō ma 'ösp-ē dhâwē'wī, 'čhī, mē 'laškar dar â'ya, ma 'laškar-ē ham 'yala'ba mât. 'Čhī, sör 'âšqu-ē za'hī. 'Thâri çe 'mende-an čör mīx ku'ro. 'Čang-ē de'hī, men'dī hu'pât, 'ânt-ē dâl 'bâw-ē. 'Bâw-ē ham xuš'waxt čhī, 'huddī bâwehâ dar â'yēn 'jang tar, da 'dehō čha'pen. Ha'wiqada ri-an de'hī çe bīhi'sâb, as 'kušta kuš tâ-n koṛ, as 'pušta puš ta.

and said: "Why do you make this ill-omened outcry?" He answered: "Disaster has befallen my son." Then he said: "Bring me my horse Duldul." They brought him Duldul and saddled it; he took with him forty-four kinds of arms, and departed. At the command of God Gabriel narrowed the veins of the earth, and the way was shortened.

Shah-i Mardan (= Ali) arrived and saw that his son was engaged in the battle. The son saw his father, felt very glad, and fell down at his father's feet. His father raised him up and kissed his head. Mahmād Hanīfa entered the battle a second time in order to please his father, to let him see his courage and say: "My son possesses such strength and he is going into battle alone against a thousand men. Mahmād Hanīfa Sahib is fighting alone against a thousand men." He said to his father: "Look at me, I am going to enter the battle."

He spoke and let his horse canter. He went and entered into the army and killed many of the soldiers. Then he went on and arrived where his mistress was. He saw that they had impaled her. He seized her and tore her away and brought her to his father. His father also rejoiced, and both, father and son, entered the battle and plunged into killing. They killed so many that the killed could not be counted, and the slaughter was complete.

‘Āxer ul ‘amr laška‘rân a mân ‘dhēwi-an ċe: «Mâ khâ zūrē wâ ‘hudde bâwi‘hâ kun na‘za hâ, ‘wâ ‘yalaba qūwat dâr-ēr.» Mâ laškar-ē dilâsâ koṛ. ‘Mahmad Hanīfa•wo bâw-ē dumb-e ‘hudde pâdsâ āna âle‘ši-an, ma ‘hudde pâdsâ ān-an dest‘gīr koṛ, ‘ânt-an mē laškar. Pa‘nân-an ghīt, âyēn wa‘tan tar-e xukâ, ma zâi ċe laškar ham ‘bēn, men dānân-an ham ânt.

Eke‘stak mēmânī dâ-en, har khâ kun-ē ‘zu ‘zu lungī dâ-en, ‘zu ‘zu ‘jâma dâ-en. Mendē kaštē-an ‘Mahmad Hanīfa Sâheb kun ne kâ kuṛ. Laškar rux sat ċhēn. Mâ-am ba murâd, ‘wâ ham.

‘Qissa ta‘mâm ċhī.

VI, b<sup>1</sup>.

Žū ‘ruċ ‘Mahmad Hanīfa Sâheb (ma) γu‘sī naγ‘yō, ċ(h)ī še kâr kun γus-tara‘fī. Uċen‘dī ċâr gerde-e Ma‘dīnāī ka-ē daur kōṛ-e, ‘daur-e še kâr-ē na ‘dhōṛ. Uċen‘dī rāī ċ(h)ī, ċ(h)ī, maγyuzâr tarī za bi.

Finally the armies asked for peace and said; “Our strength is poor compared with that of you two, father and son. You are very powerful.” He comforted the army, and Mahmad Hanifa and his father tried to seize both kings, captured them and led them to the army. Then they set forth upon the road and arrived at their own country, and brought all the soldiers with them.

There they gave a feast, and they also gave every one a scarf and a dress. They married this girl to Mahmad Hanifa Sahib. Then the soldiers took leave. So we have arrived at our goal, and you, too.

The tale is finished.

VI, b.

One day Mahmad Hanifa Sahib left home; he went out shooting away from home. Then he went four times round Medina, but saw no . . . game. Then he went away, and came to the shooting-ground.

<sup>1</sup> The following is a transcription of two phonograph records, containing the beginning of the preceding tale. The text is in many places uncertain, and several passages could not be unravelled at all. In consequence it has proved impossible to give a complete translation of the text. It should, however, be easy, through a comparison with the preceding tale, to follow the main contents.

I have included this text, in spite of its lacunae, because it gives an example of the style and syntax of uninterrupted narration. Besides, it shows how a tale varies from time to time in the mouth of a non-professional narrator. It will be observed that several episodes are much shorter than in the dictated text, while others have been expanded.

Čhī, za hī dāl 'pādsā, če 'nām-ē Šā-e Zarīnka'mar bī, . . . puš-e 'pādsā-e Zarīnka'mar bī. Ĵa'ri če: «Tu čekun āyē ma'nān šekār'jāi tar?» Ĵa'ri: «Šekār'jā-i xu'kān-om-a.» Ĵa'ri: «Žā gāi 'na zī, če 'sōr-a te čir-ē ka nem.» Ĵa'ri če: «Šekār'jā-i ma'nān-a, 'ān-om mu'dām še kār 'ghī'tō.»

Ečēn dī 'Māmad Ha'nīfā 'Sāheb ma 'Šā-e Zarīnka'mar hudi nān-ē gufte gūi č(h)ī, hudi nān-ē gufte'gūi č(h)ī. 'Har če-an kōr pežāte (?) ka nen, če . . . ĵela bā wo šamsērwanāi-ka (?) ba dī-an kōr. 'Āxer 'Māmad Ha'nīfā 'Sāheb ba 'taŋgī āya, 'Māmad Ha'nīfā 'Sāheb je law-e ōspeka-e rhāt, γus wa'nō-r-āya, γus wa'nō rhāt āya.

Ečēn dī čōrpā (?) . . . pānāna, pešti 'Māmad Ha'nīfā 'Sāhebi'ka ōspika'i 'alka-n 'γušt. Šā-e Zarīnka'mar āli'sī, 'sōr tar-ē 'daur kōr, č(h)ī dha'ram tar, dha'ram tar-ē č(h)ī. 'Ōsp-ē rīza rīza čhī, xu'xō-e 'Māmad Ha'nīfā 'Sāheb 'ōspi sō zī nī āsmānwa'nō rhāzī, 'phārī-r āya.

Čhī, yēlō, čhī ba'dan (?) tar-e 'Šā-e Zarīnkama'rān. 'Šā-ē Zarīnkama'rān če . . . huddi ma šī (?) ōsp-ē ham . . . Ečēn dī 'sōr-e gu'zār kōrə, č(h)ī ma Ma'dīna tar, Ma'dīna tar za hī. Č(h)ī Ma'dīna γus tar-ē. Še kār-ē če buṛa bō, šekārān-ē ma γus bōr. 'Huss 'Haidar 'Sāheb če šekār-ē ma γus bōr. Učēn dī 'kala-i bī, če sō 'bōr-e mahačiči'ka-i (?) āwēzān kōr.

He went, and came to a king, whose name was Shah-i Zarinkamar, . . . who was the son of king Zarinkamar. He said: "Why have you come to my shooting-ground?" [M. H.] answered: "It is my own shooting-ground." Then he said: "Do not come another time, or I shall split your head." He answered: "It is my shooting-ground, and I have always been shooting here."

Then M. H. S. and Sh. K. started quarrelling. Whatever they did . . . Finally M. H. S. got into a strait, M. H. S. turned his horse (: the bridle of his horse); he went homewards, he turned and went homewards.

Then . . . they ran after M. H. S.'s horse. Sh. Z. seized it, and swung it round his head, and it fell to the ground, to the ground it fell. His horse was smashed to pieces, and M. H. S. himself flew skyward up from the saddle, and came [down] on the other side.

He went, tumbled down, and fell on the body (?) of Sh. Z. When Sh. Z.'s . . . Then [M. H. S.] cut off [Sh. Z.'s] head, went towards Medina, and arrived there. He went home to Medina. He brought home the game which he had shot. Haidar Sahib brought all his game home (?). Then there was his head, which he hung up over the gate of the . . .

Sa'har če č(h)ī, Šēr-e . . . Sa'har če č(h)īī, Haidar 'āya, mē mā xūb dē(?); 'dhuṛ-ē če sōr bōr-e mahačiče ka-i(?) šu 'kala-i āwezān-a, 'yalaba pa 'yaibat-ā(?). 'Ē k(h)uḡe wī če: • 'Hē kala 'či kala 'hā? 'Ē mē mān če xāndī(?), ō juwāb kōr: «Ma 'yārā sāheb če mardum bīn yax-ē . . . Ĵaṛī čē: «He kker 'kī kuṛō, če kala-e fe lāna pālawānī kā-ē āwuṛō?» Mardum mān 'huss 'kasam xūr, če 'mā 'he ker na kuṛō.

Ečēndī Māmad Ha'nifa 'Sāheb uštā, salām-ē ba 'adap-ē buṛ, 'jaṛī: «Yā 'dādā, ha'wī ker 'ān kuṛō.» Sa lām-ē dha'rēwī(?). Šēr-e Xu'dā 'jaṛī če: «Žā gāī 'na kan, če 'mā 'yu lū dušman dār-emān. Žā gāī 'yu sī naṛ'γē, 'mērem-an tē.»

'Māmad Ha'nifa sa'har tī(?) 'yus tar nhōšt, 'yusi-ē hēc na nī'tō. Žu 'ruč ha'wā-i šekāri ka 'zuṛ tar-ē 'āya če: «Pa'rem sōr 'daure 'yusika, še kār kanem, 'čimēm.»

Ečēndī naṛ'γō 'yusi, 'čār duba'ra-i 'yusika-e šekār-ē kōr, šekār-ē 'ham kōr, 'jaṇ tar-ē 'na ppa'rī. Ho wī 'ōsp-ē čī Šā-e Žariṅkama rān su wār bīn, ablāq, mundhēk 'ham su'wār nhāsta bō. Ečēndī bīxa bar 'yā o 'yāphunē sū'ri, gar'dī pa'idā č(h)ī. 'Māmad Ha'nifā . . .

Čark o 'yāphunē bī pa'nān-e 'yusika-ē 'ham harēwī. Ečēndī Māmad

The next morning the Lion [of God = Ali] . . . The next morning Haidar came, . . ., he saw three heads hanging over the gate of the . . ., it was very much hidden (?). He asked: "What head is this?" The guest who . . ., he answered: . . . He said: "Who has done this deed, and has brought the head of a certain warrior?" All the people swore that they had not done this deed.

Then M. H. S. rose, saluted him politely, and said: "O father, I have done this deed." He continued the salutation(?). The Lion of God said: "Do not do it another time; we have many enemies. If you go out from home another time, I shall kill you."

M. H. stayed at home . . ., he did not move out of the house. One day he was overcome by his love of shooting [and thought]: "I will go shooting round the house and take a walk."

Then he went out of the house, and walked four times round the house shooting; he did some shooting, but did not engage in any fight. He rode the piebald horse which Sh. Z. had ridden. Then suddenly a strong wind arose, and a dustcloud appeared. M. H. . . .

There was . . . and wind, and he lost his way home. Then M. H. S.'s



Ha nīfā Sāhebi ka 'ōsp 'sōr 'khū 'kōṛ, 'č(h)ī ho'wī 'jaṅgal tarī, 'če 'jaṅg-e 'kuṛa bō, ho'wī 'jaṅgal tar za'hī.

Eč'en dī 'thāpī 'če: 'šu llak 'fauj 'čār dūba'rā-ī 'jaṅgali kā 'ham āli šō. 'Ja'pī 'če: 'Tu kka-ī? 'Ja'pī: «'Ān-em 'Māmad Hanī fā, 'nām-um, 'Šēr-e Xuḍā, 'bāw-um.» 'Ja'pī 'če: «'Tū ma 'pušika mē'mān 'čā ē tu bu'ṛō?» 'Ja'pī 'če: «'Har 'āryek(?) 'au bu'ṛō.» 'Ja'pī cē: » Mendē 'ālišōr 'če 'mā-ē ban'dī bareman.»

Eč'en dī 'čār dubarā ī 'šu llak 'fauj 'če dubarā ī 'Māmad Hanī fān uštā. 'Māmad Hanī fā dhōr, 'šam'sēr 'khū-m bōr, 'ḡala ba-ē 'dehī. As ka'rārī 'dhī, 'če as ku'sta ku'stā, w-as pu'stā pu'stā-ē kōr. Eč'en dī 'ham 'āxer-ul 'amr ka'mand-an kōr, ha'stōs ka'mand-an sōr 'Māmad Hanī fa kōṛ. Ha'stōs kaman'dī, 'šast ka'mandī dalē'wī, 'šūs ka'mandī 'jān tar-ē 'band xūr. Eč'en dī 'mendē-an sōr 'ōspī xu 'āwuṛ, 'bōstun 'bōstun-ē-an(?) bōst.

. . . 'Šār ta mē'mān tar-an zahē-wī dāl 'pādšā. 'Pādšā 'ja'pī 'če: «'Mendē hukman 'mērōr.» 'Band-e mātōi'ka-an kōr, ma 'jal'lāt-an 'ānt. 'Jal'lāt 'šam'sēr 'nōṭ, 'če 'Māmad Hanī fān 'sōr 'kaṭṭeā(?). 'Pāla'wān

horse raised its head and went to the forest where he had fought and arrived there.

Then he saw that an army of three lakhs had occupied the four quarters of the forest. [Their leader] said [to him]: "Who are you?" He answered: "M. H. is my name, the Lion of God is my father." He said: "Why have you carried away my son's . . .". He said: ". . .". He said: "Seize him, and let us take him away as a prisoner."

Then from all four quarters the army of three lakhs, which surrounded M. H., arose. Seeing this, M. H. raised his sword and slew many. He fought without stopping, and made a complete slaughter. Then finally they brought lassos, and threw eighteen lassos at M. H. He tore asunder eighteen lassos, sixty(?) lassos; but they bound his body with thirty lassos. Then they brought him [away] on horseback, and bound him firmly(?).

They brought him to the town to the king . . . The king said: "Kill him at my command(?)." They bound him ready for the execution and fetched the executioner. The executioner raised his sword in order to cut off M. H.'s head. Then the warrior said: "Do not kill me, for your

ja'pī čē: «Ma 'mun 'na de'hōr, 'puš-e wā'khān 'hām dād 'dāda-m  
ban'dī hā.» 'Mendī ja'pī: «'Har kār (gā?) čē 'puš-e pādšāi'ka ban'dī  
hā, tu 'hām ba 'jā-i 'puš-e pādšāi'ka ban'dī bē. 'Har waxtī čē 'puš-e  
pādšāi'ka xalās bī, 'tu ham xalās pa'rā; 'aga 'ō 'mēri(?), 'tu pa-am  
'mērien pa'rā.»

Ečēn dī 'Māmad Ha'nīfa Sāheb beham xūr(?) taŋ'gī tar . . . taŋ'gī  
tar-ē gudarī, 'dhuṛ-ē čē 'kunḡ-e mahačiči, 'kunḡ-e butxānai'ka tar  
'butān sī; zū pa'šō-ē khū . . . , ma bu'tān-ē ham xa'rāb kōr. Paira'dār  
'āya dāl 'pādšā, ja'pī: «'Ai pādšā, ho'wī ban'dī bu'tān-au xa'rāb kōr.»  
Ja'pī: «Čumōr, ēnōr-ē.» Ma 'Māmad Hanī'fa pāla'wān-an ānt. 'Pādšā  
ja'pī: «Čā 'he kker-a kuṛō?» Ja'pī: «'He kker-e xa'rāp-a, čā tō-ē  
'kantō? 'Žā gāi 'he kker-a 'ham na 'kān, butpara'stī na kā<sup>a</sup>, ma  
Xu'dā āwē 'kā.»

'Māmad Ha'nīfa 'pādšā huš kōr, ma jal'lāt čē 'dhōr-ē, jal'lāt šam'sēr  
wakhē buṛ, čē mhak 'farq tar-e 'Māmad Hanī'fa pāla'wānika  
'deha . . .

son, too, is a prisoner with my father." [They] said to him: "As  
long as(?) the king's son is a prisoner, you, too, shall be a prisoner  
in return. Whenever the king's son is released, you, too, will be  
released; if he dies(?), you, too, will be killed."

Then M. H. S. . . . , he passed through a narrow alley(?), he saw  
that there were some idols in the corner of the *mahačiči*, in the corner  
of the temple; he raised an axe, . . . and destroyed the idols. The  
guard came to the king and said: "Oh king, the prisoner has destroyed  
your idols." [The king] said: "Go and fetch him." Then they brought  
the warrior M. H. The king said: "Why have you done this deed?"  
He answered: "This is an evil deed, why are you doing it? Do  
not do it another time, do not worship idols, but remember God."

M. H. admonished(?) the king; but when he looked at the executioner,  
the executioner raised his sword to strike M. H. on the temples . . .

## VII (T).

'Rūz-e čâršam bē bîn, A liâ zât čhī, 'rūz-e pōn'ju'mī tar 'munde-an ham šī'nā koṛ. 'Rūz-e dōsu'mī tar 'nâčī-ē ma 'bōr naṛ'γō, dâl A li 'Haidar 'čhī wa'lē zu haž'dâr. Haž'dâr 'sōr-ē 'rust koṛ. 'Haidar ham 'dōst 'γušt 'šunḍ tar-e haž'dâri'ka, ma haž'dâr-ē 'čir koṛ.

Mâma-i ma 'γus 'âya, 'dhōr-ē čē zu haž'dâr-a, 'γusī ma 'bōr naṛ'γō, 'čhī ma 'xâ-ē ja'pī: «Čhâ, čē mâ'khân 'γus tar zu haž'dâr pai'dâ čhō, ma 'puš-um-ē 'qurt ku'pō.» 'Bâw-ē 'âya γus wa'nō, šam'šer-ē 'luč koṛ, dar 'âya 'ō 'γus tar, 'čhī čē ma haž'dâr 'deha.

'Dhōr-ē čē haž'dâr 'muṛō, puš-e xukân-ē 'sail koṛ, pušī'ka zâ na 'čhō bō. Nez dik-e haž'dâri'ka 'čhī, wo 'ō 'sail koṛ, 'dhōr-ē čē haž'dâr 'čir-a. 'Bâw-ē xuš'waxt čhī, ba 'Haidar pūs'xand koṛ. 'Bâw-ē ja'pī: «Xu'dâyâ! 'Puš-e ma'nâ zu-mēhin-a, ma haž'dâr-ē xu 'mâtō.»

'Haidar zu-saṛa čhī, ma 'γussī ma 'bōr naṛ'γō, 'dhōr-ē zu 'ḡal bâlō hēn. 'Mēn tar-an 'Haidar čhī, bâ'lân ja'pī čē: «Ai 'Alī, 'zē čē ku'stī 'gurīman.» 'Alī ham 'luč koṛ, har'kâra tar da 'âya. Ku'stī-ē

## VII

It was on a Wednesday that Ali was born, and on the fifth day they put him in the cradle. On the tenth day his mother went out, and lo! a dragon approached Ali Haidar. The dragon raised its head, but Haidar thrust his hand into the jaws of the dragon and tore it asunder.

When his mother came home she saw that a dragon was there. She went out, sought out her husband and said: "Come, a dragon has appeared in our house and has torn my son to pieces." The father came to the house, unsheathed his sword and entered that house. He went to kill the dragon.

He saw that the dragon was dead, and he looked at his own son [and saw], that nothing had happened to him. He approached the dragon and looked at it, and he saw that it was torn asunder. The father was glad and smiled at Haidar. He said: "Oh God, my son is one month old and he has killed the dragon."

When Haidar was one year old, he went out of the house and saw a party of boys. Haidar went among them and the boys said: "O Ali, come and let us wrestle." Ali also stripped off his clothes and entered the ring. He wrestled with the boys and beat the boys. There

ghīt bālān pen, ma bālān-ē ham de hī. «Čhel bālō un hāk hōst, 'Alī ma 'čhel-ē dehī, 'heč khīn 'tāb-ē n-āwuy bālān kuštī tar.

'Alī čē hōt-sara čhī, 'mēn-e xūkān-ē ō 'bōst, šamšēr-ē ham mēn tar 'ghīt, rā hī čhī mai'dā wa nō. 'Čhī, čē pen jā 'nafar pailāntar-e Alī āyēn. 'Zu wīl 'huss-ē ja'ī: «Mā ham pāla'wā, 'zē čē kuštī gurīman.» Žū-e 'ghāṇṭ pāla'wā ja'ī čē: «'Ō bālō-a.» 'Alī xu nez-dīk čhī, ja'ī: «Xu kuštī gurīer?» Pāla'wā ja'ī: «Hā.»

'Alī kâz-ē luč koṛ, mai'dā tar dar āya. Pāla'wān-e 'ghāṇṭ ja'ī: «Čīnō 'šāgird-om uštā.» Alī dhōṛ ma šāgirt, ja'ī: «Xu xāu mai'dān tar 'zē, čē kuštī 'gurīman.» Pāla'wā ja'ī: «Ma šāgird-um de he. 'Agar men'dē-a de hī, ma 'mun ham wā 'ham (whām) xo'hād de hī.»

'Alī čhī nez'dīk tar. 'Huddī kuštī ghīt. 'Alī biland 'rūst koṛ, de hī dha'ram tar puxta. 'Šāgird-e pālawānika 'jā ba 'jā un hāk muṛ. Xu xu-e pāla'wā 'jā ī uštā, rau 'čhī dāl 'Haidar: «Čā hē ker-a kuṛō, tu? Ma ma'nā 'šāgird-a 'ham xu de hō-au, muṛō.» 'Alī ja'ī: «Žē tu!» 'Huddī ba'yal ba ba'yal 'jaṅg u ma stī-an koṛ. 'Alī zū wīl 'nāra jō, men'dī 'dharamī 'rust koṛ, de hī dha'ram tar walē,

were forty boys; but Ali beat all forty, and not one of the boys defeated him in wrestling.

When Ali was seven years old, he girded his loins and also tied a sword round his waist. He went out towards the plain. While he was on the way fifty fellows came towards Ali. At once they all said: «We, too, are warriors, come and let us wrestle.” A big warrior said: “He is but a boy.” But Ali approached them and said: “Will you wrestle yourself?” The warrior answered: “Yes.”

Ali stripped off his shirt and entered the field. The big warrior said: “My little pupil has risen.” Ali looked at the pupil and said: “Come into the field yourself, and let us wrestle.” The warrior said: «Beat my pupil! If you beat him, then you will indeed have beaten me, too.”

Ali approached him, and they both started wrestling. Ali lifted him high up, and struck him hard against the ground. The pupil of the warrior died on the spot. The warrior himself rose, went quickly towards Haidar and said: “Why have you done this, you there! You have struck my pupil also, and he is dead.” Ali said: “Come!” They both grappled and fought madly. Suddenly Ali cried aloud and

'sör-ē dī parkāla čhī xu pālawānīka. Pan'jā nafar-e zā-ē maidānī čaṭa kēn.

## VIII (T).

Amīr 'Hātām 'γus tar 'nhašt-ōst, ha'wā-e šekārīka 'sör tar-ē āya, ayālān tar-ē rux'sat ghīt, ja'ri: «'Ān-e pa'ram šekār kun.»

'γussī nar'γō, 'ōsp-ē su'wār čhī, 'ōsp-ē maidān wanō dhāwēwī. Čhī, zū maidān tar-ē za'hī, zī'rež šekār-ē kuṛ, mur'γāwī, bōda'na šekār-ē koṛ, ma 'huss-ē 'jam koṛ, 'bhār ē'čēwī.

Bīxabar 'laškar pai'dā čhī, 'laškar ja'ri: «Če-kun āyē maryuzār tar?». Ja'ri: «Ē ma'nā šekār jāy-a.» Pāla'wā, nām-ē 'Maqet bīn, γala ba zū'rāwar bīn, āya dāl Amīr 'Hātām, ja'ri če: «'Nām-a 'kā?» Ja'ri: «'Nām-om A.lī.» Ja'ri če: «'Ān-em 'whētōn Makatul-lā peš 'sör-e Alikā.» Ja'ri če: «A.lī ān xu'xu-m-em. Har 'zūri če 'dērē, zē, 'bade mā lūm kan!»

Huddīnān-ē gufti gū čhēn, jaṅg-an koṛ. Ma Amīr 'Hātām-ē de'hī, 'sör-ē ka'ṭī. Ečēn'dī buṛ dāl Muqātel. Ja'ri če: «'Ā ma 'Haidar de'hī, sör-ēm āwuy.»

lifted him up into the air; and lo! he struck him against the ground. The warrior's head split into two parts. The fifty other men fled from the field.

## VIII.

Amir Hatam was sitting at home, when he was seized with a desire to go out shooting. He took leave of his family and said that he was going out shooting.

He went out of the house, mounted his horse, and let it canter towards the plain. He went on till he came to a plain, where he shot partridges, ducks and quails. He collected all of them and put the bag [on the horse].

Suddenly an army appeared and said: "Why have you come to this meadow?" He answered: "This is my shooting-ground." The warrior, whose name was Maqet, was very fierce, he went towards Amir Hatam and asked: "What is your name?" He answered: "My name is Ali." Maqet said: "I am going to Mekka to fetch Ali's head." He answered: "I myself am Ali. Come now and show whatever strength you possess!"

They both began quarrelling and started fighting. Maqet killed Amir Hatam and cut off his head. Then he brought it to Muqatil and said that he had killed Ali and brought his head.

‘Ösp-e a pešt ra’mī, ‘čhī, ma ‘γuss-ē za hī, ma A lī ja’rī čē: ‘Ba hēwaz-e tā sōri’ka A’mīr Hāta’mā sōr-an ka tī, bu’-an ‘šār-e Muqāte lān tar.’ ‘Gūr-z-ē, šam šēr-ē γark-e hīneka bīn. ‘Alī ja’rī čē: ‘Ba tā qīq čē ‘mātō-an.’

‘Alī nāra de hī, zāē čē mardum bēn jam čhēn, šus ha zār laškar-ē xu pen ‘ghīt, rā hī čhī sōr šār-e Muqāte lān. ‘Ösp-ē dhōr čē ‘Alī rā hī čhī laškar pen, ‘ösp-ē ham ham rā-e Haida rān rā hī čhī, ‘ösp-e A’mīr Hāta’mā tartar-ē w<sup>h</sup>ētōn öst, ‘Haidar laškar pen peš čhan-ē.

‘Čhē, marγu zār tar zahēn. ‘Dhōr-an čē marγu zār ruša’ni-a, malāi kān huss uzgēn ba je’nāza-e A’mīr Hātami kā. A lī za hī sōr ‘murda-e A’mīr Hāta’mā. A’mīr ‘Hātam ma A lī sa lām dā, ja’rī: ‘Ai biyā, tu čē-kā γīr koṛ, čē ma ‘mun-an māt, ‘murda-m eke stak γōšt, sōr-um-an bu’ šār-e Muqāte lā tar. ‘Alī ma A’mīr ‘Hātam un hāk gūr koṛ, ‘ösp-ē su wār nhōšt, šus ha zār laškar pen rā hī čhī, šār-e Muqāte lā tar za hī. Nez dik-e šāri’ka-e Muqāte lā za hī, ma laškar-ē a peš lam dā.

Alī ‘apače čhī, ‘dhōr-ē čē čōr dūba ra-i kālāi’ka-i ‘xandak-a. ‘Dhōr-ē

His horse turned back, ran, and coming to his house said to Ali: “They have cut off the head of Amir Hatam instead of your head, and they have brought it to the city of Muqatil.” His mace and his sword were smeared with blood. Ali said: “They have certainly killed him.”

Ali shouted, and all the men who were there assembled. He took an army of thirty thousand men with him and departed towards the city of Muqatil. When his (Amir Hatam’s) horse saw that Ali started with an army, it accompanied Haidar (: Ali); Amir Hatam’s horse went in front, and Haidar came behind with the army.

They went on and came to the field. They saw that the field was illuminated, and that all the angels were descending for the funeral of Amir Hatam. Ali arrived at Amir Hatam’s corpse. Amir Hatam saluted Ali and said: “O my brother, why did you arrive so late? Now they have killed me and have thrown my corpse here; my head they have taken to the city of Muqatil.” Ali buried Amir Hatam there, mounted his horse, departed with the thirty thousand warriors and came to the city of Muqatil. He approached the city, but left the army behind.

Ali went forward and saw that there was a moat on all four sides

če 'yalaba 'xandak-e bīa'zīmī-a, 'šast gaz 'bar-e xandaki-kay-a. 'Āya, sō 'xandak 'apā čhī.

Sō na'far paira'dār-e bōri-ka bīn, ha wī pairadā rān 'thārī-an če: «Žu su'wār 'hu bbar-e 'xandak tar a pā hā.» Paira'dārā 'yax koṛ če: «Tu če'kāra ē? Žahī su wār sō 'xandak a'pā hē.» 'Ja'ri če: «'Ā 'qāsed-e 'Zang pādšā'ka-ēm, 'yu lām-e Māmari'ā. 'Xabar čhēn če Ma'qet pāla wā sōr-e Haida rān-ē āwu'pō. 'Pādšā ma 'mun xabar-gī rānī wese jī. 'Ā az xušwax'tī ā'yēm, če ma šā-e<sup>1</sup> Muqāte lā bu čhem. 'Tala ba 'pādšā-e mā khā xuš'wax't čhī, ma 'mun-ē az xušwax'tī wese jī. 'Eka ō ham ē ku'mak ku zē šus hazār paltan pen, če mardum-e Madīnā i mardum-e bīta'mīz-a. Na bādāi če sōr 'tō 'Umar laškar 'neṛa.»

Ha wī qāse'dān čhēn dāl pādšā. Muqātel ja'ri če: «'Cu'mōr, ēnōr-ē.» Ke'stī-an 'āwuṛ, mē ke'stī-an 'nhāt, 'Haidar u 'Duldul-ē xanda kī ke'stī kun guda rēn. Sōr ōspī-an ma 'Haidar ūnt, ma ōsp-ē-an buṛ, bandī-an koṛ. 'Mendē-an buṛ 'hōt ka lā da'rūn-tar.

of the castle. He saw that it was a very marvellous moat; its width was sixty ells. He came and halted at the moat.

There were one hundred guards at the gate, and they saw that one horseman had halted at the other side of the moat. They shouted to him: "What are you doing? [Why] do you halt alone on horseback at the moat?" He said: "I am a messenger from King Zang, a slave of [the vizier] Mamar. They heard that Maqet had brought the head of Haidar, and the king sent me to inquire. I come with pleasure, that I might see King Muqatel. Our king rejoiced much, and he sent me on account of his joy. He himself will also come to your(?) assistance<sup>2</sup> with thirty thousand soldiers, because the people of Medina are lawless people. I hope Umar will not bring out his army against you."

These messengers went to the king. Muqatil said: "Go and bring him." They brought a boat and placed him in the boat. Haidar and his horse Duldul crossed the moat in the boat. They tore Haidar down from the horse, took the horse away, and made him prisoner. They carried him inside seven castles.

<sup>1</sup> šūr-e?

<sup>2</sup> ēna ke ū ham kumak-id mēāya. But ē?

Haidar za'hī dāl pādsā-e Muqātel, salām-ē dā wu 'nhōšt. Ĵa'ri ċe: «Ēde kun ša'rāb ā'rōr, ċe 'ē ša'rāb 'xara. Ĵa'ri: «Ā ba 'taxt o baxt-e tā 'qasam-um xu'řō, ċe, ša'rāb-ē 'na xa'rēm.» Ĵa'ri: «Ču mōr, na 'yōn ā'rōr!» Ĵa'ri: «Na 'yōn-ē 'am 'na xa'rēm. Xu 'mēhī nā jōr hastam, 'ā zā xu'řō tar pa'rhiz-em. 'Aga xa'rēm, jān tar-e 'mā na 'nhintōn, 'fārež na 'dēra.»

Bixabar bin ċe Maqet pāla'wā laskar pen dāl Muqātel āya. Haidar Ĵa'ri: «Če-kun 'āya ē?» Ĵa'ri ċe: «Ma 'dut-om 'wāda 'dāwō, badi te nikā kanem, 'dahem-ē te. Haidar Ĵa'ri ċe: «Če-kun-ē te da'hē? Tu xu'xā-w pādsā-ē, žū pāla'wā bišī, 'xub na 'dēra, ċe tu 'ēde kun 'dud da'hē. Nām-a te dāl 'zā pādsā ān tar 'bad pa'ri-a, ċe 'pādsā ma 'dut-ē žū pālawā'nī kun dā; ma tō-ē 'khanan. Ma 'dut-a 'na da!»

Pādsā Ĵa'ri: «Ha'wī pāla'wā 'mu kun 'xūbī ku'řō, 'sōr-e Haida rān-ē 'āwūřō, ma 'dut-om 'wāda 'dāwō, badi te nikā kanem, 'dahem-ē. Ĵa'ri ċe: «Du'rūy-a na bādāi ċe tō pen makər kana. Alī jānō bē, watan tar ma 'dut-e tāt 'ō ba 'hila bara. Če ma 'Haidar ā

Haidar came before King Muqatil, saluted him and sat down. The king said: "Bring him wine, that he may drink it." He answered: "I have sworn by your throne and fortune not to drink wine." The king said: "Go and bring bread!" He answered: "Nor do I eat bread. I was ill for six months, and am forbidden to eat anything. When I eat it does not stay within my body, and does not agree with me."

Suddenly it happened that the warrior Maqet came to Muqatil with his army. Haidar said: "Why has he come?" The king said: "I have promised him my daughter; now I shall arrange the wedding and give her to him." Haidar said: "Why do you give her to him? You are a king yourself, he is a low-born(?) warrior; it is not meet that you should give him your daughter. Your name will be dishonoured among other kings, because a king has given his daughter to a warrior. They will laugh at you. Do not give him your daughter!"

The king said: "This warrior has done me a service, he has brought Haidar's head. I have promised him my daughter, now I shall celebrate the wedding and give her to him." Haidar said: "Take care that he is not lying to you, and trying to deceive you. If Ali is alive, he may carry your daughter away home by some ruse. For I have seen Haidar, he is a great warrior, nobody has such strong arms



dhōrō, 'yalaba pāla'wān-e 'ghāṇḍ-a, 'tāb-e dōstika-i u dā khin na dēra. Žu 'sar ā 'dāl tar-ē šāgir dī ku'ro, 'qūwat-e e'dān-um dhu'ro.»

Bi xabar 'Maqet 'jāi 'uštā, Alī'ā ginī' bān-ē dōst-ē ma'hakam āle'sī. Maqed 'ja'ri če: «'Sōr-e Haidar'ā ō'kā oke stak āwē zān-a, tō ma mun durū'gūi 'nertōn, 'qūwat-e ma'nā 'mardum tar khin na 'dēra, nām-um 'Maqed-e pāla'wā-a.» Čōr čāpilākī Haidar'ā 'mux tar 'dhī, giri' bān-ē dalē'wī. 'Haidar nāra dē'hī. Edā 'huddē kālā'jānī āle'sī, e'dān 'dōst-ē nōt, 'dōst-ē ha'wāla ko'j man'dō tar-ē, man'dō-ē durīn rhā zī.

Mu'qātel 'hukm ko'j če: «Zāi 'laškar-ē 'zōr, ma 'Haidar dehōr, če ē dāl 'mā nām-e xukān-ē 'yalat 'ja'ro. 'E xu 'qāsed na bō, e 'Haidar bō.»

### IX (T.)

Qāsem nām-e zū ādami'ka bīn. Mirā nā 'puš bī, ō sau dāgar bīn. Čōr šutur dērō bōn, dī 'khōr, zū 'ōsp.

Ha'zār rupa'ikā 'čā-ē 'ghīt, ma šuturān-ē 'bhār ku', 'γusī na'γō, čhī, sō Nāxtā za'hī. Učen'dī 'kūč ko', čhī sō 'Lārum če pa'nān-e as he has. I have been his pupil for one year, and I have seen his strength."

Suddenly Maqet rose from his place and forcibly seized Ali by the collar with his hand. Maqet said: "Look, Ali's head is hanging there, and you accuse me of lying. No man possesses my strength; my name is Maqet the warrior." He gave Haidar four slaps in the face and tore his collar. Haidar cried aloud. He seized both his upper-arms, pulled his arms, and struck his neck with his hand; his neck (sic!) flew far away.

Then Muqatil commanded: "The whole army shall come and fight with Haidar, because he has told me his name wrongly. He was not a messenger, but Haidar."

### IX.

Qasim was the name of a man. He was the son of Miran<sup>1</sup> and he was a merchant. He had four camels, two asses and one horse.

He bought one thousand rupees' worth of tea, loaded it on the camels, left his home and journeyed till he came to Nakhtan. He

<sup>1</sup> Later on the father is called Qasim and the son Mirza.

šuturikā bīn. Lārum tar za hī, Lārum tar wi yār dharī. Dī ēūr paidā čhēn, ma e dān čāi yān, šuturān, zāhī čē 'māl hōst, buṛan. Qāsem saudagar Lārumi apēš ra'mi, āya ma ḡus.

Ma bāw-ē jaṛi: «Ma mun dī ēūr luč kuṛ, zāhī čē bhār o māl-e ma'nān ham buṛ.» Bāw-ē jaṛi: «Enōr ma dī puš-e 'zā. Ma huddē pu šān-ē-au ānt dāl bāw-ē. Žū-i kal bīn, žū-i kōr. Men dānān (īā) bāw-ē jaṛi: «Čūmōr ba saudagari čē ma biyā-e ghāṇḍ-ōw-an luč kuṛō čūrā. Wā ma hudde ōspā 'noḡel bhār ka'nōr, čūmōr ba saudagari. Magam ho wi čūrān sōr wā ham žēn, sōr tar-an čē āya, ma čūrān ālišēr (-ōr?)!»

Īā ḡussī naṛyēn, huddī biyāra rāhī čhēn. Kal-ē ghāṇḍ bīn, kōr-ē čīnō bīn. Īān rāhī čhēn. Biyā-e ghāṇḍ-ē jaṛi ma biyā-e čīnō čē: «Tu ham žū kūčā'nōk mēn tar ḡure, čē mā khān tar pailā 'xaif dēra.» Biyā-e čīnō jaṛi: «Tu čhō, ḡure kūčā'nōk, čē tū aqli ē.» Biyā-e ghāṇḍ-ē kūčā'nōk mēn tar de hī. Čhē sōr Nāxtān čē pa'nān-e Lārumi kā 'howirang bīn. Žā pa'nān na dērō bōn.

travelled on from that place and went to the Larum Pass, where there was a camel-road. He came to Larum and stayed there for the night. Then two thieves appeared, and carried away the tea and the camels and the rest of his goods. The merchant Qasim returned from Larum and came home.

He said to his father: "Two thieves have stripped me and have carried away all my goods and property." His father told him to bring his two other sons, and he brought both of them before their father. One of them was bald, the other blind. Their father said to them: "Go out as merchants, because thieves have stripped your eldest brother. You must load both horses with dried fruits and go out trading. Those thieves will certainly come upon you too; but when they do, you must catch them."

The two brothers went out of the house and departed. The bald-headed one was the elder, and the blind one was the younger. When they departed, the elder brother said to the younger: "You too must take a knife in your belt, in order that wild beasts may keep away from us." The younger brother said: "You go and get the knife, because you are wise." The elder brother put the knife in his belt, and they went to Nakhtan, because the road to Larum goes that way. There was no other road.

Sô Năx tã iã wi yâr dha rên. Bi'yã-e 'çinõ-ê rhî zî, bi'yã-e ghănd-ê paira dâ. Bi'yã-e 'çinõ 'xôm-ê bur, bi'yã-e 'ghănd-ê kûca nök nôt, de hî mahak xî tar-e bi'yã-e 'kôr-e. •E'dâ mur.

Ucendî 'kûc kuṛ, 'chî sô 'Lârom, okê'stak ho'wî 'hudde cû'rân paidâ çhên. He kkal ma cû'râ durîni dhur çe: «Selâ'ban-an 'luč â'yên sô mâl-e ma nâ.» Žû gir 'sô bôn, pež gir tar pež çhî, ma hudde ô'spân-ê durîn lam dâ 'bhâr pen-an. He cû'rân nez dîk â'yên, 'dhuṛan çe: «'Khîn 'na hâ, mâl-lâ ya là-a, 'xâwand-an 'na hâ.» Iâ çhên, ma 'hudde ô'spân-an 'bhâr kuṛ, â'yên barr-e girika ku gûda rên.

Kal bâlô dhur çe: «Ma ma nâ mâl-ê 'bur. Ma Xu dâ-e xu kân-ê a'wê koṛ, kûca nök-ê 'luč koṛ. Bî'xabar peš 'puṭ-e 'hudde cû'râna za hî, kûca nök-ê pē šâna-i žûi'ka-i ha wâla koṛ. Ô mur, ma žû 'žâ-e cû'râna ho'wî bâlô-e 'kal âli'sî, ja'ri çe: «Tu ma ma nâ bâwi ka mâlân-a 'çi koṛ? Ma 'çây-a 'çi koṛ?» Ja'ri çe: «Žû 'jâ-y-om lam dâ'wô.»

They passed the night at Nakhtan. The younger brother fell asleep, and the elder kept watch. The younger brother had a dream, and the elder brother drew his knife and stuck it into the belly of his blind brother, who died.<sup>1</sup>

Then he travelled on and came to Larum, where the two thieves made their appearance. The bald-headed boy saw from far off that the thieves were approaching his goods with drawn swords. There was a boulder near by, and he concealed himself behind the boulder and placed the two horses at a distance, together with their burdens. The thieves approached and saw that nobody was there, that the beasts were loose, and that their master was not present. They went and loaded the two horses; then they came and went round the boulder.

The bald-headed boy saw that they were carrying away his goods. He remembered his God, drew his sword, and all at once he was behind the two thieves and thrust his knife into the shoulder of one of them. He died and the boy caught the other thief and said to him: "What have you done with my father's beasts, and what have you done with the tea?" He answered: "I have put them all in one place."

<sup>1</sup> *e dâ* as a subject is curious.

Höwī 'bālō-e 'kal mun'dhēk čūr-ē tar-ē yušt, dōstân-ē bōst, peš 'puč-ē bāšī 'mhākam ālišī. Ha'wī kal 'bālō nēš-e kūčanōkika pen ba ma'zāk-ē öst 'dhetōn čē: "Magam ha'wī čūr berkha, bāwika 'māl-om-ē čē buřō, 'magam nišân-om dāba. Čūr ja'ri: "Ma mun 'na deh, hö'wī māl-e bāwika te da hem. Čūr buř sō māl-e bāwika-i za hēwī. He kkal 'bālō 'dhōř čē: "Māl-e bāwika-m höwī-'rang sī. 'hej bi jā-ē na čhō. Ma čâyân-ē bhār koř, ma zāi čē bhārgir bīn tarī yušt, he 'bālō peš'čhan 'hai kanen āya.

Nez'dik-e watani kā za hī. Qāsem sau dāgar 'dhur čē: "Kal 'puš-e ma nā yala ba 'māl āwuro, 'puš-e kōr-om na hā. Čhī pailān tar, 'kal 'bālō 'dhur čē: "Bāw-om āya. Čhī dāl pānān-e bāwika-i čha'ri. Bāw-ē ja'ri: "Hu bbiya čē kōř? Jā'ri: "Munde čūrān māt. Dāl 'bāw-ē drūy ja'ri: Dāl bāw-om ja'rem: ma bi yā-om ā mātō, ma mun ham ē mēra 'dāda-m. Jā'ri: "Ma bi-yā-e ma nā čūrān mātō, ma zū-ē čūrāna 'ān ham mātō, ma zū 'zāy-om bežen māl o as'bāp-e 'tān pen čē buřa bōn-ē, 'munde-m am āwuro.

The bald-headed boy drove the thief before him, bound his hands, and tied them tightly behind his back with a rope. He pricked him softly with the point of the knife [and thought]: "Let this thief who has stolen my father's goods be a little afraid, and perhaps he will show them to me." The thief said: "Do not prick me, and I will show you your father's goods." The thief led him, and brought him to his father's goods. The bald-headed boy saw that they were in order, and that nothing was missing. He loaded the tea on the beasts of burden, and drove them before him. The bald-headed boy came behind, whipping them on.

When the boy drew near to his own country, the merchant Qasim saw that his bald-headed son was bringing back much merchandise and that his blind son was not there. He went forward, and the bald-headed boy saw his father coming. Then he went and fell at his father's feet. His father asked: "What has your brother done?" He answered: "Thieves have killed him." He lied to his father [thinking]: "If I tell my father that I have killed my brother, he will kill me in return." [Therefore] he said: "Thieves have killed my brother; I have killed one of the thieves, and I have bound and brought another of them, who had run away with your goods and merchandise."<sup>1</sup>

<sup>1</sup> If *pen* is correct, *buřa bōn* must mean something like "had run away". But perhaps two constructions "carried off" and "ran away with" have got mixed up

‘Bâw-ê xuš waxt čhī. ‘Mende [mâl-ê âwur ma γuss-ê, ‘ta-e koṛ, ma mâ‘lân-ê bur, ‘hêl-ê koṛ. ‘Tussī bâw-ê naṛγō, ‘čhī peš puš-e ‘kōr-ê čē: «Mendē-an ‘khân jāi ‘dehō(r)?» ‘Bâw-ê ‘âṛa γus, ma ‘kal ‘puš-ê ‘jaṛī: «‘Ā ma biya na γunt. Har ‘khâ ‘jâ-y-om lūṛī, na hâ, na murda-i na ‘zinda-i.» ‘Kal ‘jaṛī: «Tu ‘dâda-e ma ‘nâ bī‘aql ē.»

Kal ‘tar-ê dâ, ‘Qâsem ‘bâw-ê peš‘chan. Un‘hākī mun‘dhēk biya-e kōr-ê čē dehō bōn, ma ‘bâw-ê bur. Nišân-ê dâ, ‘jaṛī: «E‘kē ‘murda-e pušikâ.» ‘Kalika ‘puṭ‘ar-ê ma ‘murda ‘dâ. ‘Kal ‘tartar-ê, ‘Qâsem ‘bâw-ê peš‘chan. ‘Ā γēn, sō ‘hī za‘hēn. ‘Kal paṛī čē dar‘yâ γulū-â. Mun‘dhēk ‘murda-i biyai‘ka-i puṭī dar‘yâ tar ‘γušt. ‘Dâda-ê ‘farq tar-ê ‘dhī čē: «‘Murda-e pušika-m-a ‘čâ dar‘yâ tar ‘γušt?» Ha wī kal ‘puš-ê ‘jaṛī čē: ‘Murda ‘janō čhī, puṭī-m-ê ‘xīs koṛ xuxu-ê dar‘yâ tar. Ma ‘nâ gu nâ ‘čē-â, čē ‘tu-ê ma ‘mōn ‘dhētōn,<sup>1</sup> ‘kâwanō čaṭa kem?» ‘Bâw-ê ‘zâri koṛ, ma ‘puš-e ‘kal-ê ‘jaṛī: ‘Hu ‘puš-e ‘kōr-um čē ‘čhī, ‘čhī. ‘Bade ‘tu mu kun ‘janō bī.»

His father rejoiced and brought the merchandise into the house and unloaded it; he took the beasts away and let them loose. His father left home and went to search for his blind son, to see where they had killed him. Then he came home again, and said to his bald-headed son: "I have not found your brother. Wherever I searched, he was not there, neither alive nor dead." The baldhead said: "You are a fool, O my father!"

The baldhead went in front and his father Qasim behind. He took his father to the place where he had killed his blind brother. He pointed out the spot and said: "Look, here is your sons's corpse." The father put the corpse on the baldhead's back, [and they went away], the baldhead in front, and his father behind. When they came to a bridge, the baldhead saw that the river was full, and he threw his brother's corpse from his back into the river. Then his father hit him on the temples and asked why he had thrown his son's corpse into the river. The bald-headed son answered: "The corpse came to life, and leapt of its own accord from my back into the river. Is it any fault of mine, that you should beat me? Where shall I flee?" His father lamented and said to his bald-headed son: "My blind son who has gone, has gone [for ever]. Now you must live for me."

<sup>1</sup> Var.: bi yâ-m dar yâ tar xīs koṛ, tu bîw-um ma mun-ê dhētōn.

He 'puš-e 'kal-ē ma-x'sör-ē 'tag yušt, ja'ri: Ma nâ zu'um-ē âli šö. 'Qâsem 'bâw-ē ja'ri çe: «'Ân 'çi ka'nem tâ? Jâ'ri: 'Mun 'puť kan. 'Bâw-ē men'dhëk kal-'puš-ē 'puť koř, âť-ē sô ži, ži tar dar âya. 'Mušt-ē du'rîn bur, ha'wâla-ē koř, mbak peš güy-e bâwika-i. Hë 'bâw-ē bi'huš čhî, 'ži tar čha'ri. 'Puš-ē 'dhöř çe: «'Â 'çi ka'nem? Har ka'bi bē, 'dâda-m te ma 'mun 'mëra. Žë çe kâ'sûr-um ba'dhëk dâli gu'rîm. 'Ghît-ē, dhâ'ri-ē hu'pâť, 'sör-ē ham 'yöš koř, a'bröân-ē am 'yöš koř, me'jân-e te'čhâna-i ham hu'pâť. Ghît-ē, sör-e čöli ka-i ka'ťi.

'Čhî watan tar-ē xa bar koř: 'Čumör, ma dâda-m ênör, çe ma mō čū'rân 'ruf koř. 'Â dâli-an čaťa këm, ma dâda-m-an âli šî. ğala ba 'nasak-an udhe kâ ku'řö.

'Puš-e 'ghāñđ-ē, Mirzâ 'nâm 'dërö böñ, ö ham râ hi čhî. 'Âya, ma 'bâw-ē 'dhuř, çe dhâ'ri am hu'pâ'ťöi, 'sör-e ham 'yöš ku'řöi, a brö u me'jân-ē ham 'yöš ku'řöi, 'nūk-e čöli ka-i am ka'ťöi. 'Mendi der'zi, 'ânt-ē ma 'yus dâl 'jinč-ē. 'Jinč-ē da rhîntö čhî, ja'ri: Ma ma nâ

Then the bald-headed son feigned to be mad and said: "My heart aches." His father Qasim said: "What can I do for you?"<sup>1</sup> He answered: "Take me on your back." His father took the bald-headed son on his back, carried him to a stream, and entered the stream. The boy raised his fist and struck his father behind the ear. His father was stunned and fell into the stream. His son saw it [and thought]: "What shall I do? My father may kill me any time. Come, let me take my . . . (?)<sup>2</sup> from him." He seized him and pulled out his beard, cut the hair of his head and his eyebrows, and pulled out his eyelashes. Then he took and cut off his penis.

He went to his own country and told [the people]: "Come and fetch my father, for thieves have pursued me."<sup>3</sup> I escaped from them; but they caught my father, and have mutilated him terribly."

Then his eldest son, whose name was Mirza, went away, too. He came and saw his father, [and saw] that his beard had been pulled out, and that the hair of his head, as well as the eyebrows and eyelashes, had been cut off, and that the tip of his penis had been cut off. He took him on his back and brought him home to his wife. His wife started

<sup>1</sup> č: kunum-it, diga' Is tâ = "diga" or = tî'?

<sup>2</sup> kâ'sûr, transl. by yör, I do not understand.

<sup>3</sup> or ma mâ "us"?

xâ kērangī kuṛō? 'Puš-e kal-ē jaṛī čē: 'Čūrān ma 'dāda-m-an herangī kuṛō.

Kal jaṛī ma 'māma-i: "Mu kun du ha'zār rupaī da, čē 'ān pa ram ba saudāga rī. Tā 'dāda-m 'jōṛ čema'mā 'āne (: 'ān na?) zīm." Šu ha'zār rupaī 'māma-i dā, 'ši ham šutur dā, 'dī 'ōsp-ē dā. Jaṛī: 'Ču saudāga rī."

He puš-e kal-ē 'yussī naṛγō, ma šuturān-ē 'bhār koṛ. Čhī zū maidān tar, zū wiyār sōrī guda'rī, sārī čē 'čhī, šuturān-ē 'hai koṛ, čhī sō zū čīśma. Hō'wī čīśmaī 'āwə-ē 'ghīt, šup-ē koṛ. Šu (ši) farxam-ē 'ghīt sōr tar-ē, ma 'sōr-ē su'nā, du farxam ma mu'x-ē su'nā. Hō'wī bālō-ē kal bīxabar 'sōr tar-ē 'dōst koṛ, jaṛī: 'Wāē! 'Ān 'kal bēm, bade ma nān 'sōr dōš 'naṭō! 'Āhina jība'kī 'nōṭ, thārī čē he kkal 'yala ba sāheb-ē 'sūrat čhō. Ghīt-ē, ma šuturān-ē ham ya'lā koṛ, jaṛī: 'Harkī bara, bara." Āγēn ma šuturān am 'buṛ-an. Ma zū 'ōsp-ē ham xu'dāika dā-ē, zū 'ōsp-ē 'zīn koṛ, sōr 'ōsp su wār nhōšt.

Čhī, zū 'sār tar za hī. He 'sār tar 'dī ha'zār rupaī 'nōṭ, tīt-ē koṛ, jaṛī: 'Har kī 'gurīa xu'dāi." Wačhanē 'sārīka 'čhī, ma zū

weeping and said: "What have they done to my husband?" Her bald-headed son said: "The thieves have done this to my father."

Then the bald-headed son said to his mother: "Give me two thousand rupees, that I may go out trading. I shall not (?) return till my father has been healed." His mother gave him three thousand rupees, and also three camels and two horses, and said to him: "Go out trading."

The bald-headed son went out of the house and loaded the camels. Then he went to a plain, and one night passed. In the morning he urged on his camels and came to a spring. He took some water from that spring and supped it. He took three handfuls of water for his head and washed it, and washed his face with two handfuls. Suddenly the bald-headed boy put his hand to his head and said: "O, I used to be bald, but now hair has grown on my head." He took a mirror from his pocket and saw that he had become very beautiful. He took his camels and let them loose, saying: "Let anyone take them who wants to." Some people came and took the camels away. Then he gave away one of the horses, too, as alms. He saddled the other horse and mounted it.

He went on and came to a town. In this town he took out two thousand rupees and scattered them, saying: "Let everybody take them

kury-ē dhur, ha'zār rupaī dā-ē, munde kury-ē ghīt. Čhi dāl pādsā. Nām-e pādsāika Faruxfāl bīn. Ĵaṛī č': «Ān tō kun pīs-kaš āwuro. Ĵaṛī če: «Če-ē āwuro? Ĵaṛī: «Žū kury-e ṡalaba kārī, 'dum dēra, bāl dēra, tāj dēra. He pādsā ṡalaba xušwaxt čhi, Ĵaṛī: «Ā pādsā, 'tu wazīr-um.

Ē wazīr-e pādsāika čhi. Ma pādsā-ē Ĵaṛī: Tu mu kun du lak paltan da, č' ān-ē pa'am ba jaṅg. He pādsā 'du lak paltan 'ede kun dā. He wazīr šārī naṛγō, čhi ba jaṅg sōr Tāmās pādsā. Tāmās pādsā xabar čhi, če: «Sō mun wazīr-e Faruxfāl ba jaṅg āγō 'du lak laškar pen. Ma čōr lak laškar-ē mai'dā tar wese-ji: Čumōr wā, jaṅg ka'nōr!

He kal ma laškarā Ĵaṛī: «Wā kenāra bōr! Ma paltan-ē durīn lam dā. Xu-xū-ē čhi jaṅg tar. Ĵaṅg tar-ē čhi, šamšer-ē nōt, da dehō čhaṛī. Žu tečh-e wazīrikā kōr koṛ, paltan wanō āya, paltan dhōṛ če: «Te čhi-ā hīn whētōn. Ma paltan-ē hugm koṛ, Ĵaṛī: «Tečh-e ma'nā kōr čhō, wā anus(?) ham paṛi-ēr!

as alms." Then he went down into the town, and, seeing a hen, bought it for a thousand rupees. Then he went to the king, whose name was Farukhfal, and said: "I have brought you a present." "What have you brought?" He answered: "I have brought a very good hen: it has a tail and wings and a comb." The king was very pleased and said: "I am the king, and you are my vizier."

He became the king's vizier and said to the king: "Give me two lakhs of soldiers, that I may go to the war." The king gave him two lakhs of soldiers, and the vizier went out of the town to fight with King Tamas. When King Tamas heard it, he said: "Farukhfal's vizier has come to fight me with two lakhs of soldiers." Then he sent an army of four lakhs into the field and said: "Go and fight."

The bald-headed boy said to the soldiers: "Stand aside." And he stationed the army at a distance. Then he himself went to fight, and when he entered the battle, he drew his sword and started fighting. He blinded one eye of their vizier<sup>1</sup>, and [the vizier] went to his army, who saw that blood was running from his eye. He drew up the army and said: "My eye has been blinded, you can all see it."

<sup>1</sup> = *wazirika-an*. Grammatically I should prefer the translation: "They (the enemy, blinded the vizier (the bald-headed boy)", but the context renders more probable the translation given above.



'Paltan ja'ri: 'Mâ 'če kaneman? 'Ja'ri če: «Ču'mör, ha'wi laškar pen 'jang kanör! Paltanâ 'hala koṛ, 'paltan-e Kaiku'bād pādšāika ham za'hī, kuma'kī wazīrika čhī. 'Mende pādšāika laška rān-an šikas dā, iān čaṭa'kēn, 'čhēn dāl pādšā. 'Pādšā ja'ri če: 'Če kun čaṭa'kēn?» 'Ja'ri: 'Wa'tan-a wa'tan 'laškar āli'šō.»

Faruxfāl pādšā čaṭa'kī, ho'wī wazīr-ē pādšā čhī. 'Āṡa dāl pādšā če kury-ē dā bōn. 'Ja'ri: «Ta'yārī kan če 'mun o tāt 'jang-a.» Pādšā [ja'ri]: 'Tu xu wazīr-e ma'nā-ē. 'Čā-ē mu pen 'jang kantō?» 'Ja'ri: 'Bī-bās'xāst ē, a'dālat-ē na 'kantōn, 'yaur-e 'yarībīka-i na 'kantōn. Ečēndī hē 'pādšā dhuy če: 'Hē wazīr-a mu pen 'jang kantōn. 'Hē pādšā bī-jang čaṭa'kī. 'Xatt-ē koṛ Qāsem 'bāw kun-ē če: «Žē, če pādšā ān 'čhēm.» Hō'wī 'bāw-ē ja'ri če: 'Ē kal šaitān-a, ma 'mun-a bāzī 'dhaitōn. 'Xatt kun-ē na čhī.

Bī'xabar zū turb re'sāla sör 'yus-e bāwīka wesejī, ja'ri: 'Ču'mör, ma 'bāw-om 'kūč pen-ē ēnör, ma ma'nān 'kūč ham 'ēnör. He re'sālān 'hai-an koṛ, čhēn, Qāse'mā 'yus tar 'tā čhēn, ja'ri: 'Ma tō

The army said: "What shall we do?" He said: "Go and fight with that army!" The soldiers charged, and the army of King Kaikubad also came to assist the vizier. They defeated the soldiers of this king (: Farukhfal), who fled and went to the king. The king asked why they fled. They said that the [enemy's] army had taken the whole land.

Then King Farukhfal [too] fled, and his vizier became king. He went to the king [Farukhfal], to whom he had given the hen, and said: "Prepare for a fight between you and me." The king said: "But you are my vizier. Why do you want to fight me?" [The bald-headed boy] answered: "You do not reflect and you do not govern with justice or consider the poor." Then the king saw that his vizier was going to fight him, and he fled without fighting. The bald-headed boy wrote a letter to his father Qasim [and said]: "Come, for I have become a king." But his father said: "This bald-head is a devil, and he is only cheating me." So he did not accept his invitation.

Suddenly he sent a troop of cavalymen to his father's house, saying to them: "Go, and bring my father and his family, and also my own family." The cavalry men hurried off, dismounted at Qasim's house, and said: "The king has asked for you." He gave the cavalymen

'pâdsâ 'dhewö. Resâlân kun-ê māsē lî dâ, resâle 'kūč-e e dān-a<sup>1</sup> ghīt, 'āwūr-an dāl 'pâdsâ. Ĵa'ri: Ma bāw-aw-an ānt-an. 'Ĵa'ri: 'Ēnōr-ê dāl tar-om.

Ma 'Qāsem-an 'buṛ dāl 'puš-ê čē pādsâ čhō bōn. Bāw-ê da āya, zū sār'wān dhīrang 'māwar 'jān tar-ê, bazu jān tar-ê, tufangi'ka 'pūš sōr tar-ê. 'Pādsâ 'hukm koṛ čē 'Mende ne'ṛōr! Men'dē gāpčī'ān nōṭ-an, 'Qāsem ma bōr na'ṛōč'n, 'puš tar-ê xešem koṛ. Ĵa'ri čē: «'Puš-e ma'nâ bade pādsâ čhō, da'māy-ê beland čhō. Tā bīn zīr-e dōst-an, 'badē čē 'hukm kana, 'mēran-um te.

'Bāw-ê ru'hen čhī dāl jīnč-ê, Ĵa'ri: «'Puš-e ma'nâ čē pādsâ čhō, ma 'mun-ê de'hen, de'hen darbāri ma bōr-an naṭ-an. 'Jīnč-ê Ĵa'ri ma 'Qāsem xā-ê čē: «'Žē čē 'mā u tū dāl ha'wī pu'si-an ča'ṭakeman. Huddinān-ê dāl pādsâ'i xešem koṛ, čhē, zū maidān tar-ê za'hēn. Žū ti sō bōn. 'Bīx-e tika tar zū čišma-i e'stāwō āwo sō bōn. Xā-ê ma jīnč-ê Ĵa'ri čē: «'Žū ga'ri pareman, 'ta-e hō'wī ti nhineman čē sēy-a, āwo ham un'hāk sī, na'ṛōn am xareman, zū ga'ri

a present, and they took his family, brought them to the king, saying: "We have brought your father." He said: "Bring him into my presence."

Then they brought Qasim into the presence of his son who had become a king. His father entered, [dressed] like a camel-driver. He wore a woollen jacket and black trousers (?), and on his head he had a musketeer's cap (?). The king ordered them to take him away. Then the doorkeepers took him out, and Qasim went, feeling angry with his son. He said: "Now my son has become a king and gives himself airs. When he was small he was in our power; but now they will kill me at his command."

His father went weeping to his wife and said: "My son, who has become a king, has beaten me and driven me out of the durbar.<sup>2</sup> "His wife said to her husband Qasim: "Come, let us run away from our son." Both of them became angry with the king, and they went away and came to a plain. There there was a tree, and at the foot of the tree was a spring of cold water. The husband said to his wife: "Let us go and sit down for a while under that tree. There is shade and

<sup>1</sup> -an?

<sup>2</sup> This sentence is an anacoluthon, starting with 'ē "he" as a subject and continuing with an "they"

rhizeman. Qâsem na'γōn-ē pu'ti lasē'wī, 'hudde 'xā wo 'jīnč da 'xūrō čhēn. Na'γōn-an 'xūr 'āwo-an 'thōr. Sēγ-e 'tika tar rhīzēn, 'xōm-an buṛ.

Pâdsâ ma ardaliân-ē ja'ri: «Ču'mör, dâda-i ma'nâ kû čhi? Jigar-am 'xūn koṛ, na'ī čē 'xešem kuṛō bē, zuṛ-ē 'mō tar 'dard kuṛō bē. Ardaliân čhēn ma 'γus-ē ma 'bâw-ē-an ma 'γus 'na γunt. Ardaliân apest âyēn dâl pâdsâ, ja'ri: «Ma 'bâw-aw-an 'na γunt, ma 'γus na hōst. Ja'ri: «Žē, 'turpe re'sâla 'ēnör, čē peš 'dâda-m wese'jem. 'Dâda-m 'mun tar xešem kuṛō.»

Dī sat su wâr re'sâla dâl pâdsâ âyēn. Ja'ri: «Ču'mör, ma 'dâda-m ēnör, čē 'mu pen-ē dâ'wâ kuṛō, xešem-ē kuṛō 'mun tar. Resâ'lân ja'ri: «Yâ pâdsâ, 'mâ 'khân jâi 'paraman? 'Kâwanö 'lūrīman? Jâγ-e u'dân-an 'na dhuṛō. Sör resâ'lân pâdsâ 'khâr čhi, re'sâlân öspân-an su wâr 'nhâstan, 'lūr čhē.

Na'γēn, čhēn, žū ma'idâ tar-ē za hēn, 'thâri-an čē žū 'tī sī, dâl hō'wī tī risâ'lâ za hēn. Dhuṛ-an čē Qâsem u 'jīnč-ē 'zuṛ ba 'zuṛ rhizō-ēn, men'dânân re'sâlân xōmī čidē'wī. Hē 'hudde 'xā wu jīnč

water too, let us eat our food and lie down for a while." Qasim took the food off his back, and husband and wife started eating. They ate their food and drank water. Then they lay down in the shade of the tree and fell asleep.

The king said to his orderlies: "Go [and see], where my father has gone. I am distressed, [fearing] that he may have got angry with me and that his heart may be offended with me." The orderlies went to his [father's] house, but did not find his father at home. They came back to the king and said: "We did not find your father, he was not at home." Then he said: "Go and bring a troop of cavalymen whom I can send to find my father. He has become angry with me."

Two hundred cavalymen appeared before the king, who said to them: "Go and fetch my father, for he has quarrelled with me and has become angry with me." The cavalymen said: "O king, to what place shall we go, and in what direction shall we seek? We have not seen where he is." The king became angry with the cavalymen, and they mounted their horses and went to search [for his father].

They went away, rode, and came to a plain. There they espied a tree, and the cavalymen approached it. Then they saw Qasim and his wife sleeping in each others' arms. They awakened them, and

uštāen. Re'sālān ja'ri: «Mužōr, 'pareman! Ma wā huddi nān 'pādsā dhēwō.» Hō huddi nān ja'ri-an ē: «Mā-ē na paraman. Re sālān ma Qāsem u jīnč-ē am ma huddi nān-ē-an bōst, sōr ōsp-an su wār ku'an, ma huddi nān-ē-an dāl pādsā buṛ.

Re'sālān ja'ri: «Yā pādsā, ma Qāsem u jīnč-ē-an ānt. Pādsā ja'ri: «Ēnōr-ē dāl mun. Ma Qāsem-an buṛ dāl pādsā, salām-e pādsā'āna-i dā, 'dōst-e rāst tar-e pādsāika 'nhōšt. Pādsā ja'ri: «Tū 'dāda-m-ē, ān pādsā, tu wa'zīr-e rāstika-m bē!

Hō wī re'sālān ē ma 'dāda-i pādsāika-n ānta bōn, pādsā mun dhek kun wese'ji, peš Mirzā biya-ye 'ghāṇḍ-ē hē re'sālān 'ham ēhēn. Mirzān yus tar za hēn, ma Mirzā-an ja'ri: Muš, ē biyā-a pādsā ēhō, dādā wa'zīr. Ma 'tō 'ham-ē dhēwō.

Mirzā dī 'puš gurīn-ē re'sālā pen āya. Žū puš-e Mirzā zū kamari ēha'ri. 'E muṛ, men'dī gūr koṛ. Žū puš-e zā pen-ē dāl pādsā biya-ē za hī. Re'sālān dāl pādsā ēhēn, a pā ēhēn, ja'ri: «Yā pādsā, ma Merzā biyā-w-an zū puš pen-ē ānt, zū 'puš-e zā-ē kamari ēha'ri, muṛ.» Pādsā ja'ri: «Ču mōr, ma Mirzā biyā-om ēnōr!

husband and wife both rose. The cavalrymen said: "Come, let us go! The king has called for both of you." They said that they would not go. Then the cavalrymen bound Qasim and his wife, put them on horseback and took them to the king.

There they said: "O king, we have brought Qasim and his wife." The king said: "Bring them into my presence." Then they brought Qasim to the king, and he gave him the royal salaam, and sat down at his right hand. The king said: "You are my father; I am king, and you shall be the vizier of my right hand."

The king sent those cavalrymen, who had brought his father, to his eldest brother Mirza, and they went to fetch him. They came to Mirza's house and said to him: "Come, your brother has become a king, and your father a vizier. He has called for you, too."

Mirza took his two sons and went with the cavalrymen. One of his sons fell down a precipice and was killed. His father buried him, and went with his other son to his brother, the king. The cavalrymen approached the king, halted, and said: "O king, we have brought your brother Mirza and one of his sons. His other son fell from a rock and was killed." The king said: "Go, and bring my brother Mirza."

Re'sâlân ma Mirzâ biyay-an bur. Pâdsâ 'dhur, uštâ, Mirzâ 'ân pî'sânî ma'ci kor, ja'ri: «Puš-e tâ pa'nân tar 'mur, tu xu xâ-w 'janô bî. Čauki 'döst-e 'čap tar-ē pâdsâ lam dâ, ma Merzâ-e biyâ-ē ja'ri: «Nhin!» Mirzâ nhöst. Pâdsâ ja'ri: «Dâda-m wa'zir-e döst-e râstika-m, 'tu Merzâ biya-om wa'zir-e 'döst-e 'čapika-m.» Ma Merzâ-ē ja'ri: «Tû zâ ho'qûf dērē, čē 'khân jâi laškar pa'idâ 'pari-a, 'jang ka nen-ē na'rē?» Ja'ri: «Nâ, 'ân-e na narem.» Zû čapi'lâk-ē pâdsâ mahak mux tar-e Mirzâ biya-e 'ghaṇḍika-i 'dhi. Mirzâ bî-naṅk bîn, jâi 'heč na uštâ. Bâw-ē ja'ri: «Čâ 'dhî?» Pâdsâ ja'ri čē: «Xub-um kor. 'Aga 'mu kun biyâ 'bē, 'kâri bē, 'nē čē na 'bē, 'kačal biyâ 'heč na 'bē.»

Ma 'bâw-ē padšâ khuje'wî, ja'ri: «Zû pa'lang-a Nârwaṭî â tar. muni 'ēnen na'rē, yâ na-i na'rē?». Bâw-ē ja'ri: «Aga 'ēnen-ē 'na narem, xu xarem te. 'Ân-ē gap-e tu 'pušika-m na 'nim, 'har kû wesejē, 'param-ē.» Bâw-ē čhi ma 'yus. Jînc tar-ē rux'sat ghît, ja'ri: «Puš-um-â ma mun weseštô sô pa'lang, 'â 'zim yâ 'na?» Jînc-e Qâsem du'wâ dâ, ja'ri: «Čhō, em'salla 'ēni te.»

The cavalrymen brought his brother Mirza. When the king saw him, he rose, kissed Mirza's forehead and said: "Your son died on the road, but you remained alive yourself." The king placed a chair on his left hand and bade his brother Mirza sit there. Mirza sat down. The king said: "My father is the vizier of my right hand; you, my brother Mirza, are the vizier of my left hand." And he said further: "Have you got any strength, so that, if an army should appear somewhere, you can fight against it?" Mirza answered: "No, I cannot do so." Then the king gave his eldest brother Mirza a slap on the face. Mirza had no sense of honour and did not rise. But his father asked: "Why did you strike him?" The king answered: "I have done well. If I am to have a brother, he must be brave; if he is not that, and is worthless, it is better that he should not exist at all."

Then the king asked his father, saying: "There is a panther at Narvatiān, can you bring it here or not?" His father answered: "If I cannot bring it, I shall at any rate eat it. I shall not transgress your command, my son, but go wherever you send me." Then his father went home, took leave of his wife and said: "My son is sending me against the panther, shall I go or not?" Qasim's wife prayed and said: "Go, and if it please God, you will bring it back."

Ma Merzâ pâdsâ dilâsâ-ê koṛ, jaṛī: .Aga nâ-w ham na-rī, har ker çe ân jaṛē (?). jaṛ: narem-ê. Merzâ jaṛī: «Jaṛ! Khân jâ-y-əm te wesejê?». Jaṛī: «Čhō, Dâlâsang tar zū kurri sī, mēn-ê yus dhirang-a, mē kurri tar zū šēr hâ. Ma šēr chu, gure, zē! Žū tečh-e šerika kōr-a, pâ-e râst-e šerika ham šutt-a, sâx-e râst-e šerika-m rhâzōy-a.»

Merzâ jâi uštâ, biyâ pâdsâ tar-ê duwâ ghīt, mēn-e xukân-ê bōst, šamšēr-ê dōst-ê ghīt, sōr ōsp suwâr-ê čhī. Čhī, zū maidân tar-ê za-hī. Uk-ê wi-yâr koṛ. Sa-hâr čhī, Merzâ ōsp-ê suwâr nhōst, Dâlâsang tar za-hī.

Šamšēr-ê luč koṛ. Phârī šēr âya, phyârī Mirzâ šamšēr-e luč hala koṛ sō šēr. Šēr ham šunđ-ê xēi koṛ, ha-la-i koṛ. nez'dik-e Mirzâân za-hī. Mirzâ šēr tar ber khī, dehen-ê na nari, šamšēr-e xukân-ê Merzâ mhak šun-tar-e šerika dâ. Šēr çe qūwat koṛ, šamšēr kaṭen čhī, šunđī tâ ba dumb-e šerika šamšēr ka ṭī. Ma šēr-ê nesp-e čap-ê sōr ōsp Mirzâ bhâr koṛ, ânt-ê dâl pâdsâ.

Pâdsâ dhur çe: Biyâ-e manân šēr ânt, ma laška rân-ê pailân

The king consoled Mirza, saying: "Whatever task I propose, say that you can do it, even if you cannot." Mirza said: "Tell me where you are going to send me." The king said: "Go to Dalansang; there is a ravine there, and in the middle of it there is something resembling a house, and in that ravine there lives a lion. Go up to the lion, seize it, and come back. The lion is blind in one eye and lame in the right foot, and its right horn (sic!) is broken."

Mirza rose, prayed before his brother the king, girded his loins, and taking a sword in his hand mounted a horse. Then he set out and came to a plain where he spent the night. Next morning Mirza mounted his horse and came to Dalansang.

There he unsheathed his sword. The lion came from the opposite side, and from his side Mirza ran with his naked sword to attack the lion. The lion opened its jaws, ran and drew near to Mirza. Mirza was afraid of the lion and could not kill it; but he struck with his sword at the lion's jaws. Though the lion stood at bay, it was cut open by the sword from the jaws to the tail. Mirza loaded the left half of the lion on his horse, and took it to the king.

When the king saw that his brother had brought the lion, he sent his soldiers to meet him. The soldiers went towards him and saw

tar wesejī. Laška'rân pailân tar 'čhēn. laška'rân ham ma 'šēr sōr  
'ōsp 'bhâr kuṛōi 'dhōṛ. Mer'zâ ma 'šēr sōr 'ōspi mhaḡ 'mēn 'laška'r-ē  
γušt. 'Laška'r ber'khī, 'zu lak 'laška'r bēn, 'huss-ē 'murda-e 'šērika  
tar čaṭa kēn.

Mir'zâ γax koṛ: 'Na čaṭa'kōr, čē ē 'šēr-a muṛō . 'Palta'nâ nez-  
dik-e 'šērika āyēn. munde 'šēr-an dhuṛ, hai'rân ūzâ'hī. 'Palta'nân  
mē xu jaṛī-an čē: 'Hē pādšâi'ka biyâ pāla'wân-e 'ghāṇḍ-a. 'Pādšâ  
γala'ba guda'rō bōn, mende 'šēr 'khīn de'hen 'na narī. 'Bade biyâ-e  
pādšâi'ka pāla'wân Mir'zâ dehō, nīm-ē 'āwuṛō.

'Pādšâ-e tari'wâl 'du lak 'laška'r sōr 'šēr wesejō bōn, ma 'laška'r-ē  
'šēr 'šikast dâ bōn. 'Žu tūp pen 'žū 'šâx-e 'šērika tar la'gō bōn,  
'šâx-ē 'xâr kuṛō bōn. 'Žū sepâi'ka tu'fang tečh tar-e 'šērika la'gō bōn,  
tečh-ē 'kōr kuṛa bōn. 'Žū re'sâla pâ tar-ē ba tal'wâr dehō bō, 'pâ-ē  
xâr kuṛa bōn. Ma hōt hazâr paltan-e ho'wī pādšâ-e ga'inika 'šēr  
mâta bōn, da nânân pen čīr 'čīr kuṛa bōn.

'Bade biyâ-e pādšâi'ka čhī, ma 'šēr-ē âli'sō, 'čīr-ē kuṛō, 'nesp-ē  
ghitō, 'āwuṛō. 'Mende 'šēr am 'buṛ dâl pādšâ. Mer'zâ am 'čhī

the lion which he had loaded on his horse. Mirza threw the lion down from the horse among the soldiers, who were terrified. There was one lakh of soldiers; but they all fled from the dead body of the lion.

Mirza shouted: "Do not run away, the lion is dead." The soldiers approached the lion, and when they saw it, they became astonished and said among themselves: "This brother of the king is a great warrior. The king has travelled about much; but [he has not found] anyone who could kill this lion. Now the king's brother, the warrior Mirza, has killed it and brought half of it here."

A former king had sent two lakhs of soldiers against the lion, and the lion had defeated the soldiers. One of the lion's horns had been hit by a cannon, and had been broken. One of the lion's eyes had been hit by a soldier's rifle, and had been blinded. One cavalryman had hit the lion's feet with his sabre, and the foot had been broken. But the lion had killed seven thousand soldiers of that ancient king, and had crushed them with its teeth.

Now the king's brother came, caught the lion and cut it up; and he took half of it and brought it. He also brought the [whole?] lion

dāl 'pādšā, sō čaukī nhōšt. Ĵa'ri: «Šā bāš, bi yā! Tu pāla'wān-e ghānd-ē.»

**X (G).**

Žū kačō-arak bīn. Whētōn ōst 'dhār tar, žū 'bhār kačō ōst 'ārtōn, 'mundē ōst pha'rātetōn, 'ārtōn ōst, bhāy-e kačōi ka ōst na yōn 'xartōn.

Čhī 'dhār tar, du 'bhār kačōi hupāt, žū 'bhār-ē ā wuṛ, žū 'bhār-ē lam dā. Sabā kun-ē 'yarp o 'yār uz gī, ěi men na na rī; 'yarp o 'yār ka'rār koṛ, čhī ěe ma 'kačō ē 'āra. Čhī, ěe kačōi kán-ē bu'ṛō, thē wōi. Ĵa'ri ěe: «Ā žā ěi ka'nem, kačō na sī ěe ba'rem, pha'rātem, wāṛōn gurīm, ná'yōn xa'rem.»

Thārī ěe 'bhāy-e u'dān 'tilla phe'rō, ma 'huss-ē 'jam koṛ, dā men tar-ē 'ghīt, 'āya ma 'yus, daulat mand čhī.

Ē 'dī 'puš koṛ, nām-e žūi'ka 'Sād lam dā, žūi'ka Sā hīd. Čhī bāzār tar, žū 'kury-ē 'ghīt, gurīn-ē 'āya ma 'yus ěe: «Pu šān-om

to the king. Then Mirza went to the king, and sat down on the chair. The king said: "Well done, O brother! You are a great warrior."

**X.**

There was a furze-gatherer. He used to go to the hills, and bring an armful of furze and sell it, <bring it> and eat bread for the price the furze fetched.

Once he went to the hill, and pulled out two armfuls of furze. One of them he took with him; but the other he left behind. Next day there was a storm of snow and rain, and he could not walk about. When the storm abated, he went to fetch the furze. When he came to take away the furze, it had been set alight. Then he said: "What else can I do? There is no furze for me to take and sell, that I may buy flour and eat bread."

Then he saw that the ash [from the furze] had turned into gold; he collected all of it, took it in the skirt of his robe, and went home. He became a rich man.

He had two sons, and called the one Sad, the other Sahid. Once he went to the bazar and bought a hen. He took it and went home [thinking]: "My sons can play with it." The hen laid an egg, and



'wáɣaran. Hö'wī 'kury žū 'ēx 'lam dā, 'mende 'ēx-ē 'ghīt, 'čhī bāzār tar, 'mende 'har 'khān jāi 'čimēwī, 'khīn na 'ghīt.

Žū 'ādam 'thārī, 'če 'dhör-ē, 'ɣaɬ-ē kor. Jā'ri: «'Ēx-a 'ār dāl mun, 'ān-ē pa 'bhāi gu'rīm. Jā'ri: «'Bhāy-ē 'či kō? Jā'ri: «'Ān-em na 'fāmtōn. Jā'ri: «'Ān-em<sup>1</sup> 'ɣušt rupa'i gu'rīm.» Jā'ri: «'Žā-e 'ēx am 'dērē? Jā'ri: «'Hā, 'kury 'dērem, 'aga 'lam daha, 'ārem-ē.»

Čel 'ēx bu'ē o pharā'tī, 'daulat-e 'ɣala'ba-i 'ghīt. 'Āɣa dukān'dār, jā'ri ma žū 'kattō za'if: «'Čhā, 'watan tar 'čim, 'har 'khān jāi 'če 'kury-e ablaq-a 'dhuɣ, 'ma mun 'xabar kan. Kattō za'if 'čhī, 'huss-e 'ɣusāna 'čhīmī, 'āɣa kačō-āraki'ka 'ɣus, 'āɣa 'če en'hāk ma 'kury-e ablaq-ē 'dhör, 'apēs 'čhī, 'ma dukān'dār-ē xa'bar kor.

Dukān'dār jā'ri ma 'kattō za'if: «'Čhō, 'ma 'jīnč-e kačō-āraki'ka mun pen 'jör kan!» 'Daulat-ē dā, 'kattō-e za'if 'āɣa dāl kačō-āraki'ka 'jīnč. Jā'ri 'če: «'Žū dukān'dār hā, 'ma tōi 'udhek pen 'jör ka nem,

he took the egg to the bazar. He walked about with it everywhere; but nobody bought it.

Then a man caught sight of him, and noticing him, shouted and said: "Bring your egg to me, and I will buy it." And he said: "What is the price?" [The furze-gatherer] answered: "I do not know." The man said: "I shall buy it for twenty rupees." And he asked: "Have you got another egg?" He answered: "Yes, I have a hen; if it lays any eggs, I will bring them."

He brought and sold forty eggs, and received much money. The shopkeeper went and said to an old woman: "Go, walk about in the country, and if you see a piebald hen anywhere, tell me." The old woman went and walked about to all the houses. She came to the furze-gatherer's house; she came and saw a piebald hen there; and she returned and told the shopkeeper.

Then the shopkeeper said to the old woman: "Go and make an arrangement for me with the furze-gatherer's wife." He gave her money and the old woman went to the furze-gatherer's wife and said to her: "There is a shopkeeper, and I am to make an arrangement between him and you. He is a good-looking young man, and possesses

<sup>1</sup> Ān-ē

ɣala ba xūb ju wân-a. daulat ham ɣulū dēra. Ma kury-a mēr.  
če dukân-dâr-ē mhēmân-e tân zē.

Kačō-âraiki ka jīnč 'ghīt, ma •kury-ē mât. Ma kaṭṭō za if-ē jaṛi:  
"Čho ma dukân-dâr 'ēn!" Kaṭṭō za if čhī pēs dukân-dâr. Ma dukân-  
dâr gu'rīn 'āya, 'ɣūs-e kuryi kâ 'xūr. mende za if-ē 'ghīt, čhī, buṛ-ē  
ma 'ɣus-ē. Xâ o jīnč 'čhī, 'ɣuss o bōr-e xukân-ē elā koṛ. ma  
dukân-dâr-ē 'ghīt, ma pu'sân-ē ham mai-dân tar lam dà.

# XI (G).

Sul'tân Māmūd pādšâ bīn, dī ōsp dērō bōn, zūika nām-ē f'aphōnē  
bīn, 'zūika nām-ē A'ir bīn. Ma mhēta-rân-ē jaṛi če: Men-dânān  
ba'kār dha-rēwōr, če ē'ân xūb čak 'paran! Zū ruč-ē dhōy če xa-  
râb čhēn; ma mhēta-rân-ē jaṛi če: "Ōsp-e ma nân čâ xa-râb čhēn?  
Mhēta-rân jaṛi če: "Wiyâr jīnč-aw-à zītōn, ma 'zūi-a su wâr čhem-  
tōn; zâ xa-wân-a zītōn, ma zâ-ē-a su wâr čhemtōn. Whēwetōn-a.  
mâ-iman na pântân če khân jây-a whēwetōn."

much wealth. Kill your hen, that the shopkeeper may come as your  
guest.»

The furze-gatherer's wife took and killed the hen, and said to the  
old woman: "Go and bring the shopkeeper." The old woman went  
to fetch the shopkeeper, and brought him back with her. He ate the  
meat of the hen, seized the woman, and carried her away to his house.  
So they became husband and wife. She left her own house and hearth,  
and left her sons also in the plain.

# XI.

Sultan Mahmud was the name of a king; he had two horses, the  
one was called Wind, and the other Cloud.<sup>1</sup> The king said to his  
grooms: "Take good care of these [horses] that they may become nice  
and fat." One day he saw that they looked bad, and he said to the  
grooms: "Why do my horses look so bad?" They answered: "Your  
wife comes one night and rides away on one of them, another night  
she comes and rides away on the back of the other. She goes for a  
ride; but we do not know where she goes."

<sup>1</sup> Cf. Semenov. Materialy dlja izuč. narèčija gorn. tadžikov centr. Azii, II. 36  
dutta asp dōšt, yaktaš Abr va yakši Bōd.

Sultân Mâmūd xu'kâ zur tar fikər kuṛ. Ho wī xa'wân xōm-ē na buṛ, jīnč-ē dālī uštā, ma'bōr naṛ γō. 'Ē pēsčhan-ē naṛ γō, jīnč-ē tartar-ē, 'ē pēsčhan-ē čhī. Jīnč-ē ma Sultân Mâmūd na 'dhuṛ.

'Ē čhī zū jâi 'dhâr tar, oke'stāk zu 'khur 'šō bōn, oke'stāk âsu-qân-ē hastan. Âsu-qân-ē sōr tar-ē 'khâr chēn če: «Čâ yīr âyē?» Jīnč-ē jaṛī če: «Sultân Mâmūdân xōm ōst na 'bartōn.» Mend-ēân uštē wī, 'ē da wāyâr čhī, ēdānān maila 'sur koṛ, ēdē γulū yīr wāyārī.

Sultân Mâmūd un'hāk pa'pâ hōst, sâil-ē dhōṛ. Dâl 'ēdē tar zu la'tai čār bī sō bōn, tēl-e pad'dō 'dērō bōn, sō 'daur kuṛō tar mend-ē 'hək pen dī koṛ, kâlân-e jīnčeka tar-ē. Wāxt-e ruxsa'ti jīnčekā-ē če čhī, xu'xu-ē tar-ē dâ, âya, jīnč-ē 'mendē 'hēc na 'dhōṛ. Âya, jâi tar-ē rhī'zī. Pēs tar-ē jīnč-ē ham za'hī, ka'râr dâl xāē rhī'zī.

Zu sât če rhī'zī Sultân Mâmūd ma'lak xūṛ, da'gas kuṛ. Jīnč-ē jaṛī če: «Čâ bīwār čhē xu sōr-a larzē wī?» Sultân Mâmūd jaṛī: «Čī (=či-ē) 'jartōn, če 'saxt xōm-um 'dhōṛ.» Jā'ṛī če: «Či 'xōm-a 'dhōṛ?» Jā'ṛī: «Xōm-um 'dhōṛ, če tū γu'sī naṛ'γē, ma 'ōsp-e A'īr-a

Sultan Mahmud considered the matter in his heart. That night he could not fall asleep, and his wife rose from his side and went out. He went after her; his wife went in front, and he behind. But his wife did not see Sultan Mahmud.

She went on and came to a hill where there was a cave, and her lovers were there. Her lovers got angry with her [and said]: "Why have you come so late?" His wife answered: "Sultan Mahmud did not fall asleep." They made her stand up, and she began dancing. They made merry and played music, and she danced till it was very late.

Sultan Mahmud stood there watching her. He had a greasy rag which was full of black oil, and as his wife turned round, he squeezed it on to her clothes. When the time came for his wife to take leave, he went before her and came [home], and she did not see him at all. He came [home], and lay down on his bed. After him his wife also arrived and lay down quietly by her husband's side.

At once when she lay down Sultan Mahmud moved and shook himself. His wife asked: "Why are you so restless, and why did you shake your head?" Sultan Mahmud said: "Why do you ask? I have had a bad dream." She asked: "What did you dream?" He

su wâr nhöst, 'chê zu dhâr tar, oke stāk zu khur sō bōn. Ân ma ôsp-e lâphônê su wâr nhāstam, 'ân ham un hak za hēm. Oke stak cāwâr haba'î tāt ašūqān haştan. Sōr 'tō-an šanufart koṛ, sōr tō ṡala'ba khār chēn. Tō ma 'mun šāb dā, jaṡīy-a čē: 'Nī xa wān ōst Sul'tān Māmūdān xōm na 'bartōn, ma'nān ṡīr-um čhī.' Bete ma tō-an uštēwī, tu da wā ṡār chē. Tō wāṡa'ī; dāl mun la'tay-e telekā čār bī sō bōn, mundehek-um tāt kâlān tar tuṡī, tāt kâlān čār bī čhī.

Jīnč-ē jaṡī čē: «Tō-ē durūy jaṡtōn, xōm xiyāl-a. Jaṡī: Agar xōm xiyāl-a, 'ân-em durūy jaṡtōn, ma kâlān-an 'ār čē 'ân rušānī tar bu'chēm. Agar ma'nān 'sūy rāst-a, xu kâlān-an čār bī-a, agar durūy-a, be'dān tāt sūy rāst-a, čē xōm xiyāl-a.» Ma kâlān jīnč-ē ā wuṡ, thārī čē kâlā-ē hōst čār bī čhō, dāl Sul'tān Māmūd lejji.

Ē zū 'elm a'wē dērō bōn, čē ma māneš ōst e'spō pherēwtōn. Ha wī za'īf ba xīrō-ē uštā čē ēdān mux 'astara. Hō wī elm-ē xā nī. Sul'tān Māmūd-ē e'spō phre wī. Ma pairadā'rān-ē jaṡī čē: Mendē

answered: "I dreamt that you went out of the house, mounted Cloud, and went to a mountain where there was a cave. I mounted Wind, and went there too. There were some negroes there who were your lovers. They scolded you and became very angry with you. You cursed me and said: 'Tonight Sultan Mahmud did not fall asleep, and that was why I came so late.' After that they made you stand up, and you started dancing. While you were dancing, I took a rag, greasy with oil, which I had brought. I dripped the oil on to your clothes, and they became greasy."

Then his wife said: "You are lying, a dream is only a fancy." He said: "If a dream is only a fancy, and I am lying, bring your clothes that I may look at them in the light. If my word is true, then your clothes will be greasy; if it is a lie, well, then what you say is true, and a dream is only a fancy." His wife brought her clothes, and they saw that her clothes had become greasy, and she felt ashamed before Sultan Mahmud.

She had learned a charm, by which she changed men into dogs. The woman rose in a friendly way to wipe his face. She recited the charm and turned Sultan Mahmud into a dog. Then she said to the guards: "Why have you allowed this dog to enter the king's castle?"

espō čekun lām dāwō, če pādśāi ka kās̄r tar â'γō? Pairadārān mendē espō ma bōr nōt. Ĵa'ri če: «De hen, de hen sār ma bōr ka nōr!»

Mendē espō-e pad'dō ph<sup>o</sup> rēwō bōq. Šār bâ zār tar-ē hukēm koṛ če: «Har jāy-ō espō-ye paddō γōnt, Ĵanōr-ē!» Har jāi astan če ma espō-e paddō γōntan, Ĵantan astan. Hē espō xu māneš bīn, ēde fāmī če: «Ma'nān ĵinē hukēm ku'ṛō če har khān jāy-ō espō-e paddō γōnt, Ĵanōr-ē.»

Ē hušyār bīn, zū dhār tar aū'zī če: «Ma mun khīn na γuna. Čā ruč-ē hō wī dhār tar guzārān kōṛ, un'hāk-ē zu khur γōnt, un'hāk dar āya. Hō wī khur tar γulū daulat sō bōn, ēdē dhōṛ če: «Bade γīr sōr mu'nī guda'rō.» Sōr ēdē γurčā'gi γāwe'rī koṛ, Ĵa'ri če: «Pa'ram bâ zār tar, magam mardumikā nhāmōṛ čhō bē, ma mun khīn na mēra, magam zā γu'nem če xa'rēm.»

Ber'khen, ber'khen āya, ma'ṛōk, ma'ṛōk āya, dāl dukān-e na γōn-phakōi'kā. Un'hāk rhīzī, zū dī tōk-e naγōni'kā thōi u'dhēk espō kun andā'zī, ēdē xūr, aštafi sir čhī. Mendē khīn na dhī. Čā ruč-ē dāl hō wī na γōn-pečāk dha'rī, har rūč ōst ēdē kun naγōni'kā thōi'ya dhaitōn, ē ōst xartōn.

The guards chased the dog away, and she said: "Beat this dog and drive it out of the town."

She had turned him into a black dog, and in the town and the bazar she ordered that they should kill the black dog, wherever they found it. And in every place where they found the black dog, they [tried to] kill it. But this dog was a man, and he understood that his wife had ordered them to kill the black dog wherever they found it.

He was wise and fled to a mountain, in order that nobody should find him. He stayed for some days on that mountain, and found a cave there which he entered. There was a great treasure in that cave. When he saw that a long time had passed, and when he was much pained by hunger, he said: "I will go to the bazar, people will certainly have forgotten me, and they will not kill me. But I may find something to eat."

Full of fear and slowly, slowly he approached [the bazar], and came to a baker's shop. There he lay down, and they threw one or two bits of burnt bread to the dog. He ate them and filled his belly. Nobody touched him. He stayed for some days with the baker, who gave him every day some bits of burnt bread which he ate.

Čâ ruč sörî gudarî, pâ nân tar-ê ha wî na yŏn-pečaki kâ pa lî, dŏ-yund (dumb) o sŏr pen-ê ōst men dhêk na yŏn-pe čak dhêtŏn, tar-ê ōst dhaitŏn če: 'Že!'. Hê na yŏn-pe čak ōst pŏ na kantŏn.

Āxer zū ruč-ê jaŕî če: 'Ān peš e dhêk e spŏ pa ram, če 'ēy-a ma mun 'çi jaŕtŏn, yâ khân jâ-y-â whêwetŏn. Espŏ tar-ê dâ, na yŏn-pe čak peš čhan-ê 'chî, 'chî hŏ wî 'dhâr tar-ê zahê wî, hŏ wî 'khur tar-ê a'pačê koŕ. Hŏdî nân-ê dar âyên, hê na yŏn-pe čak dau'lat-e yulû 'dhŏŕ, hairân ūzâ, če: 'Ē 'çi serr-a? Ha wî e spŏ i'sârat koŕ če: 'Khû kan!'. Hê na yŏn-pe čak az-ân-če 'zûrî-ê ōst 'zhaitŏn deŕzî. Ma 'bŏr naŕ'yŏ, a pēšt âya, e spŏ ham peš čhan-ê 'âya, 'yus tar-e na yŏn-pečaki kâ za'hên, 'mendê e spŏ-ê ham mên 'yus-ê 'bŏŕ, mendi ma 'yus tar-ê bŏst.

Ma bŏrî 'dut-e na yŏn-pečaki kâ âya, men dhêk e spŏ-ê 'če dhŏŕ, mux-ê ūta'fî. 'Bâw-ê ma sörî khâr 'chî 'če: 'Mânēs-a 'mânēs tar mux 'ūtaftŏn, 'tŏ e spŏ tar 'čâ mux ūta'fî? 'Jaŕî 'če: 'Āi bâw, 'tū sŏr 'mun tar 'khâr na 'čhâ, 'če 'mun zū ruč suwâ rî Sultân Mâmūdân 'dhŏŕa bŏn, te 'čhân-e ha wî espŏi ka-m ba te 'čhân-e

Several days passed, and he used to follow at the heels of the baker; he would brush against him with his tail and his head, and would walk in front of him [as if he wanted him] to follow. But the baker did not understand.

At last one day the baker said: "I will follow the dog [to see], what it is that he wants to tell me, or where he is going." The dog went in front and the baker behind. They went on, and came to the hill, and he sent [the dog] before him into the cave. They both entered it, and when the baker saw the rich treasure, he was astonished [and said]: "What mystery is this?" But the dog made a sign to him that he should pick it up. The baker took as much as he was able to carry on his back. Then he went out, and returned [to town]. The dog followed him, and when they reached the baker's house, the baker took it into the house and tied it up there.

The baker's daughter entered the house, and when she saw the dog, she covered her face. Her father was angry with her [and said]: "A human being covers his face in the presence of another human being; but why did you cover your face in the presence of a dog?" She answered: "O father, do not be angry with me; but one day I saw Sultan Mahmud riding, and I saw the eyes of this dog in the eyes of

Sultân Mâmūdân dhōr, fakat udhe'kân te'chân dhīrang-ēn. Hē e'spō da xušwaxtī kuṛō 'chī, sōr-ē čukē wī.

Na'γōn-pečāki kâ jīnč 'ham hōwī, 'elm a wē 'dērō bōn, men dhēk e'spō-ē 'bete 'māneš ph'rē wī, sa'ī čē ha wī e'spō Sultân Maha'mūd bīn. Ha'wī na'γōn-pečāk jīnč 'bā'zâr tar 'chī, ma zū 'mudreb-ē 'ânt, ē'dân sōr o tōn-ē ba'kâr sutra kuṛ, kâlân-e pādšā'ī 'ēde kun āγunē wī. Zū 'elm 'bete na'γōn-pečāki kâ jīnč ma Sultân Maha'mūd a wē dâ, men dī ja'ṛī čē: 'Čhē, čē za hē men dhēk 'elm xānē. Jīnč-a čē dâl tō āya, men dhēk 'elm xānē, mux tar-ē 'phī kanē, jīnč-au te 'khōr phera. Agar na xānē, 'ō-ē ma tō zâ-e 'zâ phe'rēwa, 'beti Xu'dāi pāna, čē ān tāt sar'waxt kun za hem, yâ na za hem.

Sultân Mhāmūd čē ma γus-e xūkân 'chī, jīnč-ē ō'stā, čē 'beti mendē zâ phe'rēwa. 'Ēde mun dhēk 'elm čē na'γōn-pečāki kâ jīnč a wē dâ bōn, xānī, jīnč kâ 'mux tar-ē 'phī kuṛ. 'Ē 'khōr ph'rī, ma ma kân-rūya kân-ē ja'ṛī: 'Ēdhe kân zū pālân rhēzōr, 'udē tar tēz 'tēz, 'tendura tendura kūkân-e āhe nī tā bē ka'nōr. 'Har ruč 'wyār o 'rūč sōr ēde tār ma kânân asta'rōr, zân 'har ka'bī čē me'rā.

Sultan Mahmud; their eyes are exactly alike." Then the dog rejoiced and nodded its head.

The baker's wife, who also knew that charm, changed the dog into a man again, and sure enough this dog was Sultan Mahmud! Then the baker went to the bazar and brought a barber who trimmed his head (: hair and beard) and his body beautifully, and dressed him in a royal robe. Then the baker's wife taught Sultan Mahmud a charm and said to him: "Go, and when you get home, recite this charm. When your wife approaches you, you must recite this charm and breathe into her face; then she will turn into a donkey. If you do not recite it, she will turn you into something else, and God knows if I shall arrive again in time or not."

When Sultan Mahmud came home, his wife rose in order to turn him into something else. But he recited the charm which he had learnt from the baker's wife, and breathed into his wife's face. She was changed into a donkey, and he said to the sweepers: "Make a pack-saddle for her, and pierce it with very sharp and pointed iron nails. Then put the sweepings on her back daily, night and day, until she dies."

Ē ta'mām čhī. Sul'tân Mhā mūd sōr pādsā i xu'kân bar hâl čhī. mun'dhēk na'γōn-pe čak-ē wazīr-e xukân rāst. xūb mēn xu tar 'dūst čhēn. Har'ce 'daulatī čē. hōwī dhār tar mēn khur tar dhōra bōn, 'huss-ē-an à wōr. Ba max'sat za hēn, kissa ham a dāt čhī.

## XII (G).

(The Seasons).

Rha γām-ā čē čhemtō, γarpān-a āwə čhemtōn. Har dhārī čē rux ba rūč-a 'γarpi-ā nītōn. Mā-iman u čend zōx ārtan, ma čōrpā yān-iman un'hak bartan, čarēwtan, ma buj o gū o γarō 'bartan-iman, ča rēwtan-iman. Bādaz e dē hōss γarpā čē nar'γō, āwə čhī, bete gi hāy-ā nītōn. Hō gihāi hōss xara nē-a, 'māneš-a ham ō 'xartōn, 'buj o 'gū o γarō ham-ā 'xartōn. Agar sāl čē kimatī bē. hōwī gi hāy-e dhārīkā pen-ā šu mēhī rha γām guza rān-an čhem'tōn. 'Bete 'bādaz ō dē tī-ā 'zhaitōn. Bete tī pen-ā guza rān-an čhem'tōn. 'Bete rha γām-eman zō phīštān. 'Tī čē za hī, pēs ō dē-a zō 'zhaitōn, pēs ō dē 'čā ruč bād ga'nūm-a zhaitōn. Tī čē nō

This was done. Sultan Mahmud came back to his kingdom, made the baker his vizier, and they became great friends. They brought away all the treasures which they had seen in the cave in that hill. They attained the object of their wishes, and the tale is finished, too.

## XII.

(The Seasons).

When spring comes, the snows melt. The snow disappears from every mountain which faces the sun. We fetch fire-wood from there, and bring out the cattle there for grazing — goats, cows and sheep. Afterwards, when all the snow has disappeared and melted, then the herbs come out. All these herbs are edible; both men and goats, cows and sheep eat them. If it should be a year of dearth, we live on these mountain herbs during the three months of spring.

Then the mulberries ripen, and we feed on them. Then we sow barley in spring, and when the mulberries have ripened, the barley ripens, and some days afterwards the wheat also ripens. When the mulberries are newly ripened, we plough for the maize. The mulberries



za hī. jōwā ri-iman me lēwtān. Šu mē hī-yā tī bitōn, šu me hī bād-ā lhās čemtō, šu me hī bād-ā jōwārī ham zhaitōn.

Bāzē mardume kâ-n čē māl dēra. buj yā gū, men dānān gu rin-ā dhār tar whēwetōn. Ho wī dhārān tar-ā whētōn, čē mu dām oke stak 'yarp sī, čē hēč āw-ā na čemtōn, hē sa'ri zā sa' kun-ā ūzētōn. Un'hāk-a whētōn, čē liwōn, ku'rūt-ā yulū kantōn, yulū kārī<sup>1</sup> ham-a zītōn.

Ē xāsia tāt-e xārāi kâ čhī, bete sāmū-a čemtōn. Hē mardu mī čē dhār hā, kūč-ā kantōn. sāt kun-ā zītōn. Eke stak čē āya. agar phōr yulū dērō bōn, ō xu kân hāse li yulū āwura bōn, pāntōn čē hēwyak zu sa' ē bas-um te ka'na. Xūb, wa agar na, phōr-ā pa bāi gu'ritōn.

Sari šta-e zēmāi kây-ā ba rābar kantōn. Zōx-ā 'jam kantōn, yīrāni-yān-e yusi kây-ā adel kantōn. Agar khīn čē xāes-e 'jīnč bə'pōika dērō bē, sari šta-e mēmāni kây-ā ba rābar kantōn, 'jīnč-a bartōn.

Sāmuri kâ ham a dāt čhī, bete zēmā čē čemtōn, yarp-ā yārtōn, pōnč xa wān, yā hōt xa wān, yā ōšt xa wān. Harčī čē yāra, ba

last three months, then they are finished. Three months after that the maize also gets ripe.

Now those people who have cattle, goats or cows, take them and go to the mountains. They go to those mountains where there is always snow, which never melts, and which remains from one year to another. There they go to prepare plenty of ghee, and dried curds. It is very agreeable, too.

This was the nature of summer. Then comes autumn. The people who are in the mountains make for home, and come to the village. When they arrive there, if they have much grain, and their own fields have yielded much, they understand that it will be enough for one year, and it is well. But, if not, they have to buy grain.

They make all sorts of preparations for the winter, collect fire-wood, and repair the damages to their houses. If anybody should wish to take a wife, he makes all sorts of preparations for a feast, and then he marries.

When the autumn is finished, and winter comes, it begins to snow, for five, or seven, or eight nights. However much it snows, it snows according to the will of God. At one time he gives snow up to the

<sup>1</sup> First *bakar*, afterwards declared to be a Nijran form.

xudrat-e Xu'dâyân 'ġartōn-a. Bâz-ē waxtiy-a zû qadd 'ġarp 'dhaitōn, bâz-ē waxtiy-a zû mēn 'dhaitōn, bâz-ē waxtiy-a zû 'zânū 'dhaitōn. 'Bete 'čâ ruč 'če ha wâ-e 'sâf kuṛ, hō wī 'dhârân 'če mux-ē ba rûč-a u para'tâf-a, učen'dâni-ân 'nītōn, 'dhârī 'če ni'sōr-a wâ sēṭ-a, u'čend-â zân 'če Ha'mal na paṛī, 'ġarpi-â 'âwē 'na 'čhemtōn, na nītōn.

## XIII (T).

Fuṣī â'ġēn 'Ĵabul Sarâ, učen'dī â'ġēn Čârikâr, učen'dī â'ġēn Kâla-bâṭ, učen'dī â'ġēn Kâbul. Eki'stak A'mīr Sâeb hukm-e jaṅgi kâ kuṛ. Ečen'dī ō'stâima, 'čhēma ma Ĵalâlâ bād. Ĵalâlâ bād za'hēma sō jaṅg. Oke'stak hōd ruč jaṅg-an kuṛ. Učen'dī bādaz hōd ruč az jaṅg xalâs 'čhēma, â'ġēman beti Kâbul. A'mīr Sâheb ṡala ba dilâ'sâi dâ, ja'ṛī 'če: «Ču'mōr, 'harkī ma watan-ē! 'Har ka bī-m 'če 'dhēwē, 'hâzer en'hâkī 'žir!»

height of a man, at another time up to the waist, at another time up to the knee. Later on, when the air has been clear for some days, the snow begins to disappear from those mountains which face the sun and the south. But from those mountains which lie in the shade, towards the north, the snow does not melt and disappear, till the month of the Ram (March-April) comes.

## XIII.

They (: we) came from home to Jabl-us-Siraj, from there to Charikar, from there to Kalabagh and from there to Kabul. Here the Emir Sahib ordered us to go to the war. Then we rose, and went to Jalalabad. We came to Jalalabad on account of the war. There we fought for seven days. Then, after seven days, we finished fighting and came to Kabul again. The Emir Sahib encouraged us and said: "Go, everyone to his home! And whenever I call for you, you must come here and be ready."

## XIV (T).

Šutu'li čhēman mēn Au'ḡā. Oke'stak ha'zār tufan'dār 'sōr tar-an 'āya. 'Edē pen-an ḡala'ba ḡang-e 'saxt kuḡ. Učen'dī ma Au'ḡā ba 'zūr-an 'ūnt, āyēman Pen'jīr.

Pen'jīrī ja'ī: «Čā hē ker-a kuḡ?». «Ān 'āya bēm če e'dān 'māl ba'rēm. 'Tū kumakī e'dān-a kuḡ. Mē 'mā o 'tō dušma'nī čhī, ḡān-au ete'āt kām! Žū 'sīr-am 'surb ḡu'rē! Du sīr-am 'dārū ḡu'rē! Hō tufang-am ḡu'rē, 'čān o tū dhēman-ē; yā 'tū 'merē, yā 'ān.

Ausa'kāl 'āya, mē 'mān o 'tō 'sulu-an dahiman. Žā ḡāhī 'ān o tū gufta'gūī na 'kaniman. 'Aga žā ḡāhī 'čān o 'tō gufta'gūī koḡ, hōt ha'zār rupa'ī 'jurm bī. Ausa'kālān čhēn ma ḡu'sān-an. Hē 'ḡap-an dāl a'yāl-e ḡusi'kā na ja'rē če mā 'čhē bēman ba ausa'kālī, ma Au'ḡān-an ba ausa'kālī ūnt.

Au'ḡān ḡala'ba xuš waxt čhī, če: «Tū 'kōm-e manān ē.» Učen'dī 'āya Au'ḡān, Palawā-sanḡ tā čhī. Bixabar Au'ḡā mē xō gufto'gūī

## XIV.

We went from Shutul and came among the Afghans. There one thousand riflemen came against us. We fought very hard with them. Then we brought the Afghans (down?) by force, and came to Panjshir.

The Panjshiris said: "Why have you done this?" "I had come to carry away his goods. You brought him assistance. Enmity arose between us and you; take care of yourself. Take one ounce of lead and two ounces of gunpowder. And take this rifle, and let us fight. And either you or I shall die."

"The headman has come, let us make peace between us. Let us not quarrel another time. If some other time you and I have quarrelled, the fine shall be 7000 rupees." The headmen went to their houses. We did not tell our families at home,<sup>1</sup> that we had gone to the headman, and [that?] we had brought the Afghans down to the headman.

The Afghans were very pleased and said: "You are of our tribe." Then the Afghans came, and went as far as Pahlavansang. Suddenly the Afghans began to quarrel among themselves and then they fought

*i aip dušvār sul meāne-i marhum*

koṛ. Eke stak tu'fang-jaŋgī čhēn. Žū ādam muṛ, badu čām-an 'dā  
mē xō, wakhō čhē mē 'xō.

XV (G).

Žū watan bīn, žū za'if bīn. Hō wī za'if āsuq'bāz bīn, ja'ri čē:  
«Ān za'nēng ma 'xā-m 'gum ka'nem, čē 'kā-wa'nō pa'ri-a, xu-xu-m  
āsuq pen-om sāat tēr ka nem?» Ja'ri: «Dhār, čē zu 'čal-ē ka nem.»

Xā-ē mullā bīn, wi'yār čē γus tar āya, ja'ri čē: «Wō xā-e  
ma'nā, 'pādšā ma kull mullān dhēwō. Har ke čē taryāk-e bēd  
pāna, dha'rēwtōn-ē-a; agar na pāna, 'mērtōn-ē-a» Hē mullā ja'ri  
čē: «Ā za'nēng ka nem?» Ja'ri čē: «Tu wyāra wyār kā-wa'nō a ūz,  
khāin watan-e žā tar, čē ma'gam dā ninda-e pa'nbēdi'ka γunē.  
sa'bax gu'rī, 'bite zī.»

Hē mullā pa'nā ghīt, wyāra wyār na'γō, hē šā'ri čaṭa kī (aū zī).  
Ē čhī, žū šār-e zā tar-ē za'hī, zu 'jāi sōr žū hauz tar nhōšt. Hō wī  
hauzī astan za'fān-e hō wī šārikā āwo 'bartan, 'čōr, pō'nj za'if

with rifles. One man fell. They paid the fine and made peace among  
themselves.

XV.

In a certain country there was a woman. The woman had a lover,  
and she said: "How can I get my husband out of the way, making  
him go somewhere, while I amuse myself with my lover." And she  
said: "Just wait, and I will play him a trick."

Her husband was a mulla, and at night, when he came home, she  
said to him: "O my husband, the king has called for all the mullas.  
He spares everyone who knows the *bēd*-antidote<sup>1</sup>; if anyone does  
not know it, he kills him." The mulla said: "What shall I do?"  
She said: "Run away this very night somewhere, to some other  
country. Perhaps you may find somebody who knows the *pa'nbēd*,  
and you can learn it and come back."

So this mulla took to the road; that very night he went out, and  
fled from the town. He journeyed and came to another town, and  
sat down in a place near a tank. The women of that town used to  
take water from the tank, and now four or five women came there.

<sup>1</sup> *tar γāk-e bēd*, *pa'nbēd* v. Voc.

zu 'jâi â'yên. 'Dhōr'an çe un'hāk zū mâneš 'nhaštō-a, 'dhōr'an çe 'hē mâneš 'mullâ-a, 'xūb mâneš-(âdam)-a, wa'le yussa'mand 'nhaštō.

Hē zaifâ 'ja'ri çe: «Wō mâneš! Tu 'čâ eke'stak 'heqa peri'sân, yussa'mand 'nhaštē?» 'Ja'ri çe: «Wō xī'ân-om! Ma 'mun na khu'jōr, çe gap-e sax'ti ma nâ 'pače-tar âγō, 'zâe çe e lāj-um ka'nēn 'na na'rēr, 'ker-um ijrâ na parī. 'Čâ m-ēr khu'jēwtan?» 'Ja'ri çe: «'Magam na'rī-an kir-aw-an ijrâ kuṛ.» 'Ja'ri çe: Tu 'ja'f çe 'čī kir 'sōr tar-au 'ča'γō, 'čī 'sūy tar 'band uzâē?»

'Ja'ri çe: «Zū wi'yâr ma 'mun 'jīnē-um 'ja'ri çe: 'Wō mēr, 'pâdsâ ma 'mullââ 'dhēwō. 'Har ke 'elm-e panjbēdi'ka 'pâna, dha'rēwtōn-ē-a, 'baxsiš-ē 'ham-â 'dhaitōn (dahetōn); 'agar na 'pâna, 'mērtōn-ē-a.' 'Mun 'ja'ri çe: 'Ân za'nēn ka'nem? 'Ân-em xu 'na 'pântōn.' 'Jīnē-om 'ja'ri çe: 'Čhâ! 'Magam 'khâin wa'tan tar 'yūnē, az bar ka'nē, bite 'zī.' 'Ēka ân 'yussī na'yēm. Paēs 'ruča, yâ 'yušt 'ruča pa'nân â'yēm, ba 'jân-e xu'kâ 'hairân uzâhem, ma har kī-m khu'jēwtōn, 'jartōn-â çe: 'Ân 'elm-e panjbēd a'wē na dērem, 'na-em 'pântōn.»

Hē zaifân khanī, mē xu tar-an 'ja'ri çe: «Hē mâneši'kā 'jīnē

They saw a man sitting there, and they saw that he was a mulla and a good-looking man; but that he was sitting there [looking] dejected.

These women said: "O man, why are you sitting here so sad and angry?" He answered: "O my sisters, do not ask me, for I am faced by a difficult matter. You cannot find any way out for me, and my task will not be accomplished. Why do you ask me?" They said: "Perhaps we can accomplish your task." They said: "Tell us what task you are faced by. In what matter are you at a loss?"

He said: "One night my wife said to me: 'O my husband, the king has called for all the mullas. Whoever knows the *panjbēd*-charm, that man he spares and gives a present; but if anybody does not know it, he kills him.' I said: 'What shall I do? I do not know it.' Then my wife said: 'Go, perhaps you may find it in some country, if so, you must learn it by heart and come home.' Afterwards I went out of the house. I have travelled for fifteen or twenty days; but I have remained perplexed in mind, for everyone I ask says that he has not learnt the *panjbēd*-charm, and does not know anything about it."

Then these women laughed and said among themselves: "The wife

âsuq bâz-a, 'mendî-a 'gum kantôn çe xu'xu-ê ra'fiq pen-ê 'aiş ka'nen bē wa'tan tar. 'Žōr çe 'mâ 'hu ppōñj-an men dhēk mâneş a'wē 'daheman çe he'wyak yulū sargardân çhč,»

'Hu ppōñč-ē ja'ri çe: «'Xūb-a, a wē te 'daheman.» 'Žū-i ja'ri çe: «'Awwal 'nūbat-e ma'nâ.» Mendî buṛ, ma ḡuss-ē ni şâ dâ, ja'ri: «'Ekwi'yak 'ḡuss-um-a. 'Tus tar ja'rem dâl xâ-m te çe zu xīyū rōk-um mhēmân-om âḡō. 'Xūb pa law-ē ham pe čem, lī'wōn-ē te ham yulū ka'nem. 'Žū 'ḡuss-e za hī 'jâ-y-a te rhēzem, un' hāk-ē huddi nân-an te 'nhīneman. 'Har çe çe 'mun ja'ri, tū ba harf-e ma nâ kanē, ma nâ 'sūy gu rī!»

'Hē 'mullâ ja'ri çe: «'Xūb». 'Hawī 'ât-an kuṛ. 'Hē za if 'âwo gu'rīn ma ḡus čhī, ja'ri çe: «'Ân 'žū xīyū rōk-um âḡō, mhēmân-om hâ.» Ma 'xâ-ē wese'jī, ra hō wo lī'wōn az-ân-çe ma'sâla-e dastikā bin, gu'rīn âḡa, 'ḡūs-ē ham âwuy. Mendî 'xūb ba kârigi 'phōk.

Nemâz-e şâm çe čhī, 'jâi ham alâhida ḡus tar rhâst kuṛ, ma rrahō-ē ham dastī nōṭ, 'majma tar men dhēk mullâ-ē, çe ja'ro bōn

of this man has a lover, and she has got him out of the way in order to dally with her lover at home. Come, we five must teach this man, for he is very miserable."

All five of them said: "Very well, let us teach him." Then one of them said: "It is my turn first." She took him away, showed him her house and said: "This is my house. I will tell my husband in the house that my sister's son has come as my guest. I will cook a good pillau and prepare much *ghee* for him. Then I will get ready a separate house for you, where you and I can sit. Whatever I may say, you must do as I tell you and obey my word."

"Very well," said the mulla. And they made this agreement. The woman took the water and went home and said [to her husband]: "My sister's son has come,<sup>1</sup> and he is my guest." She sent her husband out, and he came back bringing rice and *ghee* and all that pertains to the ingredients of the cooking-pot. He also brought meat, and she cooked it well and carefully.

When the evening came, she prepared a room for him in a separate house. She took the rice out of the cooking-pot, and placed it on a

<sup>1</sup> There is an anacoluthon in this sentence. Literally: "I, my sister's son has come." Probably the narrator intended to say something like: "I have seen . . ." but changed his mind.

če xīyurōk-um-a, alāhe'dī 'γus tar 'nhânt, ma 'xâ-ē ja'ri če: «Wâ 'hē 'γus tar bē'ôr! 'Ân-ē za'hî xīyurōk kun-um te na'γōn ba'rem, xuxu-m te za'hî 'xu pen-ē te hō wî • γus tar na'γōn xa'rem, če ma'nâ xīyurōk lejja nâk-a. Na'î če 'wâ tar 'lejja, na'γōn 'na xara, un'hāk za'hî bē, če na'γōn xara, če 'ezzat-ē pa'ri.»

Dâl xâ-ē hewezail ja'ri, na'γōn-ē ghît, 'chî, na'γōn-an 'pačetar 'lam dâ. Hō wî za'if o hō wî mullâ, če ja'ro bōn-ē: xīyurōk-um-a, za'hî nhaštan, da na'γōn xūrō 'chēn.

Žū dî te ka na'γōn-an če 'xūr, mun'dhēk mullâ-î če ja'ro bōn: xīyurōk-um-a, ja'ri če: «Ušte, mun pen ker-e ba'dî kan, agar na-î kanē, ba mērō-au te da hem.

Ha wî mullâ ja'ri če: 'Ân-ē ker-e ba'dî na ka nem. Ma mun-au 'tartar-ē ja'ri če: 'ē xīyurōk-um-a. Zanēng 'ân 'tō kun ker-e ba'dî ka nem? 'Ân-ē guna'gâr param. Nâteq mun ker-e ba'dî na ku'ro, na-î ka nem. Hō wî za'if ja'ri če: 'Na kanē, γax kanem če mēran-au. Ja'ri: Sabr-e ma'nâ ba Xu'dâe, ân-ē 'ker-e ba'dî na kanem.»

tray before the mulla, whom she had said was her sister's son, in the separate house. To her husband she said: "You must stay in this house. I will take the food alone to my sister's son, and alone I will eat the food together with him in that house, because he is very shy. Lest he should feel shy before you and not eat his food, let him be alone there and eat his food, in order that his honour may be saved."

When she had spoken to her husband in this manner, she took the food, and went and placed it before him. The woman and the mulla, whom she had said to be her sister's son, sat down alone and began to eat.

When they had eaten one or two mouthfuls, she said to the mulla whom she had called her sister's son: "Rise and do evil (: commit adultery) with me; if you will not do it, I will have you killed."

The mulla answered: "I will not do evil. You have called me your sister's son in the presence of your husband, how can I do evil with you? I should become a sinner. Never, indeed, have I done evil and I will not do it." The woman said: "If you don't, I shall call people to come and kill you." He answered: "I trust in God, and I will not do evil with you."

Howēzail-ē ċe ja'ri, ċiq-ē jō, xā-ē ham āya hōwī yus tar, hamsāyān-ē nez dikī ham āyēn, ja'ri-an ċe: Tō ċā ċiq jō? Hē hamsāyān-ē ċe za hēn, ha'wī 'mullā bī-huś ċhī, hōwī za if ja'ri: Mun edhēk sāen ċiq jō, ċe bīxabar sō na yōn xūrō tar ha'wī xīyūrōk-um bī-huś ċhī; mun pānt ċe muṛ, ċiq-um jō.

E'dān mux tar-an āwō dhī, xužbūi-an ta-i damāy-ē buṛ, ba huś āya, ja'ri: Šukur yē badē, jōr ċhī. Wā yē ċumōr ma yus sān-ōu, ma mun o men dhēk xīyūrōk-um za hī lam da hōr. Ja'ri: Ha'wī ker-e ba'dī mun pen kanē yā na? Agar na-ē kanē, bitī yax kanem ċe mēran-au. Ja'ri: Agar bad-e gunağār ham ċhēm, kanem-ē. Ja'ri: Xūb.

Hē mullā uštā, hē za if pen-ē ker-e ba'dī koṛ, wyār ham un hāk rhizī, subhōda'mī rhīnē ċhī, ja'ri: Ušte, ċhu yē! Sōr ha'wī hauz tar bē, ċe niyat-e khāin za if-e zā mhēmān bara. Ja'ri: Elm-e pajbēd-a xu mun kūn a'wē na dā. Ja'ri: Hu ppōnj zaifān ċe mhēmān kuṛ-a, bitē bādaz udē-a te a'wē daheman.

When he spoke in this manner, she shouted, and her husband came to the house, and the neighbours, too, came from near by and said: "Why did you cry out?" When the neighbours arrived, the mulla fainted, and the woman said: "I called because, having eaten his food, my sister's son suddenly fainted. I thought he was dead, and cried aloud."

They sprinkled his face with water, and put some scent to his nostrils, and when he regained consciousness she said: "Thank God, he has recovered now. Now you can go home, and leave me and my sister's son alone." Then she said to him: "Will you do evil with me, or not? If you will not, I shall call the people again, and let them kill you." He answered: "I will do it, even though I shall become a great sinner." She said: "It is well."

Then the mulla rose and committed adultery with the woman. She lay there for the night, and at dawn, when it got light, she said to him: "Rise and go! Wait at the tank to see which of the other women intends to take you as a guest."<sup>1</sup> He said: "You have not taught me the *panjbed*-charm." She answered: "When all five women have had you as a guest, then, after that we will teach you."

<sup>1</sup> Literally: "be at that tank, that the intention of which other woman will carry (you) as a guest."



Žâ ruč kun žū 'žâ za'if ja'ri čē: «Mun pen paraman, wa'lē har čē čē mun ja'ri, tu ka'būl kan!» Ja'ri: «Xūb, wa'lē ma 'mun 'awal 'elm-e pañjbēdika a'wē đā!» Ja'ri: «Zân 'har čē čē mun ja'ri, tu 'kan, 'bite 'ân-a te a'wē dahem.» Ja'ri: «Xūb.»

'Mendē 'mullā gurīn čhī 'rux ba 'yuss-ē. Ja'ri: «'Ân-e dāl 'xâ-m te ja'rem čē: 'Ma 'mun žū za'if tâna dâ, čē ma'nâ xâ-â ma 'gū tečhpeṭakâi 'dūčētōn, 'tân 'xâ na 'nartōn.' 'Ân-e ja'rem čē: 'Eke mun'dhēk 'mâneš-om mu-maiz 'ântō čē dāl 'ude-m ja'rō čē: Ma nâ xâ ham-â ma 'gū tečhpeṭakâi dūčen 'nartōn, čē žū čak 'pī-â kiza'pē tar ma 'bōr 'na čaketōn.' Mun čē 'hezail ja'ri, 'xâ-m te ja'ra čē: 'Tu 'heweqadār 'sūy kun dar ūzâhē, 'âr! Ma'nân te čhân ham 'bež, čē ân ham 'dūčem, ha'wī 'mânešī čē mu-maiz-au 'ântō bučha čē 'ân-e ham na'rem yâ na.' Mun čē u'dân te čhân bōst, ō da 'gū dūčō čhī, un'hāk dāl hō'wī 'xâ tar-om tu 'ušte, 'mun kun 'ker-e ba dī kan.

'Ede az xâterī čē ma 'mun 'elm-e pañjbēdika a'wē đāha, 'edē kâ'būl koṛ, ja'ri: Xūb. Ha'wī 'sūy-an bando-bast koṛ, čhēn 'yus tar-e hō'wī za'ifi kâ.

Next day another woman said: "Come with me; but you must agree to whatever I say." He said: "Very well; but first you must teach me the *pañjbēd*-charm." She answered: "You must do whatever I tell you, and afterwards I will teach you." He said: "Very well."

She took the mulla with her and walked towards her house. Then she said: "I shall say to my husband: 'There is one woman who has mocked me, saying that her husband used to milk a cow blindfold; but that my husband could not do it.' I shall say to him: 'I have brought this very man as an umpire, because I have said to her that my husband is also able to milk a cow blindfold, without spilling a drop of milk outside the milk-pail.' When I have talked like that, my husband will say: 'You have quite been left behind (: come off worst) in this matter. Bring [the man], and blindfold me; then I will milk, and this man whom you have brought as an umpire, shall see whether I can do it or not.' When I have blindfolded his eyes, and he has started milking, you must rise in the presence of my husband and do evil with me."

Thinking that she would teach him the *pañjbēd*-charm, he assented and said: "Very well." They arranged the matter and went to the woman's house.

Ĵaṛī ċe: «Wō xā-m, ma mun žū za if tana dā, ma mun-ē kha nī ċe: Tān xā gū tečpeṭa-kā dū ċen na nartōn. Xā-ē ĵaṛī ċe: «Tu heweqad<sup>a</sup>r kun dar uzābē. Ĵaṛī ċe: «Ma mun-ē xu tana dā, mun ĵaṛī ċe: «Ma nā xā ham-ā nartōn. Žē yē ċe ān tāt tečhān bežem. tu gū dūč, ċe ha wī māneš ċe hō za if-wanōi mubaiz āyō, bu čha, pa ri-a, dāl ude ĵaṛa ċe: «Mun dhōr ċe gūy-ē tečpeṭa-kāi dū čī, žū čak pī ham kizaṛē tar ma bōr na ča kī — ċe ān dāl ude tar na lejjem.»

Xā-ē ĵaṛī ċe: «Žē, ma nā te čhān bež! Te čhān-ē bōst, da gū dū čō čhī. Xā-ē ċe da gū dū čō čhī, mendhēk māneš-ē ċe ānta bōn mubayez, ba durūy-ē dāl xā-ē ĵaṛī mubāyez-a. Tambān-ē nōt, mhak dāl xā tar-ē leṅgān-ē pa wakhē koṛ.

Mullā mun dhēk za if ker-e ba dī koṛ ba haqq-ē. Edē ċe ker-ē tamām koṛ, hē xā-ē ham ma gū dū čī, xalās-ē kuṛ, te čhān-ē lasē wī, ma xā-ē ĵaṛī ċe: «Šā bās! Xūb ker-a koṛ ċe ma mun-au dāl hō wī za ifi ċe ma mun-ē kha nō bōn, tana-ē dā bōn, ma mun-a sarferāz koṛ.»

Then she said: "O my husband, there is a woman who has mocked me and laughed at me, because my husband could not milk a cow blindfold." Her husband said: "You have quite been left behind (: come off worst) in this matter." Then she said: "She mocked me, but I answered: 'My husband can do it, too.' Come now, let me blindfold your eyes. Then you shall milk [the cow], so that this man, who has come as an umpire from the other woman, can see it, and go and say to her: 'I have seen him milking the cow blindfold, and not a drop of milk fell outside the milk-pail.' — Then I shall not feel ashamed before her."

Her husband said: "Come, blindfold my eyes." Then she blindfolded his eyes, and he started milking. When her husband had started milking, she lied to her husband and said, that the man whom she had brought as an umpire, [really] was the umpire. She untied her trousers, and, in the very presence of her husband, she lifted up her legs.

Then, indeed, the mulla committed adultery with that woman. When she had finished, and her husband too had milked the cow, she set her husband free, uncovered his eyes and said to him: "Bravo! You have done well and have asserted my reputation against that woman who laughed and jeered at me."

Ha wī 'mullâ wa'nō phe'ri ċe mubaiz 'anta bōn, ja'ri ċe: «Wō māneš, 'ēka 'xūb 'tečh pen-au 'dhōr ċe ma nâ xâ za'nēng ba kârigī ma 'gū dū ċi? Te ċhân-em ham xu bōst, 'dhōr-au ċe 'žū ċak pī ham kīzarē tar ma bōr hâγ na koγ. Tu γē 'ċhâ dâl hō'wī za'ifī ċe ma mun-ē kha'nō bōn, jaγ ċe: 'Ē dān xâ ham 'xub ba kârigī ma 'gū tečhpeṭa'kâ dū ċi.'»

Mudâ hē ga'pân-ē dâl 'xâ-ē ba du'rūγ ja'ro bōn, ha'wī za'if haweqaḍ<sup>a</sup>ri koγ ċe ma xu'sōr-ē hō'wī 'mullâ pen gēwē wī.<sup>1</sup>

Then she turned to the mulla whom she had brought as an umpire, and said. "O man, you have seen then, clearly with your own eyes how well my husband milked the cow? I blindfolded his eyes, and you saw that not one drop of milk was spilt outside the milk-pail. Now you can go to the woman who laughed at me, and tell her that my husband milked the cow blindfold without any mistake."

When she had lied and said these words to her husband, this woman had achieved as much as to have had intercourse with the mulla.<sup>2</sup>

#### XVI.

The verses are only occasionally rhymed. The metre depends — as also among the neighbouring tribes — on stress, not on quantity. In several cases the stress which I have noted, does not fit in with the expected rhythm of the verse. Probably the stress has been put in a wrong place. This is very easily done when writing down a consecutive text quickly.

The metre is very irregular, the number of syllables in a line varying considerably in the same song. In some cases only the number of stressed syllables seems to be counted, and sometimes the lines appeared to me to run into each other without any definite break. In some of the songs it is possible to detect a kind of ideal metrical scheme which however, is subject to constant variation. E. g. — u u — u — u | — u u — u — u (XXII, XXV, XXIX, XLII); u — u — u u — | — u u — u u — (XVI); — u — u — u — | — u — u — u — (XXXII); — u u — u u — u — (XXXIII). Occasionally longer lines without caesura occur. The only quatrain I heard was XXV. But the metrical system of the Par. songs would probably have to be studied in connexion with that of the popular Prs. poetry of Afghanistan.

<sup>1</sup> The tale was left unfinished.

<sup>2</sup> The construction and translation of this sentence are uncertain. Can *mudâ* mean "with the intention (that)", or is it to be taken as a temporal conjunction: "at the time when" Prs. *muddah*, *muddat*?

XVI (T).

- Ba'ṣair az Alī Haiḍār      kīy āra 'zī-e Xaibār.  
 Ba'ṣair az Alī Haiḍār      kīy āra band-e Barbār?  
 Suwāra<sup>1</sup> 'chī rāhī 'chī,      zū 'jaṅga li tar-ē za hī,  
 'Dhōr-ē 'ēe zu 'šēr-e 'nar,      'šēr xu arras 'jō.  
<sup>5</sup> Haidar šam šēr nōt,      'šēr-wa nō-ē hala kōr,  
 'Šēr ham 'āya walē,      Haidar pen 'jaṅg 'chī.  
 'Jāṅg o 'čangāu 'chēn,      khūy-ē kor Alī Haiḍār,

Par. poetry is completely dependent on Prs. models and probably many songs are simply translated from Prs. The vocabulary of the songs is more than usually persianized, and stereotype Prs. metaphors abound. The songs about Ali and Amir Hamza were said to be taken from the only Par. book in existence. Ballads treating of local traditions or events seem to be rare, and the specimen given (XVIII) is very much inferior to the Pashai *hananis*, or "killing-songs", which show some originality and often have a pointed and pathetic dialogue. Nor do the love-poems compare favorably with some of the passionate Pashto poetry, or with the simple, pretty little Chitrali songs. The Parachi Muse is rather pedestrian, in spite of the boasts of my friend Tabakkal (v. XIX, XLII). Nor is humour much in evidence, although the last line of XXIV is satirical. The love-songs are often in the form of a dialogue. A few of the poems seem so incoherent that one suspects that different songs have been mixed up in the memory of the reciters (cf. XXVII).

As mentioned in the introduction (p. 6) a number of songs were written down in Prs. letters and given to me. They are marked with an asterisk. Variants of the recited texts have been given in the notes, and a facsimile of XLII is shown in Plate II.

- Except Ali Haidar, who can build the canal of Khaibar?  
 Except Ali Haidar, who can build the dam of Barbar?  
 He mounted his horse and started, he came to a forest,  
 There he saw a male lion; the lion roared.  
<sup>5</sup> Haidar drew his sword and ran towards the lion;  
 And lo! The lion also came, it started fighting with Haidar.  
 They started fighting and grappling, Ali Haidar lifted the lion.

<sup>1</sup> -ē?

- Ma'ṛōk-ē 'dharam tar 'ūnt, 'šēr xu ja'pī Hai'dār:  
 'Ma mun na 'mērē, huš 'kā! 'Haidar ma 'šēr uštē'wī.  
 10 'Jāngal tar 'ham dar ā'ya, 'šam'sēr-ē 'ham luč 'kōr,  
 Ma jaŋga'lān-ē ka'tī, 'bhār-ē ku'p 'mendē 'šēr,  
 'Du xer'wāra girāŋ'gī, 'ā'ya xū 'mēen ma'ṛdām.  
 'Ma'ṛdumān 'dhōī čē šēr-ā, 'Haidar 'peš'chan-ē 'bā,  
 'Bhār-ē ku'ṛō zōx-e 'phyō. 'Ma'ṛdumān čē 'mendē 'dhōr,  
 15 'Šēr tar 'huss ča'ṭa'kēn. 'Haidar wa'lē 'ya'x 'kōr:  
 'Na ča'ṭa'kōr čē ān-em, ma 'šēr čē 'wā 'dhu'ṛō,  
 'Ō ham tāb-ē manān 'ā. 'Šēr za'hī dāl ma'ṛdām.  
 'Ma'ṛdum ja'pī: 'Xub ker-ā, 'šābāš, 'šābāš, 'ai Alī!  
 'Ker-a ku'ṛō, xub ker-ā, zu 'ker-a ba 'jāī ku'ṛō.  
 20 'Ūzāw-ē 'ši ker-e 'zā, para hō'wī 'kamar tār,  
 'Ēnē xu 'zū ha'z dār! 'Alī mai'dān tar čha'rī,  
 'Šam'sēr-ē ham luč 'kōr, 'čhī xu 'dāl kamar, 'ai.  
 'Žū fe'yan-ē 'ō 'kōr. 'Bi xabar ha'z dār na'ṛ yō.  
 'Ha'z dār čē 'dhōr-ē sa'lām dā, 'huddinān-ē jaŋg 'kōr.

- He laid it slowly down on the ground. But the lion said to Haidar:  
 "Do not kill me, take care!" Haidar made the lion rise.  
 10 He also entered a forest and drew his sword.  
 He felled trees and loaded them on this lion,  
 Two ass-loads in weight. Then he came among men.  
 The men saw that it was a lion, and that Haidar came behind it,  
 And had made a load of green wood. When the men saw the lion,  
 15 They all fled from it. But Ali said, however:  
 "Do not flee, it is I! Moreover the lion which you have seen  
 Is in my power." The lion came to the men,  
 The men said: "It is well done. Bravo, bravo, O Ali!  
 Thou hast accomplished a good deed, thou hast done it in the  
 right way."  
 20 Three other labours remain: "Thou shalt go to that rock  
 And bring a dragon here." Ali went into the field,  
 He unsheathed his sword, and went to the rock.  
 He shouted, then suddenly the dragon came forth.  
 When the dragon saw him, it saluted, and they started fighting.

- 25 A lī ċe pušt-e sōrī zu tazma bârik-ē nōt,  
 Ma ggir-ē xō bhâr kōr laškar wanō âyā.  
 Maḍdām dhōr zu haẓdâr, huss-ē zu wil čaṭa kēn.  
 'Alī sa'dâ xu ham jō: «Na ber khōr ċe ân-em!»  
 'Bhâr-ē kuṛā bōn zu (xu) gir ba tūl zū xer wâr bîn,  
 30 Dâl maḍdum-ē zahē wī, maḍdum xuš waxt ċhī:  
 'Sâl-ē ōst ma mâ ham dōs nafar ōst qurt kan tō,  
 'Bīm-e ʔalaba bîn, hoqūf-an ōst na zhaitōn,  
 Ċe para man dhēman-ē. Šābāš šābāš, ai 'Alī!  
 Dī ker-a ba ʔai kuṛō. ūzâ wō dī ker-e ẓâ.  
 35 Para man xu sō band mâ. âre man band-e zī ka.  
 'Alī ċhī dâl âheṅgâr, râst-ē koṛ phī-e šaš pār.  
 'Ċhī ham sō band tar, zu phī-ē de hī, ẓâ phī  
 'Āwo âleši Xai bār.  
 'Haidar ċhī band-e Bar bār, be ẓen ċhī band-e Xai bār.  
 40 Ba ʔair az 'Alī Haidâr kīy âra ʔī-e Xai bār?

- 25 Ali, drawing forth a thin strap from behind his neck,  
 Loaded a stone [on the dragon] and came towards the army.  
 The men saw a dragon, and they all fled at once.  
 But Ali shouted: "Do not fear, it is I!"  
 He had made a load of the stone, in weight equal to an ass-load.  
 30 He brought it to the men, and they rejoiced:  
 "Every year it used to tear ten of us to pieces,  
 We feared much, and we were not sufficiently strong  
 To go and kill it. Bravo, bravo, O Ali!  
 Thou hast accomplished two labours rightly; but two more remain.  
 35 Let us go to the dam, and let us build a dam across the stream."  
 Ali went to the smith and had a hoe made.  
 He also went to the dam, and struck with the hoe once.  
 When he struck the second time, Khaibar was filled with water.  
 Haidar went to the dam of Barbar, the dam of Khaibar was  
 constructed.  
 40 Except Ali Haidar, who can build the canal of Khaibar?

Ba'γair az Alī Hai'dār    kiy āra 'dī šēr-e nār?  
 Ba'γair az Alī Hai'dār    kiy āra haẓda'hār?

## XVII (T).

Žu ruč Amīr Hamzā    nhaštō hōšt γus tar.  
 Kaif-e xōmaika āya,    tā ba šām ō rhīzō hōšt.  
 Xōmī rau uštā wō,    dhōr-ē če zū za if hā.  
 Jā rī za if: «Khān jā-i?»    Jā rī če: «Ān en hākī-m.  
 5 Za if xu jā dūgar bī,    jādū γulū ōst kantōn.  
 Qast dērō bōn sō Amīr    če ma Amīr gum ka na.  
 Amīr jā rī: «Ai za if,    če kun āyē tu dāl mō  
 Jā rī če: «Žū bāx cā ham    ān xu dērem walē.  
 Sēb u šaftālū ham,    a nār u nāšpātī ham

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Except Ali Haidar, who can bring the two male lions?  
 Except Ali Haidar, who can bring the dragon?<sup>1</sup>

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## XVII.

One day Amir Hamza was sitting in his house.  
 He was taken prisoner by sleep and lay down till the evening.  
 Quickly he rose from his sleep and saw a woman.  
 He said to the woman: "From where art thou." She answered:  
 "I am from this place."  
 5 But the woman was a sorceress and used to practise much magic.  
 She intended to destroy the Amir.  
 The Amir said: "O woman, why didst thou come to me?"  
 She answered: "Verily, I have a garden;  
 Apples and peaches, pomegranates and pears

<sup>1</sup> A similar legend is told by Burnes (Cabool 232): "In the time when Balkh (etc) . . . was under a Hindoo king called Burbur, . . . he bought a thousand Huzara slaves, to throw a dam across the river which passed his city of Burbur, which is said to have been fed by 72 streams: but all his dams were carried away. Aly . . . one Friday . . . was accosted by a beggar, asking him for alms in the name of God: Aly answered he had no money, but requested the beggar to sell him. . . . Aly requested him to place his foot on his, and shut his eyes: in a moment the beggar was transported by the Iman to the city . . . of Burbur. The beggar took him before the king for sale, who consented to buy him for his weight in gold provided he would perform three acts: 1. Build a dam over the river; 2. Kill a dragon that infested the country. 3. Bring Aly . . . bound before him," etc.

- <sup>10</sup> Fulū xu 'sī mē bāx'cā-m. Har 'rūz-en 'cūrān zī tan.  
Ma 'bāx'cā-m-en xu bartañ. Ā'yēm dāl tō, pāla'wāñ,  
'Ĉhō, ma bāx'cā tu huš 'kan ĉe 'nī cūrān na ba'ra.  
Amīr ja'pī: «Param-ē!» Pīra kī yus-wa'nō 'c'hī.  
Amīr Hamzā jāi uštā, mēn-e xukā-ē ham bōst.  
<sup>15</sup> Šam'sēr-ē mēn tar-ē 'dhī, gūz-ē ham 'dōst-ar-ē.  
'Nesp-e xa wānika 'c'hī, rā hī 'c'hī 'bāx'cā tar.  
Dar āya mē 'bāx'cā 'ō, dhōr-ē ĉe ghañd 'bāx'cā-a.  
Benā-ē koj mēwa i, hu pēra 'ō ham xara.  
Ja'pī: «Walē xu geš-a bīre zā-em 'na xartōñ.  
<sup>20</sup> Pīra kī dhōj ma Hamzā, 'c'hī mēn 'bāx'cā tar 'ō,  
'Ĉhī dāl Šā-e Mardān, ja'pī: «Tu 'c'hā 'bāx'cā-m am  
'Nī wyār, ēte hād kan. Ali ja'pī: Ai ka'fō!  
Nī wyār-e 'ān param. Agar tā bāx'cā i  
Žū phōr 'zā ham hara, ju wāp-a te ā da hem.  
<sup>25</sup> Ja'pī ĉe: «Tus tar-au ham bīyam nhīn khañen tō.  
Harĉe ĉe 'zur tar-a sī bade xu jāy tu rā stī.»

- <sup>10</sup> Are in abundance in my garden. Every day thieves come  
And carry away [the fruits of] my garden. I came to thee, O hero,  
Come and guard my garden, that thieves may not steal today."  
The Amir said: "I shall come." The old woman went home.  
Amir Hamza rose from his seat and girded his loins;  
<sup>15</sup> He buckled his sword and took the mace in his hand.  
Midnight came and he went to the garden.  
He entered it and saw that it was a big garden.  
He desired the fruits, to pick them and to eat them.  
[But] he said: "Verily, it is wrong, I shall not eat them without  
permission."  
<sup>20</sup> The old woman saw Hamza, and she went into the garden.  
She went to Shah-i Mardan (Ali) and said: "Come thou also to  
my garden,  
And guard it this night," Ali said: "O old woman,  
Tonight I shall come. If from thy garden  
A single fruit is lost, I will be responsible to thee."  
<sup>25</sup> He said [to her]: "Sit thou free from care in thy house, laughing.  
And tell me now truthfully whatever is in thy heart."



- Ĵa'ri: «Ma bâxča-am ham rū'zî-â ċūrâ bartôn.»  
 Ali ĵa'ri: «Xô pa-ram mên bâxčâ-e tân'am,  
 Huš-ê ka'nem tâ sa'hâr. Har ke nî wyâr ċe zê  
 30 Âlešem-ê te maha kām. pā wo dōst-e u'dân am  
 Be'žem-ê te xu maha kām.» Ali ĵā ī uštā,  
 Bâxča-wa'nō rā'hī ċhī, nez dik-e bâxčaika ċhī,  
 Mên bâxča ham dar ā'ya. Dhōr-ê žū ċūr hā,  
 Phyārī šam'sēr-ê nōt. Amīr Hamzā walē  
 35 Dhōr-ê žū ādam ā'ya gu'z-ê ham dōst tar.  
 Pa nân-ê ham âleši. Dī pālā wā-e ĵa'gī  
 Hud di xu rū ba rū ċhēn, šam'sēr dōst tar-ê ham.  
 Hawāla-i ko' Ali farq tar-e pālāwā'nā,  
 Radd-ê ku' Amīr Hamzā. Amīr Hamzā gu'z pen'am  
 40 Ha wāla-i ko' farq tar-ê. Walē Šā-e Mardān  
 Rēw-ê dā na-i la gī. Huddī čangau ċhēn,  
 Qūwat-e yulū-an kōr. Na-ê ċha'ri wo na ō.  
 Qūwatān-an xu žū bīn, qūwat kun ham xu na ċhī.  
 Dōst-am<sup>1</sup> bu' ne'hāl kun. ē mun'dē ni'hāl pen

She said: "Every day thieves steal from my garden."

Ali said: "I, too, will certainly go to thy garden,  
 I will guard it till dawn. Whoever comes tonight,

- 50 I will seize forcibly, and his hands and feet

I will firmly bind. Ali rose from his seat,  
 And went towards the garden. He approached the garden  
 And also entered it, and saw that a thief was there.

He, on his part, drew his sword. And lo! Amir Hamza

- 35 Saw a man coming with a mace in his hand.

He also advanced and the two heroes of war  
 Met each other face ty face, with swords in their hands.  
 Ali struck at the temples of the hero;

But Amir Hamza parried the blow. Amir Hamza also with his mace

- 40 Struck at his temples. Shah-i Marden, however,

Dodged him and was not hit. The two grappled  
 and displayed great strength. But neither the one nor the other fell.  
 They were of equal strength, and neither of them was superior.  
 They grasped the trees with their hands and struck each other

<sup>1</sup> = dōst-an.

- 45 Ūrī, wo 'ō mende ham. Bāxča-e 'kattōi kâ  
 Har mēwa i çe sō bōn 'cāng-e dhī pāla wâ.  
 Ne'hâlân 'hupēren 'chī. Kattō za'if 'āya xō,  
 Dhōr-e çe: Bāxča-m han wâr 'na mēwa si na ne hâl.  
 'Arras-e 'jō pīra 'zâl.

XVIII (T).

- Estâluf-e mâ hōt ha'zâr 'yuss-a,  
 Xur'râk-e 'huss-ē ma'iz o 'pîst, ai.  
 Estâluf 'âm ja'nad-e mâ'khâ.  
 Har 'mēwa xu ai 'uk ferîmân-a.  
 5 Šaftâlū u sēw nâs pâtî sî,  
 An'gūr o be'hî am ferîmâ sî.  
 Rûz-e ju'ba tar 'sail ferîmâ sî.  
 'Âxer çe mudâ 'dērēy-âi bâ'lō?  
 Bâ'lō x-bîn 'ham Sān'jet Darra i.

- 45 With the trees. Whatever fruits were  
 In the old woman's garden, the heroes seized,  
 And the trees were uprooted. The old woman came  
 And saw that her garden was razed to the ground, neither fruit  
 nor trees were left.  
 The old woman uttered a cry.

XVIII.

- In our Istalif there are seven thousand houses,  
 The food of all is dried mulberries and mulberry-flour, ai.  
 Istalif is also our paradise,  
 All kinds of fruit are there in abundance.  
 5 There are peaches and apples and pears,  
 Grapes and quinces abound.  
 On Fridays there are many people walking about there.  
 [The girl says to her lover:]  
 "And now, what is thy intention, O boy?"  
 But the boy came from Senjet Darra,

- <sup>10</sup> Āya Estāluf ham mēmān, ai.  
 Mōnde kaštī dhōr, zur-ē xu ō dā.  
 Nesp-e wyārika munde xu buṛai.  
 Biyārān uštāē ēe: Xi-an na hā.  
 Munde xu buṛō xu kâ ēūr, ai.
- <sup>15</sup> Mendī zahē wī xu Sānjet Darra,  
 Šī (šu) sat kamā dār pailān tar-ē ēhēn.  
 Žū (žā) wīl xu fe'yan uštā kaštīka.  
 Bālō xu jā rī: Xair-a, wō kastē?  
 Kaštē xu jā rī: Watan-om šūr xūr,
- <sup>20</sup> Zāhī mardum bēn peš ēhan-an ā'yen.  
 Mēran-an tey-ai, wō bālō jān!  
 Bālō xu jā rī: Na berkh, wō kaštē!  
 Bāw o biyārān-om, huss-e xīsān-om  
 Ā'yen peš mā. na berkh, ai kaštē.
- <sup>25</sup> Kaštē ham zahī dāl bō-e xāika-i,  
 Munde-an xu buṛ darūn-e yus tar.  
 Munde-an xu nhānt peš taxt tar, ai.
- 
- <sup>10</sup> He came as a guest to Istalif, ai,  
 He saw that girl and gave her his heart,  
 At midnight he carried her off, ai.  
 Her brothers rose [and said]: "Our sister is not [here],  
 Her own thief has carried her off, ai."
- <sup>15</sup> He brought her to Senjet Darra.  
 Three hundred bowmen came against him.  
 Suddenly the girl cried aloud.  
 But the boy said: "Art thou [not] well, O girl?"  
 The girl said: "My country is in an uproar,
- <sup>20</sup> All the people there have come in pursuit of us,  
 They will kill thee, ai! O boy, my soul!"  
 The boy said: "Fear not, O girl,  
 My father and my brothers, all my kinsmen  
 Have come to help me, fear not, O girl."
- <sup>25</sup> The girl also came to her husband's door.  
 They brought her into the house,  
 They placed her behind the curtain, ai.<sup>1</sup>

<sup>1</sup> *taxt* was explained by *parda*.

- Mardum nar γō xu yus'sī u'dân,  
 Šâ wo ârūs xu žahī ha'stan.  
 30 Šâm-am guda rī, nīm-e xāwân čhī.  
 Gūgird-ē de hī čirāγ-ē dar dâ.  
 Dōst-ē buγ walē xu ezârband tar:  
 «Âxer če mudâ dērey-ai bâ lō?»  
 Bâlō xu ja'ri: Na berkh, ai kaštē!  
 35 Tō pen xu mudâ dērem, wō kaštē!  
 Harče-m če kuγa, extiyâr dērem,  
 Âxer ba mudâ-m pa rī, wō kaštē!  
 Kaštē xu ja'ri: Faraz-um na ka,  
 Ân am nâwa'lât tan γus tar-em.  
 40 Nī-m am mūlat dâ, sabâ harče ka,  
 Xud-extiyâr wâla-ē, ai bâlō!  
 Nī guda rī sōr-e ârūsika,  
 Sabâ če čhī wâda barâbar čhī, ai.  
 Nīmrōz-e rūzika tar bâlō am  
 45 Uštâ sōr kaštē ja'ri: Ušte, ai!

- People went out of his house,  
 And bridegroom and bride were left alone.  
 30 The evening passed, and midnight came,  
 He struck a match and lighted the lamp.  
 He put his hand to her belt,  
 [She said]: "And now, what is thy intention, O boy?"  
 The boy said: "Fear not, O girl."  
 35 I intend to do something with thee, O girl.  
 I am at liberty to do whatever I have done,  
 And now, at last, my wish will be fulfilled, O girl."  
 The girl said: "Do not ask this of me,  
 I am friendless in thy house,  
 40 Give me a respite to day, then do what thou likest to-morrow.  
 Thou art at liberty to do what thou wilt, O boy."  
 That day passed for the bride,  
 When the next day came the marriage union was due, ai  
 In the middle of the day the boy  
 45 Rose and said to the girl: "Rise, ai."

- Kaštē du zânū ka'nen u štâ rau,  
 Bâlō ba'yal âle šî 'munde, 'ai.  
 Ba'yal gurîa'mânî čha rî ō,  
 Bâlō sō 'siz-ē su wâr čhî.  
 50 J̄a rî: «Žū ma'či-m da mu'xî-au!»  
 Dōst-ē buṛ sō xiṭ-ē bâlō, ai.  
 Kaštē j̄a rî: «Har će ka'nē, rau kan!»  
 Bâlō ka lam ghîd de'wet tar-ē,  
 Sōr-e kalami ka čhî apače.  
 55 De'wet bi xabar x̄aṛ čhî xu, ai.  
 Nîmrōz bin, šâm čhî, b̄aw-ē xa'bar 'ghîṭ, ai.  
 Ma puš-ē j̄a rî će: «Ai puš-e ma n̄a!»  
 Ârūs-au kh̄aj̄âi h̄a, rau j̄aṛ, ai!  
 Bâlō j̄a rî: «Ârūs-om xu muṛō.»  
 60 B̄aw-ē mux tar de h̄i, 'dh̄aṛē tar,  
 Bamča-e dh̄aṛi ka b̄aw-ē hu'p̄aṭ.  
 Dâl puš-ē kh̄ar ka nen naṛ'γō, ai.  
 Čhî ma γus dâl j̄inč-e xu k̄an-ē.

- The girl rose quickly on her knees,  
 The boy embraced her, ai.  
 Being seized in his arms she fell down,  
 The boy sat astride on her bosom.  
 50 He said: "Give me one kiss with your mouth."  
 He put his hand on her belly, ai.  
 The girl said: "Do quickly whatever thou desirest!"  
 The boy put the pen into her ink-bottle,  
 The tip of the pen went forward,  
 55 But suddenly the ink-bottle broke, ai.  
 It was midday, evening came, his father became aware of it, ai.  
 He said to his son: "O my son,  
 Where is thy bride? Tell me quickly!"  
 The boy said: "My bride is dead."  
 60 His father smote his [own] face and his beard,  
 He pulled out a handful of his beard.  
 Angered with his son he went out, ai,  
 And returned home to his wife.

- Ĵa'ri: "Suw-a nī muṛō, ai."
- 65 Ĵinč-ē āya xu dāl su tar-ē.  
Dhōṛ-ē če su-e udān mura, bō.  
Arras-ē jō bī huš-am čha'ri.  
Ba huš āya māt-ē-e bālōi'ka-i.  
Mā čī ma puš-ē ja'ri: "Če hāl-a?"
- 70 Ma keṇālā-u čekō mātō, ai?"  
Puš-ē ja'ri če: "Ā na mātō.  
Hukm-e Xudāi'kā xu čhī sōr tar-ē.  
Ō če muṛō če ka'nem ān, ai?"  
Māčī xu arras jō. Mardumān huss xabar čhēn.
- 75 Mēr o za īf hālā koṛ, dāl mā'čiy-ē za hēn.  
Maṛdum ja'ri ma mā'čī-ē: "Če kun-a arras de hī?"  
Mā čī-e bālōika ham ja'ri: "Wō maṛdu mā!  
Ĵinč-ē puše ka-m muṛō, žū wi yār sōrī čhī."  
Maṛdumān huss jam čhī. maṛdum-e Senje Darra.
- 80 Ghāṇḍ o čī'nō ā yā, malek o xān o ra hīs.

- He said: "Thy daughter-in-law died today, ai."
- 65 His wife went to her daughter-in-law,  
And saw that she was dead.  
She cried aloud and fell down unconscious.  
The mother of the boy regained consciousness,  
And said to her son: "What is the matter?"
- 70 Why hast thou killed thy bride, ai?"  
Her son said: "I have not killed her,  
But the command of God has brought this upon her.  
How can I help her having died, ai?"  
The mother cried aloud, and all the people heard it.
- 75 Men and women ran and came to his mother.  
People said to her: "Why didst thou utter a cry?"  
The boy's mother said: "O people,  
My son's wife is dead after one night."  
All the people assembled, the people of Senjet Darra,
- 80 Great and small came, headmen and khans and chiefs

Pieča dār o kākulī, huss-ē hōkī bēn.

Â-yēn dāl male kâ. Malekâ ham hukm kor:

“Čumōr, mēn-ōu be zōr!”

Mardum mā yus wanō čhēn, huss-ē mēn-an bōst,

<sup>85</sup> Huss-ē â-yēn dōbârā dāl male kân a'pâ čhēn.

Male kân-an hugm kor: “Ni be nâ-e jang-â.

Ma mullâ-an ta lab kōr, hi sâb-e mardumikâ

Mullâ ham a'yâ kōr: Ši ha zâr ō sū sa'd-â,

Mardum-e Senje Darra, huss-ē râ hī čhēn.

<sup>90</sup> Za hēn Kala-i Qâzi tar. Estâlufi xabar čhī,

Dhōr-æn če mardum â'yâ, mardum-e Senje Darra.

Šō hazâr-â o šī sat, huss-ē tufang dâr-ēn.

“Mâ pen ba jang â-yēn. Mēn-ōu be zōr, mardumân!”

Mardum-e Estâlufi narjō yus si di na far.

<sup>95</sup> Husse-an čhē jam de hī xullas ča dōs ha zâr,

Malek o xâ o ra hīs, n-âya bēn su mâr tar.

Male kân-an tar-ē dâ, as sâmiân pešča n-ē.

Wearing short curls or long locks, they were all of them noble.

They came to the headmen. The headmen, too, commanded:

“Go, and gird up your loins!”

The men went home; they all girded up their loins,

<sup>85</sup> They all came back and mustered before the headmen.

Their headmen commanded: “Today we intend to fight.”

They called for the mulla, and the mulla counted

The number of the men: There were three thousand and three  
hundred

Men from Senjet Darra, and all of them set forth.

<sup>90</sup> They arrived at Qala-i Qazi. The Istâlifs heard the news,

They saw people coming, people from Senjet Darra,

Three thousand and three hundred, all carrying rifles.

“They come to fight with us. Gird your loins, O men!”

The men of Istâlif went out, two from each house,

<sup>95</sup> They all went and assembled, fourteen thousand in all.

Headmen and khans and chiefs, they could not be numbered.

The headmen went first, the common people followed them.

- 'Āyēn mai'dân tar, 'dhuṛ-an ma 'Senje Dar rā.  
 'Peš mūrca lān-an čha'rēn, Estālu fī 'tar-ē dā.  
 100 Ma zū ha'zār-ē-an de'hī, ū zā-ē šedōs ha'zār.  
 'Īn-am 'jān 'kōṛ sō nafar 'Senje Dar rā.  
 'Īn hussē 'dehen čhēn, malek o 'xā mōta bār.  
 'Īā ham 'mēren 'čhēn Estālu fī maṛdumā.  
 'Sōr na dēran walē, sōr-e ud ānān-an muṛ  
 105 'Bānō-e tufangikā tečh o farq tar-an la gī.  
 'Īā bī sōr čhēn, mai'dā xālī ū zā.  
 'Estālu fī čaṭakī 'Senje Dar rāi mar dum.  
 'Peščan-an hala kōṛ mēn ḡussān-an xa zēn.  
 'Estālu fī maṛdumān. Zū bu'zurg paidā čhī,  
 110 'Nām-e Wāliyād bī ma (huss) 'mardum-e 'Senje Dar rā  
 'Ja'ri: «Ā štīi ka'nōr, šūr o ḡau ḡā na ka'nōr.  
 'Mē zā mardumā 'tar ru'z wāē 'paramā mā.  
 'Dūst o 'duzman-an 'huss sōr tar-an te ḡunan rā.  
 'Harēe čē 'pir-an ja'ri, ka būl-an koṛ 'dī fer kā.

They came to the battlefield, and saw Senjet Darra  
 They lay down behind the *sangars*, the Istálifis advanced against  
 them,

- 100 They killed one thousand of them; but thirteen thousand were left  
 They, too, fought, one hundred men from Senjet Darra.  
 They were all wounded, headmen and noble khans.  
 They, too, were killed, the men of Istálif.  
 No chief had they, indeed, for their chief died.  
 105 They rifle-bullets hit their eyes and temples.  
 They were left without a leader, and the field was left empty.  
 The Istálifis fled, and the men from Senjet Darra  
 Ran after them. They hid in their houses.  
 Did the men of Istálif. A holy man appeared  
 110 His name was Wali Ad. To the men of Senjet Darra  
 He said: "Make peace, do not make trouble and noise!  
 Among other men we shall become ill-famed.  
 All our friends and enemies will find their way to us."  
 Whatever their saint said, both parties accepted.



- <sup>115</sup> I'ust 'sīr 'bizeka dā 'mē tar-an 'radd o badd 'chī.  
 Sul'ō-an koṛ 'ī'ān, ā'stī 'chēn 'huss-ē.  
 Šāher-e Bāḡ-e Alam bī wa lē 'Tabak'kal,  
 'Qissa 'huss-ē tamām 'chī, az 'nēk o bad ba yān 'chī.

## XIX (T).

- Mullā A'mīr ja'ī: 'Wō 'bāw-e ma'nān.  
 Ān o 'tō ba 'har ker-an sāda-e man.  
 Bareman pōstakī, a pež 'daheman,  
 'Bhay-e paisā'ka na 'dēra 'Bāqī-ai.  
<sup>5</sup> Mullā A'mīr ja'ī: 'Wō 'bāw-e ma'nān,  
 Žē, 'če mā o 'tō paraman Santux mād,  
 Balak o 'yān deheman, ferī mād deheman.  
 Mullā 'mīr ja'ī: 'Wō 'bāw-e ma'nā.  
 Žē, 'če mā ma 'balakā 'bhār kaneman,  
<sup>10</sup> Žū 'jāī 'sar ba 'sar 'hām kanema.
- 
- <sup>115</sup> [The Istālifis] gave twenty seers of grain, and they discussed the  
 matter between them.  
 They made peace, and all became quiet.  
 Tabakkal was certainly [like] the poet of Bagh-i Alam <sup>1</sup>  
 The whole of his tale is ended, right and wrong have been made  
 plain.

## XIX.

- Mulla Amir said: "O my father,  
 You and I are foolish in all our actions.  
 Let us two take the fur coats and give them back,  
 Baqi is not worth a pice (?)." <sup>2</sup>  
<sup>5</sup> Mulla Amir said: "O my father,  
 Come, let us two go to [the hill of] Santokhmand;  
 Let us cut down *balak* shrubs and oaks, let us cut down plenty."  
 Mulla Amir said: "O my father,  
 Come, let us make a load of *balak* shrubs,  
<sup>10</sup> And let us pile them up in one place"

<sup>1</sup> The World?

<sup>2</sup> Baqi was said to be the name of a man.

- Huddīnān-ē časpī ba'lak tār.  
 'Zāhī ce ba'lak bīn hu'pāta.  
 'Mundey-an am ār koṛ, 'mundey-an am gul kōṛ,  
 'Mundey-an am 'yār koṛ, 'mundey-an āwur Cārikār.  
 15 Pha'rātīy-an šī qirā.  
 Čārīkārī čhēn a-pešt, za'hēn Pad dō-khandī tar.  
 Ōkes'tak-an γan de hī, ma huss-ēy-an 'bhār kōṛ,  
 Sōr ōspān-an āwur.  
 Žū 'yuss-an am dār dā, ba ham rāi γanika.  
 20 'Mullā 'mīr ja'rī: Ai 'bāw,  
 'Tuxm-e balākika na ūzā watan tār.  
 'Žē čē sō 'xenjak mā γaur kaneman.  
 Pašā'wān-an 'barema, 'tēz 'kanema,  
 'Bhay-e pašōika na 'dēra 'Bāqī-ai.  
 25 Pašā'wān 'tēz koṛ, a pēž ramē.  
 Huddīnān-an sō xenjak xīs koṛ.  
 Šāx-e 'ghāṇḍ Mullā 'mīr āli-šī.

- Both of them set to work upon the *balak* shrubs  
 And dug up all that there were of them.  
 They set fire to them and extinguished the fire,  
 They made them into charcoal and brought them to Charikar,  
 15 And sold them for three krans.  
 Returning from Charikar they came to Paddōkhandi.  
 There they cut down oaks, loaded them on their horses  
 And brought them with them.  
 With the oak-wood they also set fire to an [enemy's] house.  
 20 Mulla Amir said: "O father,  
 Not a seed of *balak* is left in the country.  
 Com let us search for *khenjak*.  
 Let us take our axes and sharpen them  
 Baqi(?) is not worth an axe."  
 25 They sharpened their axes and returned.  
 Both of them ran jumped at the *khenjak* shrubs.  
 Mulla Amir seized a big branch,

- Xenjak am bī xī hu pāt bālō.  
 Dāl bāw-ē pa šō sī, xenjakika γix tar-ē  
 30 Pa šō-ē ha wāla koṛ, xenjak tar, na za hī.  
 Pā-e bāwe ka-i ka ṭi. Mullā Amīr a peš ra mī.  
 Chī nez dīk-e bāw-ē, ma bāw-ē dhōṛ ēe muṛō.  
 Murda-ē derzī ō, āwur-ē ma γus ō.  
 Xiš u kōm-ē huss jām čhēn žū wīl huss.  
 35 Muxān tar-an huss dhī, jīnč-ē xu bī del chī.  
 Pa šō-ē žāy-ē ghīt ha wāla-i koṛ puš wa nō.  
 Ma puš-ē ham jīnč-ē māt. Mīr Asa nā γus tar khīn  
 Na ūzā heč khīn, ba γair-e nawā γār-ē.  
 Mardu mā tag bīr kōṛ: Čāždā nī daheman,  
 40 Xārč-e čōṛ rūč-ai ham nī mā ham neṛeman.  
 Fāteha xānī γulū ā γō nī ma γus-ē  
 Mardu mān mā mūr čhēn γūš u pulāu kurma tar.  
 Šāhe rī kōṛ Ta bakkal, šāher-e zūrāwar-a.  
 Hēč khīn mai dān tar qessa xā xū na hà.

- And the boy pulled out the *khenjak* from the root.  
 His father had the axe; at the root of the *khenjak*  
 30 He aimed a blow with his axe, but did not hit it.  
 He cut his father's foot. Mulla Amir turned,  
 Approached his father and saw that he was dead.  
 He took the corpse on his back and brought it home.  
 At once the whole of his clan and family assembled.  
 35 They beat their faces, and his wife fainted.  
 She seized another axe and aimed a blow at her son.  
 Mir Asan's wife killed her son, too, and in his house  
 Nobody was left, not a soul except his grandson.  
 The men made a plan: "Let us give a burial-feast,  
 40 Let us also take out today [enough money to pay] the expenses  
 for four days."  
 Many reciters of prayers also came to his house on that day.  
 The people set to [and eat] meat and pillau and hash.  
 Tabakkal composed the poem, he is a mighty poet.  
 Nobody else in the plain is a reciter of tales [like him].

XX (T).

- Žē šār-e Kābul 'paraman, če 'sail u sāmāna, ai!  
 Na'āra kūbī ba 'nām-e A Mānulla Xāna, ai!  
 Ma 'burj-e Šārārā pa'ī ka, če nesp-e āsmān tar-a!  
 'Ajab če sāmāna, ai!
- <sup>5</sup> Na'āra kūbī *etc.*, če 'sail u sāmāna, ai!  
 Žu lak fauj-e jaŋgī Kābul tar-a, če sail u sāmāna, ai!  
 Šu lak-e faujika-i ham Mangal u Jadrāna-a.  
 Če 'sur u sāmāna, ai!  
 Mangal u Jadrā o Jā'ī, Wazīr o 'aznī 'sōr nōt.
- <sup>10</sup> Če-an kuṛ, 'āxe' max sōr-an xa rāb kuṛ, ai!  
 Če 'hāl-an kuṛ, ai! Fau'jān huss čha'ō-en,  
 'Tā če 'hukm-ē 'na parī, a'pež na žēn Kābul tar.  
 'Huss-ē xu čemšē, ai nai!
- <sup>15</sup> Sō na'ar za'ife Mangal u Jadrānika dāl sepā'yān hā.

XX.

- Come let us go to Kabul town. What a sight and what treasures, ai!  
 They beat the drum in the name of Amanullah Khan, ai!  
 Observe the tower of Shahrara, which reaches to the centre of  
 the sky.  
 What wonderful treasures, ai!
- <sup>5</sup> They beat the drum *etc.* What a sight *etc.*  
 An army of one lakh of warriors is in Kabul. What a sight *etc.*  
 Another army of three lakhs is among the Mangals and Jadrans.<sup>1</sup>  
 What a feast and what treasures, ai!  
 Mangals and Jadrans and Jajis, Wazirs and Ghaznawis raised  
 their head.
- <sup>10</sup> Whatever they did, they finally destroyed themselves, ai.  
 What a pass they have brought themselves to, ai! All the armies  
 threw themselves [into the war].  
 They did not return to Kabul till they were commanded.  
 But they all felt ashamed, ai nai!<sup>2</sup>
- <sup>15</sup> A hundred women of the Mangals and Jadrans are with the soldiers;
- <sup>1</sup> Frontier tribes, which rebelled in 1921.  
<sup>2</sup> Because they were beaten by the rebels.

Palta'nán ta-i koṛ, ul'jân-an ṡulū koṛ.  
 Kālân-an ṡirâ koṛ, na 'jaṅgal ūzâ na 'būta.  
 'Hussē xu Tūdga'i čhī, ai! Čē 'sur o sāmâna, ai!  
 Na'ṡara 'kūbī ba 'nâm-e A'mânullā 'xâna, ai!

## XXI (G).

Pâdsâ 'kâṡaz koṛ. kâṡaz-ē za hī Par'wân.  
 Mīrzâ ân uz'gēn, 'mundē 'kâṡaz 'xânan.  
 Mīrzâ ân a peč ra mēn. 'čhēn harke 'ṡus tar-ē.  
 Sahar â wâz-a(n) čha'ri: 'Dōz lak se pāi pa ri.  
 'Hussē 'zū jāi 'jam pa'ri! Maṛdu'mân am 'jam čhēn.  
 Mullâ ân ham 'jam čhēn. far'mân-an xâ nī.  
 Dhōr-an čē 'jaṅg-ā. 'jaṅg-e Au ṡânikâ.  
 Maṛdum-e Ša'mâlī huss 'jam čhēn ṡuš 'lak.  
 Malek o 'xân o ra'hīs âṡēn Čârī'kâr tar.  
<sup>10</sup> Du ruč-an u'drâk 'koṛ. 'sīm tar-an d' hī, wa lē.  
 Au'hâlâ-n pâdsâ kun 'dâ. 'ja'ri: 'Fuž lak 'fauj lu.

The regiments have conquered them and got much booty.  
 They have destroyed their villages, neither forest nor brushwood  
 is left.

They all went to Tudgai, ai! What a feast etc  
 They beat the drum etc.

## XXI.

The king wrote a letter, his letter arrived at Parwan.  
 The mirzas went down to read the letter.  
 They returned and went each to his house.  
 In the morning they gave the word: "Ten lakhs of soldiers shall go,  
<sup>5</sup> They shall all assemble in one place." The men assembled.  
 The mullas also assembled and read the proclamation.  
 They saw that it was war, an Afghan war.<sup>1</sup>  
 All the men from the North assembled, twenty lakhs in number.  
 Headmen and khaus and chiefs came to Charikar.  
<sup>10</sup> They waited for two days, then they rang up on the telephone,  
 And told the king the news. They said: "Here is an army of  
 twenty lakhs."

<sup>1</sup> A war with the Pathan tribes.

- 'Pâdsâ kabûl na 'kôr, ja'ri: 'Dôz ha'zâr-ê 'ên!  
 'Hussê xî'sân-an 'bên, 'zâ mardum a'peš ra ma.  
 'Fauj ham yulû xu 'chô, mardumân a'pež ra mên.  
 15 'Malek o 'xân o ra'hîs, ântan ma bi'yâyû'pök.  
 He'sâb-an 'koj hus sê. Na'γō 'dôs ha'zâr.  
 Râ-hî çhên Kâ'bul, za hên Šêrpur tar 'huss.  
 Mhê mânî-ê 'dâ jar nêl Ma hammad A lî.  
 Mardumân zû 'wil ha ri, 'dhôr-ê çe şu ha'zâr-â  
 20 'Zâe hussê ça'fa kē şu ha'zâr tan xâxûr hâ.  
 Pâdsâ-an xušway dî, xušway dî kha nen 'â'ya.  
 Ja'ri: "Wa tan tai çî fata 'wâ kun â'ya.  
 Mardumân ham â'γên. kêftan o kâr nail.  
 'Hussey-am ha'znafa rî. Kûč-e Pax'mânî kâ çî.  
 25 'Î paltanâ za hê Pax'mâ. Šarša ra-i â'wēika sî.  
 Wa lē uk ham xunuk-â. Jang-i Rustam o Sû rap  
 Kan'tôn-â 'hu paltanâ. Bade far mân-e zâ çî:  
 'Fušt sa'ra, ça'dôs sa'ra huss-e mē r-ê jam pa rî.

The king did not accept it; he said: "Bring ten thousand of them!"  
 These were all relations [of the chiefs], the other men were to return.  
 The army had become numerous; [but] the men returned.

- 15 Headmen and khans and chiefs brought their nephews.  
 They counted them all: Ten thousand went away,  
 They started for Kabul, and all arrived at Sherpur.  
 The general Mahammad Ali received them as guests.  
 The men suddenly disappeared. he saw that there were only three  
 thousand left.  
 20 All the rest fled, three thousand hirelings [were left].  
 Our king was pleased, and came pleased and laughing.  
 He said: "The country has been subdued, the victory has come  
 to you."

The men also came, captains and colonels,  
 All conscripts. They moved to Paghman.

- 25 These regiments came to Paghman. Cascades are there,  
 It is also very cold there. The battle of Rustam and Sahrab  
 is being fought by those regiments. Then came another command.  
 "All men, from fourteen to twenty years, shall assemble."

- Mardu mân ham jam çhên, Pâr wân tar â-yên.  
<sup>30</sup> Mundey-an hi sâb kor: Čel lak šumâr çhên,  
 mardum-e ham Ša'mâlî. hussê-ên ham šamsê rî.  
 Tars u ber khô na dēran. hussēy-ā xub ju wânân.

## XXII (G).\*

- Mardu mân, wâ thâ rōr! Pa ram-ē Â'stâna.  
 Dhu rō-m zū yâr-e kârî. maṇḍō tar ghana dēra.  
 Qadd-e wak hē dēra, lau č-e kha nōi dēra.  
 Mun kun ō zur dâwō, wō hà ō Â'stâna.  
<sup>5</sup> Ma Â'stâna gu zar kan. kârîân kun na'zar kan.<sup>1</sup>  
 Di sūy radd o ba dal kan ma mēn-e Â'stâna!  
 Ma mun-en na lam dhaitan če param Â'stâna:  
 'Za ifân-e kârî há xu mēn Â'stâna.  
 Čilem-e čars-en dhētan, hēč par wâ na dēran.  
<sup>10</sup> Har če ka'nan xu ka'nan da'rūn-e Â'stâna.

- The men assembled: they came to Parwan.  
<sup>30</sup> They counted them: They were forty lakhs in number,  
 Also men of the North, all of them swordsmen.  
 They know neither fear nor fright, all of them are brave youths.

## XXII.

- O men, look you! I shall go to Astana.  
 I have seen a beautiful friend [there], who wears a necklace of  
 silver rupees.  
 She is tall of stature, she has laughing lips.  
 She has given me her heart, and she lives in Astana.  
<sup>5</sup> Go to Astana, and look at her beauty,  
 And speak two words to her in conversation in Astana.  
 They do not allow me to go to Astana.  
 They say: 'There are good women in Astana,  
 They smoke pipes of *bhang* and they are without shame.  
<sup>10</sup> Let them do whatever they like in Astana.

<sup>1</sup> *ba šubh-e nazar kun*, cf. Andreev p 17: *ba Ostona g'zar kun*, *ba subonig nazar kun*.

- Hâkim o qâzî na hà ma xâân-an pand dhâ.  
 Har çe ka'nan kantan-en ba exti'yâr-e xu kân.  
 Har ke çe un'hâk pa rî mûn'dî-n mbâkam âleştan,  
 Şarm o ha'yâ na dēran, tars-e Xu'dâ na dēran  
<sup>15</sup> 'Agar 'mun tar-ē 'harwē, na çhâ 'tū Âstâna.  
 Pa nân gure 'wō a'ūz, dha'rēw 'dîn o ī mân-au.  
 'Agar mēy-e huş'yâr-ē, huş kan, na 'çhâ ma Pen jîr.  
 Pen jîrî âdam kuş-a wō 'hussē yar u 'çür-a.  
 Fa kat çhō-au ra wâ nâ ma 'mēn hōt ha zâr γus tar.  
<sup>20</sup> Ju wânân-e kârî-a to faŋ-e Ĵarma nî-a.  
 'Mardum-e biwe'sâ-a. walē 'kull-e Pen jîr-a.  
 Rhammî zur tar na dēran har kî-an γunt mērtan-en.  
 Har çe mâneş 'uzər ka'na, ĵartan-en u 'khantan-en.  
 Humar'zî-â za'hēwtōn, Ferâ jî-â gu rītōn.  
<sup>25</sup> 'Mardum-e xud rūya-en, xân o ma lek na dēran.

There is no governor or judge who can advise their husbands,  
 whatever they wish they do, according to their own will.

Every person who goes there, they seize forcibly.

They have no shame or bashfulness, they have no fear of God.

- <sup>15</sup> If thou wilt listen to me, thou wilt not go to Astana,

Take the road and flee, save thy religion and faith.

If thou art a wise man, take care and go not to Panjshir.

The Panjshiris are murderers, they are all adulterers and thieves.

It is very inexpedient to go among the seven thousand houses.<sup>1</sup>

- <sup>20</sup> They are strong lads and have German rifles.

They are faithless men, in sooth, all the Panjshiris

They have no compassion in their hearts, they kill everyone they find.

However much a man entreats, they only talk and laugh.

They bring a man from Humarz, they seize a man from Feraj  
 [and rob him?].<sup>2</sup>

- <sup>25</sup> They are undisciplined men, they have no khan or headman.

<sup>1</sup> Acc. to Andreev, p. 10, there were formerly 7—8000 houses in Panjshir, at present there are about 15000 houses.

<sup>2</sup> Humarz (Andreev: Vomarz) is *balî-i Panjir*. The people of *Feraj* are said to be cruel and wild (*jangalî*).



Har sūy çe pai dā parī ghaṇḍ o ċī'nō na 'dēran.  
Mardum-ē-ā musul'mān. ū bāl xa'bar na 'dēran.'

XXIII<sup>•</sup> (T).

‘Allā, Najmā paraun qur'bān-e nām-au,  
Çe di ka štē dē rem nōš-e jān-au,  
Çe di ka štē dē rem huḍ di sar-qand,  
Har qandī çe ċū'sē 'nōš-e jān-au.  
<sup>5</sup> Hudde ka štēân-en par çāl ku 'whētān,  
Žūy-ē tartarē žūy-ā peš çhan whētō.  
‘Ā qur bān-e hō wī tariwāli ka-i,  
Peština-i hām haž dār dhīrang whētōn.  
Dī kaštē ham lab-e žī tar nhašta hēn,  
<sup>10</sup> ba te çhān dhuy, ‘zuy tar-um ‘ā’ ka sēwī.  
Ja pī-m çe: ‘Kāla-e kâ mēpi ka-ā?’

Whatever word is said, nobody is great or small among them.<sup>1</sup>  
They are muslims; [but] they know not [right and] wrong'

## XXIII.

“O God, Najman, may I be the sacrifice of thy name!<sup>2</sup>  
For I have two daughters who are like a sweet draught for thy soul;  
I have two daughters, both of them like sugar.<sup>3</sup>  
All the sugar that thou kissest is a sweet draught for thy soul.”  
<sup>5</sup> The two girls are walking on the top of the wall,  
One of them is walking in front, and the other behind.  
I am the victim of the foremost one.  
The one behind moves like a snake.<sup>4</sup>  
The two girls are sitting on the bank of the stream [washing clothes].  
<sup>10</sup> I saw them with my eyes, and sighed ‘Oh’ in my heart.  
I said: “The clothes of what man are these?”

<sup>1</sup> Everybody may say what he likes, there is no authority.

<sup>2</sup> Acc. to T Kalbacha, the father of the girls, was talking to Najman, the lover of one of the girls. (*Najmān āšuy, Kalbacha nām-e padare duxtarā*).

<sup>3</sup> *Sar qand*?

<sup>4</sup> This expression was said to mean that she was fairly pretty.

Ĵa'fī ċe: 'Kâ-lân-e xâi'ka-m-en, ai.

Ĵa'fī-m: «Tu âšuqī mâ pen be'nâ kan,

Ĉe rūpūšē pa'ra, ġus tar-ē 'nhînē.

<sup>15</sup> Ĵu'wâb-ē dâ ka'stê: 'Ai bâlô,

'Tu-ē sefla-e nâ'dân walē!

'Na dērē 'ġus tar-au na 'mâl u 'zar tū.

Ma 'mun ba'rē, 'ċi dahē, bâlô?

'Aġar â'suq pa'ra, â'suqī 'saxt a.

<sup>20</sup> Ga'hī bu'ċhē, ga'hī na bu'ċhē, 'saxt-a.

Zu'r-a te tal'wasa pežmâ kana.

'Dūst, ċe ma'ġir-em, nâi žim 'ġus tar-'au, 'dūst.

#### XXIV (T).

Sur'sur-e âw-â žitô, bŭy-e pa'lâw-â žitô.

'Ma kôš'xâna râst ka'nôr, 'bâlô-e nŏ-a žitô.

'Bâlô mu 'kun zu' 'dêra, walē xub 'sûrat 'dêra.

'Mardum ċe 'ker 'dêra? Kôš'xânay-om râst ka'nôr!

She answered: "They are the clothes of my husband, ai!"

I said: "Thou must try to love me,

That thou mayst cover thy face and sit [quietly] at home (?)

<sup>15</sup> The girl answered him: "O boy,

Thou art indeed a self-conceited fool!

Thou hast neither goods nor gold in thy house;

If thou weddest me, what wilt thou give me, O boy?

If thou wilt be my lover, love will be hard.

Sometimes thou wilt see me, and sometimes not; it will be hard

Thy heart will quickly repent,

Friend, for I am busy and cannot come to thy house, my friend.

#### XXIV.<sup>1</sup>

"The murmur of water is coming, the smell of the pillau is coming.

Prepare the guest-room, the young boy is coming.

The boy gives me his heart, verily, he is beautiful.

What does it concern other people? Prepare my guest-room!

<sup>1</sup> A satire on a disappointed *ba'abâz*.

- 5 Bălō-m nhē mân-om 'âyō, 'âwo-m á wu' yax'dân tar.  
Xaima de hī mai'dân tar di pu sâ kūmai'dân.  
'Xaima de'hōr ma 'bōr tar. Bălō 'mu kun zu' 'dēra.  
Mardum fe'yan 'dēra, 'âxer 'ē 'ker dēra?  
Mhē'mân-e ma'nân-a, hai!
- 10 Bălō tan'gī tar za'hī, pai'lân-ē 'kaštē 'ghīt, ai!

XXV (G).<sup>24</sup>

Tōtī-em sōr gu lāb      bu'chētōn 'ân.  
 Ha-w'āle<sup>1</sup> zuri-ka-m-em      wa'ēhan bu'che tōn 'ân.  
 Hē 'bhām-e benaf-sū      yāphōnē 'āwuf mun kun.  
 'Nā, nā, 'yalat-a,      ba xōm-um bō 'chētōn 'ân.

XXVI (G).<sup>2</sup>

'Sōr ḡṣa'wal-e ḡha ḡṣō      kâz-e sur khō, kâri-a.  
'Jasta pâ'nân tar,      sur'mâ te ḡhân tar, kâri-a.

- 3 My boy has come as my guest, I have brought water from the  
ice-cellar.  
The two sons of the commandant have pitched the tent in the plain.  
Pitch the tent outside! The boy gives me his heart,  
The people are lamenting, now what concern is it of theirs?  
He is my guest, hail!  
The boy has arrived in the alley, — he seized the girl in front  
of him, ai!"

## XXV.

I see a parrot (perched) on the rose,  
I see that the condition of my heart is bad.  
The wind carried this scent of violets to me.  
No, no, it is a mistake. I see it in my dream.

## XXVI.

A red shirt over white trousers is good.  
Shoes on the feet, antimony on the eyes is good.

<sup>1</sup> احوال

<sup>2</sup> Composed by Mulla Mizrab Shah from Deh-i Kalan.

- Rū ba rū 'mā pen 'nhīn 'mē dālān, kārī-a.  
 'Paraman 'dōst ba dōst huddi'nān-an 'sail-e mazār.  
 5 Mušk o 'ambar-a 'dehō sōr 'mux-e anār.  
 'Huddi dō'stān-um 'mē gīrī'bān-a, 'kārī-a.  
 Za'īf-e Kanda'hār o Hērāt ēlā'hī o 'kačala.  
 Na gu'rī za'īf-e 'Kābul, me'žāz-ē 'xunuk-a.  
 Gu'rī za'īf-e Kōhe'stān 'kāz-ē tunuk-a.  
 10 Ān ēe čīmēm wa'tan tar, za'īf-e Nižrau 'kārī-a.  
 Tu dī 'mux-e 'čačō, lab-e kha'nō 'dērē.  
 'Mun har wī 'gel-a, ma nā 'dōstī 'yalaba 'dērē.  
 'Rāz jaḡ har ēe-a 'hatō, tu ba qu'rān 'dērē.

XXVII (G).

«Gūš kan ēe jaḡem zū 'gap az 'yār-i ga'hīna!  
 Dād'xā pa'ram 'tān dōstī 'dāl Xu'dā-e Ĵābār.

- Sit face to face with me in the vestibule, it is good.  
 Let us walk together hand in hand to visit the saint's tomb.  
 5 Thou hast put musk and ambergris on thy pomegranate-face.  
 Both my arms are round thy neck, it is good.  
 The women of Kandahar and Herat are dissolute and bad.  
 Do not take a woman of Kabul, her pulse is cold.  
 Take a woman from Kohistan, her shirt is delicate.  
 10 Why should I leave my country (?), the women of Nijrau are good.  
 Thou hast two white cheeks and laughing lips.  
 I have heard about thy distress (?)<sup>1</sup>; [but] thou possessest my love  
 in full.  
 Tell me truthfully whatever thou hast heard: thou hast sworn on  
 the Koran (?).

XXVII.<sup>2</sup>

[The girl:] "Listen, I shall say a word about my former friend.  
 I shall request it from thy hand<sup>3</sup> in the presence of God the All-  
 powerful (?).

<sup>1</sup> *gel* (= Prs. *gil*?) was translated: *dil i dard it* "thy heart of pain."

<sup>2</sup> The translation of this poem is in many places very uncertain, and the whole poem seems more than usually incoherent

<sup>3</sup> *az bukunam az dest i tā*

Daš wâr kuřō ker-e ma'nâ mardum-e šaitân.

Huž bē (kan), tu xabar dā (bē)! Jaqi: Na kanē nirx-a tu  
ar'zân.

- 5 Ân-em guriagar, da'hem-ē 'zar ū dun'yâ,  
Az nuq'ra o 'tilla o. Kan ma 'boyra wa'khē!  
Az mušk o 'gul o 'lâla o lâl'tâq o ka'lâfâr,  
Az 'ambar o 'tâtâra-i.

Dun'yâ ân 'na 'dêrem, ka nem töl-e tân az zâr.

- 10 Han dam-e 'jâni, 'čör rûč-a duniyâ.  
'Na da'hē un're xukâ 'xâr da 'ain-i ju'wânî.  
Anguštari dōsti'ka tu mu kun da!  
Dâl 'mun bē nî'sânî armân-ē tân, ka'stē!  
Wō 'tečh ba'râbar!

- 15 Ma'stâna pa nân čhâ, če bu čhem ân ba mux-e 'tân.  
Ĵa'stân-a-â bur'yâl.  
Har khîn če čhî ra'fiq-e zaifika.  
'Hâl-e xa'râb-a, zuř-e ka'bâp-a.  
Zuř-ē 'dam kuřōi, huss-e ra gâna-i-â thitôn.

Envious people have dishonoured my work.

Be wise and take care:" He said: "Do not make thyself cheap.

- 5 I am a purchaser and I shall give treasures and riches  
Of silver and gold. Lift thy veil.  
With musk and roses and tulips and *lallaqs* and gilly flowers,  
With ambergris and musk of Tartary.  
I have no riches, that I may pay thy weight in gold.  
10 O my soul's intimate friend, the world's riches last but for four days.  
Do not give yourself up to cares during the time of the youth.  
Give me the ring from thy finger,  
Let me have it as a sign of thy desire, O girl!  
O [thou who art] like [my own] eyes!<sup>1</sup>  
15 Walk coquettishly on the road, that I may look at thy face,  
Thy shoes are made of Russia leather.  
Everyone who becomes the friend of a woman,  
His condition is bad, his heart like roast meat.  
His heart is made to glow, and all his veins are burning.

<sup>1</sup> *jaqat česm-em-et*

- <sup>20</sup> Tâ'rân-e ru bâb 'dhîr.  
Har 'ād kanē ham'râ-i kašti'kâ maza 'dêra  
'Mastî u mazâkâ-u.  
A'peš phe'rî 'yax-ê kor.  
Âşu'qî bî'nâ kor, 'câ ma'çî sa'lâ kor.
- <sup>25</sup> Ĵa'rî çe: «'Gurē ma'çî, na ūzehā dâl 'tō az 'daur-e lau'cân-au .  
Ĵâlân-ē pōnz'bâf ku'pō, sō kai'tâ za'rî, 'zîr ē dî a'nâr-a.  
'Mūlat ma'zâr kun-â, az 'ĵorm-e gu'nâ bax'sē,  
Az 'yârate šaitân ân-em xu umîd wâr.  
Pa'nân-e Xudâi'ka tar 'râst çhu, 'heç 'xatarî 'nâ,
- <sup>30</sup> Tâ ba 'rûz-ē 'âxer šaitân-e la'in  
Ma 'huss mar'dum-ē 'bu'pō pa'nânî.  
'Bî xu 'tû sa'lâmat, 'umr ta xu wa'fâ nâ.  
'Ghâpġ o çî'nō ham 'nâ.  
'Xâĵa 'Māmad az dar'gâ-i 'tu umîd-e ĵala'ba 'dêra.

- <sup>20</sup> Like guitar strings.  
Whatever engagement thou makest with a girl,  
Thy jesting and merrymaking is agreeable. (?)  
[The girl had teased him; but now] she turned back and called him  
She intended to love him, and gave him advice with some kisses (?)
- <sup>25</sup> She said: "Take a kiss, and do not let  
[Any place] on the circle of thy lips be left out." (?)<sup>1</sup>  
She had braided her hair in five braids, above  
The band of her smock there is gold, and below it are two  
pomegranates.  
There is delay at the saint's tomb, (?), forgive me the crime of  
my sins.  
But I am hoping [to escape?] from Satan's malice.  
Walk straight on the road of God, and there will be no danger,
- <sup>30</sup> That, on the last day, Satan the accursed  
Will have led all men astray. (?)  
Mayest thou be safe, but life is not to be relied on.  
There are neither great nor small (?).  
Khawaja Mahmud is hoping for [mercy] from Thy Court.

<sup>1</sup> az daur-e labhâ-at na bubâna.







Du'sman-e ham pēš'čhan xu 'dēreman;

Nigā'wân-e mâ'khân Xu'dâ-a.

- <sup>10</sup> Har 'kir-a koṛ, 'huš kan, 'kir-e xu'kâ ba mu'dâ kan!  
 'Râz-e zuṛikâ-u dâl 'kî na ja'rē,  
 'Če 'ân o 'tō ruz'wâ 'pareman.

### XXXI (T).

'Ân ka'nem 'târif-e te'čhân-â, šî'rîn 'yâr âi!

Az ha'wâ-e lau'čâ da nân-â, 'xîrō 'yâr âi!

Na 'uṭafē mux-au, te'čhân-au, sat k-a pa'ram,

'Mux-e čha'čōe tar-au ma'čî da, 'tâza pa'ram.

- <sup>5</sup> Kî Xu dâ bē re zâ, 'tō pen 'ân 'pâdsâ pa'ram.

'Če ka'nem? Ma-x'sōr watan'dâr-au, 'Xânem, 'jân ai!

Nha'stō a'stâm dâ lānī-an, ma-x'sōr nemâ'yâ ku'rō,

'Âhi'nâ 'dōst-e čha'čō-e tar-au, sur'mâ te'čhân tar ku'rō.

'Če ka'nem e'lâj-e dar'mân-au, Bēgum jân ai?

---

We have an enemy who is after us;

But God is our protector.

- <sup>10</sup> Whatever thou doest, take care, do thy work heedfully.  
 Do not tell the secret of thy heart to anyone,  
 Lest I and thou be disgraced.

### XXXI.

I will praise thy eyes, O my sweet friend,

Desiring thy lips and teeth, O my sweet friend!

Do not cover thy face and thy eyes, let me be thy sacrifice.

Let me kiss thy white face, and I shall be healed.

- <sup>5</sup> If God permits, I shall be a king together with thee.

What shall I do? I am thy countryman myself,<sup>1</sup> O my princess,  
 my soul!

I was sitting on our veranda, [thou] madest a sign to me<sup>2</sup> (?),

Thou didst hold the mirror in thy white hand and put collyrium  
 in thine eyes.

What remedy and medicine shall I use against thee, O my queen,  
 my soul?

<sup>1</sup> *ma-x'sōr*: "awle mā".

<sup>2</sup> *nemâ yâ ku'rō*: "ni'ûm kat".

- <sup>10</sup> Huss dö'sân-au yafo'îy-a 'pöñč pöñč pēs 'pōt.  
 Kadd-e bârikök-au, 'nēšt-e beland-a ma 'mun 'mât.  
 Sör tö'sak ma rafik-a 'dehe taxta ba 'pōt,  
 (G:sör tö'sak žū 'wil ma 'tö' de'hem taxta ba 'pu).  
 Na ūzeha 'zur tar-om armân-a, Bēgum 'jân ai!  
 'Huss 'dōst o rafi'qâ tar-om bī'gâna ku'pō,  
<sup>15</sup> Hēč xū'bīy-aw-om na 'dhōr, 'zur-um dī wâna ku'pō.  
 Če ka-nem e lâj-e dar'mân-au, 'xīrō yârai?

XXXII (G).<sup>2</sup>

- 'Ō Ab'dulla 'jân-om ai, 'nūr-e 'dī te'čhân-om ai!  
 Ka'bī pa'râ mhe'mân-om ai, 'šēr-e lâlai-ka-i!  
 Ab'dulla 'jân 'tau ku'pō, 'dâl 'dâda-i 'xōm ku'pō,  
 Sa'far-au ko' ma 'Dâka, ma 'dī 'mō'tar ke'râ kan.  
<sup>5</sup> Ma 'mun ham ham'râ-a kan, 'yury-e dâdâi-ka-i!  
 Sör 'Taxta-hī tū 'hē, Pâ'inda- Gulân 'puš tū-ē,

- <sup>10</sup> All thy hair is plaited behind thy back, five braids together.  
 Thy slender shape and high (!) nose have slain me.  
 On the bed beat thy friend on the top of the back.<sup>1</sup>  
 Let no longing for thee be left in my heart, O my queen, my soul!<sup>2</sup>  
 I have put thee apart from<sup>3</sup> (= above) all my friends and companions.  
<sup>15</sup> I have not seen any good in thee, thou hast maddened my heart.  
 What remedy and medicine shall I use against thee, O my sweet  
 friend

XXXII.

- O Abdulla my soul, the light of my two eyes,  
 When wilt thou come as my guest, O lion of the lover?  
 Abdulla has a fever, he is sleeping near his father.<sup>4</sup>  
 Thou didst travel to Dacca; hire two motor cars!  
<sup>5</sup> Take me as thy companion, O wolf of the uncle.  
 Thou art at Takhtapul and thou art Payinda Gul's son

<sup>1</sup> G. . . . "I shall beat thee once . . ."

<sup>2</sup> *da dil-i mā armân na bubâna.*

<sup>3</sup> *judâ kadam.*

<sup>4</sup> *tau ka'das, na'jor šulas; pēs-i padariš rau ka'das*

- Fâ'nūs-e ru'sân tū'ē, 'šēr-e lālai'ka-i!  
 Kara bā'yiy-ā 'kūē koṛ, zulfân-a pēš 'gū koṛ,  
 Ma 'mun-a ham 'nhâmoṛ koṛ, 'šēr-e lālai'ka-i.  
 10 Žē pa'raman ma 'Kâbul, e'čēw tū γūza 'kâkul.  
 Xu 'sōr-au sarkâ'rī kōṛ, 'šēr-e lālai'ka-i.  
 Žē če ma 'tō-e 'gap ja'nem, 'dâl-a te 'nūkar dha'rem,  
 Bī 'tō-e 'dharen 'na na'rem, 'šēr-e dādâi'ka-i!  
 'Ōsp-a te gurīm jē'ran, ma 'mun ma 'sōr-a 'mēran,  
 15 Ar mân na 'dēreman, 'γury-e lālai'ka-i.  
 'Kadd-au xu tâ'rânī-a, hul'bar-au au'γânī-a,  
 'Kir-au ba â'sâni-a, 'šēr-e 'dādâi'ka-i!  
 'Māčī-a pa'rī-a 'kōṛ, mā'čī-om da 'šī o 'čōr,  
 Du'rīn na 'kan ma xu'sōr, 'šēr-e lālai'ka-i!  
 20 Žē pa'raman ma bâ'zâr, 'rōng-a phe'rō lāla'zâr,  
 mardum-e 'tân xarī'dâr, 'γury-e dādâi'ka-i!  
 Žē pa'raman γus tar-au, khu'jēweman 'bâw tar-au.

- Thou art a brilliant lamp, O lion etc.  
 Thou didst travel to Karabagh, thou hast curls behind thine ears,  
 But thou hast forgotten me, O lion etc.  
 10 Come let us go to Kabul, let thy long curls hang loose.<sup>1</sup>  
 Thou hast taken service with the government, O lion.  
 Come, let me speak a word to thee, let me stay as thy servant.<sup>2</sup>  
 I cannot stay without thee, O lion etc.  
 I shall buy thee a red horse, let them kill me on account of thee;<sup>3</sup>  
 15 But we do not long for it, O wolf etc.  
 Thy shape is like the wild rose, thy front-hair is arranged in  
 Afghan fashion,  
 Thou workest with ease, O lion etc.  
 May thy mother become blind, give me three or four kisses,  
 Do not keep away from me, O lion etc.  
 20 Come let us go to the bazar; thy colour has become like a tulip-bed.  
 People desire thee,<sup>4</sup> O wolf etc.  
 Come let us go to thy house, and let us ask thy father,

<sup>1</sup> *bubân tu zulf dirâz.*

<sup>2</sup> *biyâ ki ba tu gap mēzanam, mā pēšit nūkar mēpiēm.*

<sup>3</sup> *ba tu asp-e surx mēgirom, mara sar-i tu bukušan.*

<sup>4</sup> *šauki turu dāran.*

- 'khār na pa'rī 'sōr tar-au, 'γury-e lālai'ka-i!  
 'Muž će pa'raman žu 'jāi, 'xareman dī pi'āla 'čāi,  
<sup>25</sup> A'pēšte 'žīman žū 'jāi, 'γury-e lālai'ka-i!  
 'Magam 'tū bi'bāw pa'ra, •če pa'raman Guldarra,  
 'mēwa-e 'xirō 'tha'a, 'šēr-e lālai'ka-i!  
 'Paraman 'Senje-Da'ra, 'khāin-(n)an te mhēmā ba'ra,  
 'hūr o pa'rī 'ham tha'a, 'šēr-e lālai'ka-i!

XXXIII (G).\*

- 'Ān guda rēm ta-i 'γus kun-a tū nhašta 'bē mēn-e bōr-e xukan.  
 'Bānō-e 'ešk-au ma 'mun la'gō, 'na-em 'γuntōn dar'mān-e xukan.  
 'Magam tu para ta bīp-e ma-nā, 'zaxm-e ma'nā dar'ma kanē. 'ō  
 kaštē ōk ai!  
 'Kaštē 'ja'rī: 'Tu xu rus-wā-ē, ma 'mun ham rus-wā tu na kan!  
<sup>5</sup> 'Biyā rān-e ma'nān xa bar xu pa'ran, 'jān-e xukan-au ham huš kan!  
 'Huš kanē zā 'wil hē sū'γān-au na 'ja'rē,  
 'Če ma 'mun o 'tō-e 'mēran, 'ō 'bālō ai!

- May he not be angry with thee, O wolf etc.  
 Come let us go to some place, and drink two cups of tea;  
<sup>25</sup> And let us then go back together, O wolf etc.  
 Mayst thou become fatherless, that we may go to Gul Darra  
 There is plenty of fruit, O lion etc.  
 Let us go to Senjet Darra, and somebody will invite us as guests.<sup>1</sup>  
 There are plenty of houris and fairies, O lion etc.

XXXIII.

- "I passed below thy house, thou wast sitting in the doorway.  
 The arrow of thy love hit me, and I cannot find any remedy for  
 myself.  
 But thou must be my doctor and heal my wound, O girl."  
 The girl said: "Thou art disgraced, do not disgrace me, too.  
<sup>5</sup> My brothers may find out, take care of thyself!  
 Take care not to say such words another time,  
 For they may kill me and thee, O boy!"

<sup>1</sup> *kaš mā o tuwa mēmān mēbara.*

- Bâlō ma 'kaštē ja'ri: "Ešq tar-au-em 'thītōn 'mesl-e ka'bâb,  
 'kârî hō'wyak-a ċe 'magam biyārân-au ma 'mun 'mēran zū de'wâs,  
 10 Az 'yam-e 'tân ešqikā 'magam pa'ram ân xu xa'lâs, 'ō kaštē 'ai!  
 'Kaštē xu'kâ 'zur tar-ē 'fikər kō' ē: "Ma 'mun ma'zâk na ka'na,  
 'na ċe ra'mūz-e ešqikā na pâna, ma 'mun ham rus'wâ na ka'na."  
 'Ĉâ ruċ-e žâi ham 'thāl dâ; ċe e'di pēšti ċi ka'na.  
 'Har ċe-ē 'kōr, 'pēšte xu 'ēlā na 'dâ bâlō, ai.  
 15 'Agar 'ân 'tō pen âsu'qî ka'nem, xira'ī-um te 'ċi da'hē?  
 'Bâlō ja'ri: "Ĉ xu 'heċ zâ na 'dērem 'lâyəq-e 'tân,  
 'Ĉi ja'rē ċe 'ân-a da hem?  
 'Unr-e kama'ī-om-a te da'hem, ċe rūzīy-a ka'nē, 'ō kaštē ai!  
 'Kaštē ja'ri bâlō kun: "Huš kanē žâ wīl!  
 20 Tu xu'xâ-u 'mun pen 'mux ba 'mux na pa'ra!  
 'Mardum-a luš'yâr, 'ân o 'tō-e rus'wâ(r) 'paraman bi 'gap o 'sūy.  
 'Na ċe be te mēn xu 'tar dər'īn 'ċhaḡeman, 'ō bâlō ai!"

- The boy said to the girl: "I am burning for love of thee like roast meat,  
 It is better that thy brothers should kill me one day,  
 10 If I can but escape from the pain of thy love, O girl."  
 The girl thought in her heart: "Would that he were not jesting  
 with me,  
 And that he understood (?) the mystery of love, so that he would not  
 disgrace me!"  
 She waited for a few days more [to see] what he would do afterwards.<sup>1</sup>  
 Whatever she did, the boy did not leave her alone.  
 15 [She said:] "If I love thee, what sweet things wilt thou give me?"  
 The boy said: "I do not possess anything worthy of thee,  
 Why dost thou say that I must give thee [something]?<sup>2</sup>  
 I will give thee the life of my throat, that thou mayst make it thy  
 daily food, O girl."  
 The girl said to the boy: "Be careful another time,  
 20 Do not come face to face with me.  
 People are wise, and we may become disgraced without saying a word.  
 May we not part from each other again, O boy<sup>3</sup>."

<sup>1</sup> ċand rūz-i diğar ham matal kaṭ, ċe az ī pas . . . V. Voc. s. v. thāl.

<sup>2</sup> Or: "What shall I say (read ja'rēm) that I can give thee?" (ċi mēgom ċi beḡom-et).

<sup>3</sup> na ki bāz mūbain-e xul dūr bēftim.<sup>1</sup>

XXXIV (G).\*

- Zuṛbar-om 'yusī nar'γō, lau'čān-ē kha'nōī, 'magam ai.  
 Qadd-ē mi'sāl-e ālef-a čī mō-ī xirâmâ nī. 'magam ai.  
 'Ān-em fa'qīr dāl 'bōr-au 'kantōn-em bōrwâ nī. 'magam ai.  
 'Dāl 'bōri-aw-om 'thārī, 'jul wâ dâ sōr 'kō-e xu-kâ.  
 5 'Mux-aw-om 'dhōr, xūb 'xāl u xi'tāb,  
 'Rōng-aw-om 'dhōr, 'nuqra-e 'xām.  
 Ka'bī zīm 'dāl tar-au? 'Zuṛ tar-um na 'ūzēhā ar mân-au, 'magam ai.  
 'Ān-em na 'pântōn 'tab-au, pērai'sân-a čē, â yâ čē sabap-ā?  
 'Rōng-e he lāl-au zītō čhō, 'ân param pēs tâ wīz dāl mul-lâ.  
 10 'Mīm mu'bārak bē tâ'wis tar-au sōr pī'sânī, 'magam ai.  
 Pa'nân-aw-um na 'lam dâ 'rust u wa'čhan,  
 Bham'bī(u)m ghīt, lha nō-m kōr.  
 Tu'yânâ-w-um ka'ṭi, 'kull rupa'ī nāxt.  
 Jân-e xu'kân-um 'xâr koṛ.  
 15 'Pâ-m re kâb tar-e ōspi kâ 'lam da'hem, 'dut-e xâwâni kâ, 'magam ai!

XXXIV.

- My beloved came out of her house with laughing lips, yea verily.  
 Her shape is like the letter *alif*, her walk is graceful, yea verily.  
 I am a mendicant at thy door, I am begging, yea verily.  
 I saw thee near thy door, thou didst shed thy brilliance on thine own roof.  
 5 I saw thy face, thy beautiful mole and manner of conversation,  
 I saw thy colour like pure silver.  
 When shall I come to thee? Let the longing for thee depart from  
 my heart, yea verily.  
 I do not understand thy mood, why art thou (: is it) angry; what  
 is the reason?  
 Thy new-moon colour has become pale; I go to fetch an amulet  
 from the mulla.  
 10 May the letter *mīm* in the amulet be auspicious on thy forehead,  
 yea verily.  
 I did not leave anything high and low (: uneven, rough) on thy path:  
 But took a spade and smoothed it.  
 I have paid the price for thee, all in cash rupees;  
 I took great pains.  
 15 I put my foot in the horse's stirrup, O thou the khan's daughter.  
 yea verily.

## XXXV (G).\*

Hõ zurba'r-om, ai 'sabr-e zur'ka-u ba Xu'dai kan!

Har 'ker-a če kor, ker-e zur'ká•ba mu'dà kan!

Ân 'rũč na hēm, 'sõr har 'sabza xu tâ'bem.

'Mai bē wo ma mainā har 'jâi če ân yunem.

<sup>5</sup> 'Sõ 'âhũ fe'yan ka'nem: Rafi'qõk-e ma'nâ kũ,

Ba hòwĩ 'nâzuk-e xēri'mân če 'whētõn sõ zĩ'nā?

'Kũ da lâl-e zur'thõ če mǎ 'mun dâl tǔ 'nhēnā?

Tũ 'bânõ-e tofangikā u 'ân said u ni'sân-a.

Hur'si wak'hēi tar 'paraman sīz ba sīz-au.

<sup>10</sup> Gulũ zahmat u xārī-um ku'rǔ, ma 'mun a'wē kan!

Žũ 'lāza ma 'dâl-um 'nhĩn. žũ 'bhām-e be'hešt-a.

'Ân 'čhēra xu 'čhēm, 'emsar 'nām-um xu ma 'pesk-a.

Ruxsa'ti na dērēm, če â 'žīm ma 'dâl-a.

Õ zurba'r-om žu me hĩ gudarǔ, ma 'mun a'wē kan!

## XXXV.

O my beloved, be patient in thy heart, by God.

Whatever thou dost, do the work of thy heart with a purpose.

I am not the sun that I should heat all herbs.

Let there be wine, and may I find my starling (: beloved) everywhere.

<sup>5</sup> I give a hundred sighs and groans: Where is my little comrade,  
Who walks up the stairs with such graceful steps?<sup>1</sup>

Where is the ardent go-between who puts me to sit near thee?

Thou art the rifle-bullet, and I am the game and the target.

Let us walk on the high terrace heart to heart.

<sup>10</sup> I have had much trouble and pain, oh remember me!

Sit for a moment at my side, a fragrance from Paradise.

I shall be enlisted, and this year my name is on the roll,

I shall not get leave to come to thee.

O my beloved, [when?] one month has passed, remember me!

'ba hamĩ nâz xarimân ki tu mēri sar-i zīna.

XXXVI (G).\*

- 'Bälö ja'ri: Ö 'kaštē, 'ânə param 'yâr-e tân,<sup>1</sup>  
 Zul'fân-e 'bištō e'čēw, te'čhân tar-au surma kan.  
 'Maḡḡ-e 'chačō 'dērē, da'nânân-au ma'hîn-a.  
 'Nēst-au 'ham beland-a, â'brōân-au ka'mand-a.  
<sup>5</sup> 'Mux-e 'kâri tū 'dērē, gū'ân tar-au 'jumkī sī,  
 Na'ti telâi 'dērē, 'kaštē 'mun kun wa'fâ kan!  
 'Qadd-e wa'khē tū 'dērē, 'mēn-e bâ'rik tu 'dērē,  
 'Xâl-u xitâb tu 'dērē, sē bân-e 'kâri 'dērē.  
 Zu bân-e 'xîrō 'dērē, 'kaštē mun kun wa'fâ kan!  
<sup>10</sup> Dō'stân tar-au čurī sī, pā'nân tar-au ma'sī sī.  
 'Tōn tar-au ta wâr sī, 'sōr tar-au 'bu'ra sī.  
 'Čimō-au 'zerēzi kâ, 'kaštē mun kun wa'fâ kan!  
 'Kaštē ja'ri: Ö 'bälö, 'nai param ân 'yâr-e tân.  
 Sū'yân-e bi'jâi 'na 'jaḡ, 'suḡḡ tar-au te dehem ân.  
<sup>15</sup> 'Bâw-om te xabar pa'ri, ma 'mun-ē ha'lâl ka'na,

XXXVI.

- The boy said: "O girl, I will become thy friend,  
 Let loose thy long curls and put collyrium in thine eyes.  
 Thou hast a white neck, thy teeth are dainty,  
 And thy nose is high, thine eyebrows are a snare.  
<sup>5</sup> Thou hast a beautiful face; in thine ears are ear-rings.  
 Thou hast a golden nose-ring; O girl, be faithful to me!  
 Thou hast a tall figure, thou hast a slender waist.  
 Thou hast a mole and [fine] conversation, thou hast beautiful apples.  
 Thou hast a sweet tongue; O girl, be faithful to me!  
<sup>10</sup> There are bracelets on thine arms, and anklets on thine feet.  
 There is a woman's dress on thy body and a veil on thy head.  
 Thy gait is like a partridge's; O girl, be faithful to me!"  
 The girl said: "O boy, I shall not become thy friend,  
 Say no words out of season, [or] I shall strike thee on thy mouth.  
<sup>15</sup> My father might hear it, then he would kill me,

<sup>1</sup> The written text adds at the beginning: كشته جري أو بالوآن سور ترو. *âštuq čhēm. 'O boy I have fallen in love with thee).*



- Yā 'nēšt u 'gū-m te ka'ṭa,    γusī-m te farār ka'na.  
 Kaštē ja'ri: 'Ö bālō,    γulū tū 'bila'γām-ē.  
 Az aql u 'huš u xirāt    dhō r-om če bigāna-ē.  
 'Ešq-au heč 'zur tar 'na si,    'ād u wa'fā na derē.  
<sup>20</sup> Bālō ja'ri: 'Ö kaštē,    gīrī-m te 'khān 'jāi pa'ra?  
 Magam če ma sō 'pherē (pa'ra),    ma 'khār-e dar'yā pa'rā,  
 'Yā če ka'būtar 'pherē,    ma 'nesp-e ās mā pa'rā,  
 'Yā če magam ān me'rem,    mehe-rā zu'fī-m 'gum pa'rī.  
 Te'la wu nuqra 'dērem,    'sēher u jādū'yē kanem,  
<sup>25</sup> 'Yā ma bāw-a te mērem,    bībāw-a te kanem,  
 'Yā če dī 'ōsp-ē gu'rīm,    'kā-wa'nō-a te ba'rem.  
 Mux-e Xudāikā dērē,    'ād u wa'fā kan mu kun,  
 'Ešq-au ba 'mesl-e bā'nō,    'jāi 'ghītō 'sis tar-om.  
 Du'rīn na 'kan ma xu'sōr,    'zu ga'ri zē ma 'dāl-om.  
<sup>30</sup> 'Ān-e na 'zīm ma dāl-au,    'ān če ker 'dērem,  
 'Āxir mudā tu 'jaṛ,    mad'lab u max sūd-a ja'ri!

Or cut off my nose and ears and turn me out of the house."

The girl said: "O boy, thou art very unrestrained,  
 I have seen that thou art without wisdom or sense or understanding.  
 There is no love in thy heart, and thou dost not keep thy promise  
 and faith."

- <sup>20</sup> The boy said: "O girl, where wilt thou go to escape from my  
 clutch?"

Perhaps thou wilt turn into a fish and plunge into the river,  
 Or turn into a pigeon and fly in the middle of the sky,  
 Or, perhaps, I shall die, and the love of thee will vanish from  
 my heart.

I have gold and silver, and I practice sorcery and magic,

- <sup>25</sup> I shall either kill thy father and make thee fatherless,  
 Or take two horses and carry thee away somewhere.  
 Thou hast sworn by the face of God, keep thy promise and faith  
 to me.

Like an arrow thy love has fixed itself in my breast.

Do not keep away from me, but come for a while to me."

- <sup>30</sup> [The girl said:] "I will not come to thee, I have work to do,  
 And now, tell me thy intention, tell me thy purpose and aim."

Bâlô ma 'kašte ja'ri çe: «Ân-e 'zim 'dâl tar-au,  
 'Jâ-e ma-nâ 'rast kanê alâbe'di 'yus tar-au.  
 Dha'ram tar-ê na 'rhîzem ba'yair-e sô zuṛ tar-au.  
 'Khîn xabar 'na pa'ri, 'huš kanê biyārân tar-au.  
 Pa'nân-um 'sâf 'lam dahê, ka'lâ[-e?] 'bôr-au 'xê kanê.  
 'Khîn tar-ê xu 'na ber'khem ba'yair-e biyārân tar-au.  
 'Ân çe â'yem 'huš ka'nê, tu biwa'har na para.  
 Tu 'pânê 'khâin-e 'zâ-a, halapa ta 'na pa'ra.  
 Huddi'nân-an 'zuṛ ba 'zuṛ 'rhîzeman tâ sa'har.  
 Žû 'ruč-e 'zâ 'âya bêm, 'tu na 'hasta 'yus tar-au.  
 'Hâl-e zuṛi ka-m ja'ri 'dâl mâ endar tar-au.  
 'Berkhetôn-em 'na ja'ra au'hâl-om dâl 'bâw tar-au,  
 'Yâ çe ma 'xâ-au ja'ra, 'nai na'rem žîn 'dâl tar-au.»  
 'Kašte ja'ri 'bâlô kun: «Xâ tar-om 'hêč na ber'khe!

The boy said to the girl<sup>1</sup>: "I will come to thee.  
Arrange a place for me in a separate part of thy house.  
I will not rest on the ground, but only on thy heart.  
Let nobody know of it, beware of thy brothers.  
Keep the road clear for me and open the door of the village.  
I do not fear anybody but thy brothers.  
Be careful when I come, and do not be impatient.  
Know that it is somebody else,<sup>2</sup> and do not be frightened!  
Let us both rest heart to heart till the morning.  
I came to thee another day; but thou wast not at home,  
I told thy stepmother about the condition of my heart.  
I fear that she may tell thy father about me,  
Or that she may say it to thy husband, so that I cannot come  
near thee."  
The girl said to the boy: "Do not fear my husband!

<sup>2</sup> : "Feign that you think it is . . . ?"

- <sup>15</sup> Mâneš-e sâda'iy-a, 'heč 'zâ-â na 'pântôn,  
 Khôr o 'gū tar 'battar-a.  
 Bâlō ja'ī ma 'kašte: 'Zuṛ tar-om 'xirō 'tū-ē,  
 Xub-em 'pântôn 'yus tar-au 'sâheb-e extiyâr tū-ē.  
 Mên 'kull-e mâne'sân tar 'dânâ o 'âqel tū-ē.  
<sup>20</sup> Žē če žū 'wil 'ēče'wēm, 'mux-um 'bar-e 'mux tar-au.

## XXXVIII (G).\*

- 'Tečh-e 'mast-au, 'hudde te'chân-e 'mast-au.  
 Kalam-e 'chačō-a 'hudde 'band-e 'dōst-au.  
 'Har čey-um če 'kuṛ, Xu'dâī na 'dâ-ē 'xu kun-um.  
 Az 'rūz-e a'wal Xu'dâī 'na kuṛ bā 'hast-au!  
<sup>5</sup> Hē 'qadd-e wa'khē-e arya wânī 'tân-a,  
 Rux sâla-e 'lâl-e 'hīn-ča kōī 'tân-a.  
 Čōr ma'čī-a agar 'mun kun-e 'yâr-au tu da'hē,  
 Heč 'aib-a xu 'nâ, 'ain-e ju'ânī 'tân-a.  
 'Ân čhēm, sōr 'qabr-e žū ju'wâneka za'hēm;

- <sup>15</sup> He is a foolish man and does not understand anything,  
 He is worse than an ass or a cow."  
 The boy said to the girl: "Thou art sweet to my heart.  
 I know well that thou art independent and master in thy house.  
 Among all men thou art wise and prudent.  
<sup>20</sup> Come and let me once lay my face against thy face."

## XXXVIII.

- Thy wanton eye, both of thy wanton eyes!  
 Both of thy wrists are like white penholders.  
 Whatever I did, God gave her not to me.  
 Oh, that God had not created thee from the first day!  
<sup>5</sup> Thou hast a tall figure like the arghawan-tree;  
 Thou hast ruby cheeks, dripping blood.  
 If thou givest me, thy friend, four kisses,  
 Thou wilt commit no sin; the essence of youth is thine.  
 I went forth and came to the tomb of a youth;

- <sup>10</sup> Â'wâz xu qab'rî nar'ğö, mun har'wî.  
 Ĵarî-um: Ĵu wân, heqa fe'yan 'êâ 'dêrê?  
 Ĵarî çe: Ĵu-wân bêm çe 'maxsat 'na za'hêm.

XXXIX (G).\*

- Xî'röya 'yâr ai, 'ân 'tö kun 'zöğîr-em.  
 Ham kunda wâ zâwlâna wâ ham zan'jîr-em.  
 'Ân 'âyem pês 'bör-au, ö 'yâr-om,  
 'Usî-au yax kan'tö çe: 'ân maḡîr-em.  
<sup>5</sup> Hö'wî ru'êi êe wata'nî-um sa'fâr koḡ.  
 Çe 'haif-um koḡ çe 'puḡ-om yâr-wa'nö koḡ.  
 Za'hêm Par'wâ sö daryâ-e lör'band,  
 Un'hak nbašt'am, xu 'rhîntö-e ḡulū-m koḡ.

Phonograph (G):

Xî'röya 'yârai 'ân tö kun 'möğîrêm,  
 Ham 'kunda, wâ zâwlâna wâ ham zan'jîrem.  
 'Ân 'âyem 'pêsi 'böraw 'ö 'yârum,  
 'Usî-awê 'yax kan'tö çî 'ân maḡîrem. hõu.  
 Hö'vî ru'êi hõ'vî rō'êi çe wata'nî sa'fâr kōḡ,

- <sup>10</sup> I heard a voice coming out of the tomb.  
 I said: "O youth, why dost thou lament thus?"  
 He answered: "I was a youth who did not attain my aim."

XXXIX.

- My sweet friend, I am unhappy for thy sake.<sup>1)</sup>  
 I am bound in stocks and fetters and chains.  
 I came to thy house, O my friend,  
 From within thy house thou didst cry: I am busy.  
<sup>5</sup> The day when I went travelling from my country,  
 What wrong had I done, that I should [have to?] turn my back to  
 my friend?<sup>2</sup>  
 I came to Parwan on the Ghorband River,  
 And there sat down, weeping bitterly.

<sup>1</sup> خیرۆ: mā ba tū dilyîr astum.

<sup>2</sup> pušt-i audam ba tara'fî yîr kadam.

Ce hařfum kuř ċe 'puřum yârva'nõ kõř,  
Za'hēm parvâ sõ dariâ-ı yõř-band,  
Un'hak nhařtam, xu r(h)intõē yu'lũm kõř.

## XL (G).

Žũ guza'r-om kuř<sup>a</sup> 'γus tar-au 'âγēm,  
'Hâl-ē zə'r-um ja'ren na na'rī.  
'Sõr mun u 'tõ-en kan'tā gu'mân,  
'Sīr max ta'r-āw-om thâ'ren na na'rī.  
<sup>5</sup> 'Rhīnē ċhā'ī 'sõr tâ 'kadam-um,  
'Šukur ċe un'hāk 'zuř-um na tā'ī.  
'Daur-e ċe'rāy-e 'γus-e xu'kâ,  
Parwâna tu ċhē, wõ 'nauċa ne'hâl.

Phonograph (G).<sup>1</sup>

Žũ guza'rum, kuře 'γus tar-au 'âγēm,  
'Hâlī zu'rum ja'ren na na'rī.  
'Sõr mun u 'tõyine (tõ'ene) 'kantā gu'mân,

## XL.

I took a walk and came to thy house.  
I could not tell thee the condition of my heart.  
They are suspicious about me and thee.  
I could not be sated of regarding thy face  
<sup>5</sup> Fire fell from my head to my feet,  
Thank God, that my heart did not burst there.  
Circling round thine own house,  
Thou hast become a moth, O fresh shoot (: bud)!<sup>2</sup>

<sup>1</sup> This song was recorded twice on the phonograph. Hence the variants.

<sup>2</sup> Pers. translation: *Yak guzar kadam, xâna-i šumâ âmadim,*  
*Hâl e dil-i mâ ba tû guřta na tânistom.*  
*Ba sar-i mâ u tû xalk gumân meğuyan.*  
*Ru-i tura sēr dîda na tânistom.*  
*Âtas aftâd az sar tâ pây-am.*  
*Šuker ċe unjâ dil-em na kafîd.*  
*Daur-e ċe'rāy-e xâna e and qařt,*  
*sul-e parwâna sul-i õ nau barâmad nehâl.*

'Sîr 'mux tar'awumə 'thâren na na'rî.  
 'R(h)înē čā'î 'sôr tâ 'kadamum (-umə),  
 'Šukur çe un'hāk 'zu'rum ('šuukur čî un'hāak 'zu'rumə) na tārî.  
 'Daurî čî'râ'î 'yusî xu'kâ (xu'kân),  
 Par'vâna tu 'če (čĕ) wō 'nauča nî'hâl (nî'hââl).

## XLI (G).\*

'Žū 'zu'um-â 'čemtōn çe âšnâ'î 'kašte pen ka'nem.  
 'Čaŋ de'hem 'har çe 'qan(d) sî ma 'hussē 'î râ ka nem.  
 'Žū 'zu'um 'čemtōn çe âšnâ'î 'kašte pen ka'nem.<sup>1</sup>  
 'Žē 'paraman 'dōst ba 'dōst huddî'nân-an 'sail-e ma'zâr.  
 5 'Rhîntō wo 'zârî xu'kân mar'kad-e Sar'wâr ka nem.  
 'Mâ pen bîwa'fâi 'dēra 'kaštē, be'nâi âšnâ'î dēra 'kaštē,  
 'Magam 'mâ tar 'ju'dâi dēra 'kaštē.  
 Ba 'waxt-e 'šâm 'čēm<sup>2</sup> 'xu-wa'nōi,  
 ta'mâm-e kašte'â 'nhaštō na 'dâl-ē.<sup>3</sup>  
 10 'Mizl-e 'mušk u 'ambar 'žitōn bŷy-ē,

## XLI.

My heart<sup>4</sup> goes forth to win the friendship of the girl.  
 I pounce upon all sweet things, and destroy them all.  
 My heart goes forth to win the friendship of the girl.  
 Come, let us go hand in hand to visit the saint's tomb.  
 5 I shall weep and lament at Sarwar's sepulchre.  
 The girl is faithless to me; she desires to have a friend.  
 But she keeps apart from me.  
 In the evening I shall go to her,  
 All the girls are sitting close to her,  
 10 Her perfume is like musk and ambergris,

<sup>1</sup> The written text adds: (?) *باشه وشایستی عقاب زر عاشق تر خبر وکی وکم*  
*\*bâša u šâisti u qâb zu'ar tar xabar wakhe u*  
*kam âsmân-wanô . . . kabūd tar kanem (?)*.

<sup>2</sup> *چم آن* (*čēm ân*).

<sup>3</sup> *نشتین خونوی* (*\*nhašt-ēn xuranoī*).

<sup>4</sup> *yak dil-i mā mēšava* "my one heart goes" (!).

- 'Lapè tar 'xâl-e Xu'dâi 'dêra 'kaštê.  
 Tu 'bučh! bī'auri-en 'qâzī u mullâ,<sup>1</sup>  
 Ma 'dī 'šâhet far'mâsī 'γus-wanō.  
 'Xabar 'âran hō'wī 'kârī 'kaštê 'tar<sup>2</sup>.  
<sup>15</sup> Ba 'rhîntō šâd'gârī 'dêra 'kaštê.  
 Ra'hīm 'Xân čhī fa'qīr-au, tâ ba 'har waxt<sup>3</sup> du'wâ-ē ka'nem,  
 Če bī har 'waxt<sup>4</sup> sa'lâmat.  
 Xe-râj-e 'mulk-e Īrân 'dêra kaštê.<sup>5</sup>

XLII (G).<sup>36</sup>

'Zuṭ-um 'bâl xē 'dêra, bu'chō-i 'yârīka 'dêra,  
 Thâ'rōr ma 'yâr-e ma'nân za'nēng čīmō 'dêra.

On her lips the girl has a natural mole.

Look thou! The kazi and the mulla are inconsiderate (: they desire  
 her very much).

They have ordered two witnesses to go to her house.

They will bring them news from the beautiful girl.

- <sup>15</sup> She weeps and rejoices [at the same time].

Rahim Khan has become thy beggar [: slave],<sup>7</sup> I pray for her till  
 the end,

That she may always be safe.

The girl is worth the kingdom of Iran.

## XLII.

My heart spreads its wings, it desires to see my friend.<sup>8</sup>

Look at my friend, how she is walking.

<sup>1</sup> بی غور قاضی کاندکه

<sup>2</sup> پری خبر آرآن کسته تر (\* *Parī xabar âran kašte tar*).

<sup>3</sup> تابآخ (tâ ba âxir).

<sup>4</sup> هرکبی (har kabī).

<sup>5</sup> Add.: مغوش تو تر سله کنی بالونه خ چکنم ارمان نان چکنم سیم :وزر قارون که  
*kanem sīm u zar-e Qārūn . . . (')*

<sup>6</sup> V. facsimile, Plate II.

<sup>7</sup> R. X šud xizmatgar-iš.

<sup>8</sup> dīdan-i yār dīrad.

- Ze 'ešq-ē ma 'mun 'mâtō, a jab te'čhân 'dēra,  
 Zu'bân-e 'mes-le bul'bul, xīrō guftār 'dēra.
- <sup>5</sup> 'Tab-ē xu 'mun tar ran'jō, 'mun pen ham nâz dēra.  
 Čâ 'ruča če 'na-m dhu'rō ma 'mun surâγ 'dēra.  
 'Zuγ-um peš'čhan-ē dâγ-a, 'wyâr o rûč ma surâγ-a.  
 Ma 'mun-ē a'wē ku'rō, če mhēra bânī dēra.  
 Hussi'nân âsuqī-ēn, ba âlam manša'hūr-a.
- <sup>10</sup> Ma 'yâr-e xu'kân-om dhōr 'mun 'arz-um kuγ ma dâl-ē,  
 Ma kūr-um sōrī-um nōt, ča'em ma 'pušt-e 'pâ-ē.  
 Ân 'čhēm xuš waxt-e <sup>1</sup> γulū, pa'rī mehmân-om âya.  
 Dallâl ja'rī če: Ō biyā, tu 'xedmat kan ma dâl-ē.  
 Bimuγ'râ-ē na pa'rī, barât-au te zē zu wil.
- <sup>15</sup> Ba biwarī na pa'rī, ma'nâ 'kir-um za'rūr-a.  
 Bâlō ja'rī dallâl kun če: «Ân tâ'γat na 'dērem,  
 A'gar har za'nēng pa'rī, ma 'mun tu 'bar ma dâl-ē.»  
 Dallâl ja'rī: «Tu sabr kan če zu wil-ē ân bu'čhēm.

She has slain me with her love, she has wonderful eyes,  
 Her tongue is like the nightingale's, her speech is sweet.

- <sup>5</sup> Her mind is embittered against me; but she also flirts with me.  
 When she has not seen me for some days, she inquires for me.  
 My heart pines for her, night and day it is inquiring.  
 She has remembered me, because she is friendly.  
 All men fall in love with her, she is renowned throughout the  
 world,

- <sup>10</sup> I saw my own friend and made a petition to her.  
 I removed my cap from my head and fell at her feet.  
 I became very happy, a fairy came as my guest.  
 The go-between said: "O brother, pay thy court to her.  
 It will not remain unrewarded, someday thine appointment [to be  
 her lover] will come.

- <sup>15</sup> It will not happen all at once, my assistance is necessary."  
 The boy said to the go-between: "I have no strength,  
 Whatever happens, bring me to her."  
 The go-between said: "Be patient, let me first see her once.

<sup>1</sup> خوشوخت.



- Na 'bâdâ 'khar-ē 'šūra      ĉe 'tō tar 'xafa 'čhō bōn.<sup>1</sup>
- <sup>20</sup> Dal'lâl 'čhī dâl 'yâr-ē,      ĵa'ri: «'Cey-a reizâ-a?»  
 (Variant: Dal'lâl ĵa'ri: «Ō 'kaštē,      ma 'tō-ē 'bâlō xu 'dhēwa.)  
 Ma tō bâlō xu 'dhēwō,      ka'na-ī mas'ti ma'zâk-au.»  
 «Ba 'bīwa'ri na pa'ri,      mhō lât-om 'daha 'čâ ruč.»  
 Dal'lâl 'âya dâl 'bâlō,      ĵa'ri: «Čâ 'ruč tu sab(r) ka!»
- <sup>25</sup> Gap-aw-um 'puxta ku'řō,      dōs 'ruč-um 'mātal ku'řō.  
 'Biwar na 'bē tu 'bâlō!»      Eš'kyen tar 'čhī ka'čārī.  
 'Hâkim 'čhī 'Māmad Šâ 'Xâ,      sōr 'mulk-e Parâj 'yâ.  
 Parâj'yâ nī ka'būl kōr,      Pen'jirī hug mī čūra.  
 'Hâkim ham 'ēl o 'jâr nōt,      sōr Pen'jir-a râhī čhī.
- <sup>30</sup> 'Dōstom ō Bēga'râ tar      'jâng ferī'mân čhī.

That she may not be angry with thee; for she has become  
 annoyed with thee."

- <sup>20</sup> The go-between went to his friend and said: "What is thy desire?"<sup>2</sup>  
 (The go-between said: «O girl, the boy desires thee.)  
 The boy desires (literally: has desired) thee, he will make merry  
 and amuse thee."  
 [The girl said:] "It cannot happen so quickly, give me a respite  
 for some days."

The go-between came to the boy and said: "Be patient for some  
 days!

- <sup>25</sup> I have arranged thine affair, and given [her] a respite of ten days.  
 Be not in a hurry, O boy." The boy went to the court of justice  
 in Iskyeu.

Mahmad Shah Khan, was made a governor in the Ferajghan country.  
 The Ferajghanis agreed to plunder the Panjshiris at his command(?).<sup>3</sup>  
 The governor led out his tribe and his neighbours, and marched  
 towards Panjshir,

- <sup>30</sup> At Dōstom [Khel] and Begara there was a great fight.

<sup>1</sup> Chief variants of the phonograph text:

L. 1. z'rum, xē. 2. čimoe. 3. 'ešge. 4. misli bulbcl, guftār. 5. ta'bē  
 ranjō, mun pēn. 6. čâ ručī, corrected into čâ 'ruča, dh'ro 7. z'rum, vi'yārum.  
 8. avē 'k'ro, mēmā nē. 9. hus sīnān āšu ka-ēn. 12. 'yulū, mē mānum. 13. da'lāl,  
 o byā. 14. ē bīmujrā na pāri, zâ vil. 15. bē- corrected into 'bīvarī, pāri. kīr.  
 18. zū vil 'āne ē buchem. 19. ma bāda khāra. xapa.

<sup>2</sup> reizâ-tū čī mēbāsa.

<sup>3</sup> I do not understand Pen'jirī hug mī čūra. čūr čhī: "tālān sud").

Hōt a'zâr 'γuss (xāna) Pen'jīr, huss xu žu jāi jam čhī.

Tōfaŋ'gān-ē jāyūrī, dārū fērīmān čhī.

Pōnč ruč tar 'jāng čhī, ba 'rūz-e xuručīna,

Hākīm o 'maṛdum ham lawa'kī, Pen'jīr-a xudextiyār.

<sup>35</sup> Ma 'hākīm-ē 'ham xu 'māt, ar'mān zur tar na dēra.

Hē bait jā'ri Ta'bakkāl, šāir xu ō ghānḍ bī,

Az 'har če pur'sā ka'nan, gap tar 'band na ūzea.

There are seven thousand houses in Panjshir, and they all assembled  
in one place.

Their rifles had cartridges, and there was plenty of gunpowder.

They fought for five days. On the sixth day

The governor and his men fled, and Panjshir was liberated.

<sup>35</sup> They killed the governor, too, and he has no [more] any longings  
in his heart.<sup>1</sup>

Tabakkal recited this song, he was a great poet;

However much they ask him, he never stops in his speech.

<sup>1</sup> Explained: *zadanwāla armān na dāra* "one who is killed has no longings.

## VOCABULARY.

The alphabetical arrangement is based on the same system as in Sir George Grierson's Kashmiri Dictionary, etc.: The words are arranged in order of their consonants without any regard to the vowels. The latter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels' (LSI. X. 253).

E.g. *ai*, *au* are placed immediately after *a*. In words from the dialect of D and P *ā* is a separate phoneme (= M, G, T *ā*): but in M, G, T *ā* is merely a variant of *a*. *e* and *i*, *o* and *u* are frequently interchangeable. Aspirates are counted as two letters. Nasal vowels are counted as *n*. *ṇ* and *ṇ* are placed after *n*. For *q* see *h*. Final sonant consonants are frequently unvoiced.

In words quoted from literary Prs. long *a* is written *ā*; but in Afgh. Prs. words it is written *â* according to the pronunciation. 'Prs.' after a word denotes that it is borrowed from Prs., 'cf. Prs.' means that it is related to the Prs. word. Prs. words of Arabic origin are counted as Prs.; only Ar. words which I have not been able to trace in Prs. are marked 'Ar'. Many of the Prs. words were used in songs only, and probably do not belong to the spoken language. The Prs. translation of Par. sentences is frequently very free. The accent is often uncertain, especially in words quoted from connected texts where the sentence-stress is prominent.

### Vowels

-*u* encl. pron. 2 sg. "thee, thy". Gr. 118.

Cf. -*au*.

-*a*, -*ā* "he is". Cf. *hā*.

*ā* T "Oh". 'zuṛ tar-om 'ā' kaṣ'ēwī "I sighed 'Oh' in my heart".

*ai* (ai. G, T "O". *ai Alī!* T "O Ali!";

*har mēwa xu ai uk ferī mān-a* T

"Oh, every kind of fruit is in abundance there".

*ā ī* M, *ā ī* G "mother". Pash. G *ā ī*.

-*au* pron. encl. 2 sg. "thee, thy". Gr. 118. Cf. -*a*.

-*e* (ī) izāfat. Gr. 89, 105.

*ē* "this", pl. *ē y'ān*, *ī ān*. Generally a subst.: *na ē cha'pī wo na 'ō* T "neither this one nor that one did fall";

but: *ṭpaltā'nā za'hē Pax'mā* G "these regiments reached P.". Gr. 126 sqq. Cf. *hē*.

-ē encl. pron. 3 sg. (and pl.). Gr. 119, 122.

-ē encl. particle. Gr. 156.

o, u "and". Prs. Cf. *wo, wā*.

-ō, -ōu pron. encl. 2 pl. "you, your". Gr. 121.

ō "that" (و), pl. *ō'ān*. Generally subst. (cf. *ē* "this"). Gr. 129 sqq. Cf. *hō*.

ō "O" *ō bālō* G "O boy".

*aib* G "fault". *heč 'aib-a xu 'nā* "it is not thy fault".

*ū'bāl* "crime". *ū'bāl xa'bar na 'dēran* G "they do not recognize [right or] wrong". Psht. < Ar. *wabāl*.

*ū'bālī* G "conscious of a crime" (?): *'ede kun ū'bālī 'āya* (explained: *ūra na kuštan, gunā bad ast*) "they became conscious of doing a crime to him (and did not kill him)".

*a'blāq* "piebald". Prs.

*a'brō* (*a'brū*) M, G, T "eyebrow". Prs. Cf. *kāš*.

*aubā'zī* M, G "swimming". *aubā'zī-m kan'tū, au'bāzī ka'nem* "I swim". Prs.

*uē* D, P "bear". Pash. Ō. *ōč* etc. Cf. *uē, xīrs*.

*e'cēnd* G, T, *e'cēn* M "hence", *e'cēn'dī* G, T "hence, henceforward".

*u'cēnd* G "thence"; *u'cēn'dī* G, T "thence".

*'mā-īman u'cēnd 'zōx 'ārtan* "we fetch firewood from there"; *u'cēn'dī u'stā* T "he rose from there"; *u'cēn'dī a'pež ra'mī* T "he returned back from there".

*u'cēn'dānī* "from those": *hō'wī dhārān ēe . . .*, *u'cēn'dānī-ān 'nītōn* "(the snow) disappears from those mountains which . . .". Gr. 150.

*e'cēn'dhēk* "this very" (or adverb) *e'cēn-*

*'dhēk ḏ'spān ku'cēnd ēn?* M "from where are these horses (*hamī aspān az kujā astan*)".

*ē'cēw-* (once written *ē'che'wēm*, but *اجيموم*)

M, G, T, "to put, place, throw". *'mā-īma kī'tāb sō 'mēz ē'cēwitan* M "I am (we are) putting the book on the table"; *ē'cēwem* G = *'lam da'hēm* "I put", *bhār-ē ē'cēwī* T "he collected the burden (*bār jam kat*)"; *zul'fān-a 'bīštō ē'cēw* G "let loose thy curls". Cf. Psht. *āčavul* "to throw, put" < \**ā-sēab-* (EVP. s.v.)?

*ād, hād* G, T "promise, agreement". *ād-an kuṛ* T "they promised". P. *'ahā*.

*'ēdē* obl. sg., *e'dān* gen. sg., *e dānān* obl., gen. pl. of *ē* "this" q. v.

*'udē*, obl. sg., *u'dān*, gen. sg., *u'dānān* obl., gen. pl. of *ō* "that", q. v.

*audī da* G "tear". Prs. V. *āw-i-īdīdā ka*.

*e'dhēk* "this very". Gr. 134.

*u'dhēk* "that very". Gr. 134.

*'adel* G, T "right, repair". *'adel ma 'γus-ē zahē wī* T "it brought her straight home"; *γīrānī'yān-e γusi'kāy-ā adel 'kantōn* G "he repairs the damages of the house". Prs. *'adal*.

*a dālat* T "justice". Prs.

*'ādam* M, G, T "man (homo)". Prs. V. *'māneš*.

*ādām'kuš* G "murderer". Prs.

*'adap* "courtesy". *sa lām-ē ba 'adap-ē buṛa* Phon. "he saluted him with courtesy". Prs.

*u'drāk* G "waiting (*mātal*)". *du ruč-an u'drāk koṛ* "they waited for two days". Cf. *dar*.

*a dūt* G "finished". *kissa ham a dat cīh* ( : *a'dūt?*) "the tale is finished";

'sāmori'kā ham a'dāt ēhī "the autumn is finished (*tamām šud*)". Prs.  
 af'tāwa M, G, afta'wā D "water-jar". Prs.  
 a'gar, aga "if". Prs.  
 'āya "he came", ā'yēm G; ā'yēm D (Phon. ā'yēm) "I came"; ā'yō G, T "he has come"; āya bīm G "I had come (*āmada būdam*)". Cf. Mj. a'yay, Ishk. o'yad etc. < ā-gata-. V. žē.  
 ā'yun-: ā'yust G, ā'yōn- M "to dress, put on". a'yōn "bupōš"; ba'dhēk-um a'yost M "I put it on now"; a'yōn "bupōš"; ā'yōnim-e G "I dress"; ā'yustum "pōšīdam" Mj. ā'yud- ā'yust etc. V. EVP. s.v. ā'yustəl.  
 au'yān "an Afghan", au'yānī "Afghan". jāng-i au'yānikā G "the Afghan war"; hul bar-au au'yānī-a "thy fore-lock is in the Afghan fashion".  
 ā'yūnēw- G, ā'yōnēw- M "to dress, to make to put on". mā a'ze ma 'puš-om kālā ā'yōnēwī M "yesterday I let my son put on the dress"; ma bālō kā lā ā'yōnēw-ē "dress the boy"; mā-īman ma puš-om kālā ā'yōnēwitan M. Cf. ā'yun-.  
 au'yār P "rain". Cf. āwə, yār.  
 ā'yur G "mortar". Prs.  
 ā'yēs D, P "sky". Ind. (Shina *agai* etc., Skr. *ākāśya*-), but not Pash. Cf. ās'mān.  
 'āhū G "a sigh". Prs.  
 'āhū G, T "stag". Prs.  
 au'hāl "conditions, news". au'hālān pādšā kun dā G "they brought the news to the king"; au'hāl-ē 'mun kun ā'rōr T "bring me news about him". Prs. Cf. ha wāl.  
 āhen M, G "iron". Prs. Cf. rū.  
 āhēna "mirror", v. āī na.  
 āhe nī G "made of iron". Prs.

āhen'gar T, āen'gar M, G "blacksmith". Prs.  
 a'jab G, T "wonderful"; used also as an interjection Prs.  
 'j'rá G "effect, conclusion". 'ker-um i'j'rá 'na parī "my work will not be accomplished". Prs.  
 ēk M, G "here". 'ēg žē G "come here". V. ene'hāk.  
 'ēka G, T "then, afterwards (*ēna*)". 'ēka ān yu'sī nar'yēm G "afterwards I went out of the house".  
 'ēke G, T "this very (*ēn hamī*)". 'ēke men'dhēk 'mānēs T "this very man (*ēn hamīra*)"; e'kē 'murda-e pušī'kā T "this is the corpse of your son". ēkī M. yala'ba 'ōsp-ēn ē'kī ādami'kā M "there are many horses belonging to this man", 'ēkī zū la'mēw "hang up this thing". Gr. 136.  
 ōk, uk G, T, ok M "there".  
 ō'kū D "that". berkhitu-īm ē' ō'kū 'māniš mo 'mun 'jana "I fear that that man will kill me". Gr. 136.  
 ok'ēt M "there". ok'ēt 'māl-e xu'kân-ē bī bākī 'gum kuṛ "there he spent his possessions completely".  
 aql G "intellect". Prs.  
 aq'li T "wise". tū aq'li-ē. Prs.  
 'āqel G "wise". Prs.  
 ō'kân oke'stak T "in that very place (*ōna ūnjā*)". sōr-e Haida'rā ō'kā oke'stak āwe'zân-a "H.'s head is hanging in that very place".  
 ēken hāk T "here, to this place". ēken-hāk Zai'yūn 'ā'yō "Z. has come here".  
 eke'stāk G, T "here. eke'stak-ē šam'sēr nōṭ "here he drew his sword".  
 oki stāk, oke stāk M, G, ōke'stak T (Phon. uke stāk) "there, in that place".  
 'ekwiyak G "this very (*ēn hamī*)". 'ekwiyak

'*γus-um-a* "this is my house". Gr. 136.  
*ōk(e)wī'yak* G "that very (*ōn hamū*)". Gr. 136.  
*al* M "built". '*γus-om* '*al kor* "I built a house".  
*A lī* G, T "Ali". gen. *A'līān*, *Alī'ka*. *A'lī* '*Haidar*.  
*ēl* G "tribe". *ēl o jār* "the tribe and the neighbours (*xur'd u rēs: raīs, nafarī*)". Turk.  
*ēlā* G "let loose, liberated". '*ēlā na dā* "did not let go", '*γuss o* '*bōr-e xu kán-ē* '*ēlā kor* "she left her own house". Psht. < Prs. *yala*.  
*alif* G "the letter a". Prs.  
*ala'fī* M "grass, fodder". Prs.  
*ēlā'hī* G "bad, dissolute (*nābūt*)". *za īfe Kanda'hār o Hērāt ēlā'hī o 'ka'ala* "the women of K. and H. are dissolute and bad". Psht. *ēla* "unrestrained, dissolute". Cf. *ēlā*.  
*a lāhida, alāhī'dī* G "separate". *a lāhida, alāhe'dī* (الاهيدي) '*γus tar* "in a separate house". Prs.  
*e'lāj* G, T "remedy, medicine". *e'lāj-e dar'mān* T. Prs.  
*'ulja* T "plunder, booty". *ul'jān-an γu'lū kor* "they made much booty". Psht.  
*e'lāk* M, G "sieve". Prs. *alak*, cf. Pash. *S elāk*. V. *pa'rī'ōn*.  
*Al'lā* "Allah". Prs.  
*'ālam* G "the world". Prs.  
*'elm* G "knowledge, charm". *ho wī'elm ē xā'nī* "she recited that charm". Prs.  
*w'lang* G "meadow". Prs. Cf. '*tāla*.  
*w'lus* M, *ō'los* T "clan, family, kinsman". Turk.  
*ala sā* M, G "jaw". Prs. (cf. NSgh, s.v.

*lišā'* and Badakhshi *alašā'*, Madaglashti *alaxša*. Pash. G *alašā*).  
*'āleš:* *āle šī* G, T "to seize". *čū'rān āli šēr* T "seize the thieves"; *ruč* (*ma'hōk*) *āle šī* G "the sun (moon) was eclipsed". Phon. '*āli šōr*, "seize" (imper. 2 pl.).  
*au'lāt* G "children, family". Prs.  
*a'mū* M, G "paternal uncle". *a'mūika pu'sān-ē* G "his cousins". Prs. cf. Badakhshi *amuk*. V. *pe'tē*.  
*-um, -om* encl. pron. 1 sg. "me, my". Gr. 117.  
*'ambar* G "ambergris". Prs.  
*u'mēd* "hope". '*mā u'mēd-an-a sa'bā* 'ōsp '*γuniman* M "we hope to find the horse tomorrow". Prs.  
*umīd wār* G "pregnant". Prs.  
*ama jī* G "paternal aunt". Cf. Pash. *S a'mayī-m*. V. *a'mū*.  
*a'mān* G "security, safety, quarter". *a'mān* '*dhēwī-an* "they asked for mercy (*sa'lām kadan*)". Prs.  
*'amr* G v. *āxer ul-'amr*.  
*a'mīr* "amir". *A'mīr Ham'zā* T "n. of a man" (Hamzat "n. of a brave man, uncle of Muhammed"; *A'mīr* '*Hātam* "*Hātim Tāī*; *a'mīr* '*sā'h)eb* "the Amir". Prs.  
*umr* M, G, T "life, age". '*umr-e kama ī um* G "the life of my throat"; *na de hē* '*umr-e xu kâ* '*xār* G "don't worry". Prs.  
*'Imar* T "Omar".  
*āmar* G, '*āmar* D, P "apple". The relation of this word to Yd. *amunoh* and other words quoted in EVP. s.v. *maṇa* is uncertain. Formally the Par. word may be identical with Prs. *āmar'd* "the fruit of the tree *arāk*" ("a kind of salt and bitter tree with the fruits

and leaves of which they feed camels").  
 V. *sēb*.  
*'emsar* G "this year". *em-* is Prs. Cf. *'āsur*.  
*en'salla* T "please God". Prs.  
*ā'muxta* T "knowing, taught". *'ōsp-ē*  
*hō'wī* *'jaṅgal tar ā'muxta bī* "his  
 horse was acquainted with that for-  
 est". Prs.  
*-an* pron. encl. 1 pl. "us, our". Gr. 120.  
*-an* pron. encl. 3 pl. "they, their". Gr.  
 122.  
*'ān* (آ, ان) "I". Gr. 112, *'āne* Gr. 156.  
*'ān o 'lō* = *'mā o tū* "we two".  
*ān* "that" in *az ān ēe* q.v. Prs.  
*ain*, *'ain* "essence, best part of". *'ain-i*  
*ju'wāni*. Prs.  
*āi'na* M, G, *āhē'na*, *ā'hēn* (?) M, *āhi'nā*  
 T "mirror" Prs. V. *šē'sa*.  
*ēn-*: *ānt* "to bring (living beings)". *'ōspe*  
*'ēnem* G "I bring the horse"; *'ōsp-*  
*um 'ānt* G; *'ēnē xu zū haž'dār* T "bring  
 a dragon"; Phon. *'ēnōr* "bring". —  
 Av. *\*ā-nay-*, N. Kurd. *ānīn*, *Zāzā ān-*,  
 Khorasan Kurd. *onin*, *inem*. Cf. the  
 contraction in Sindhi *ān-*: *ān'dō* etc.  
*ān-*: *ūnt* "to lead down". *dharam tar*  
*ūnt* T "brought it down to the earth".  
 Av. *ava-nay-*.  
*an'darf-* M, *an durf-*: *andur fī* G, *aṇ'dof-*  
 D "to sew". *andarfēman* M "we  
 sew", *an'durfīm-e*, pret. *andurfīm*  
 G, *aṇ'do fītu hēm* D "I am sewing".  
 < *\*han-dyf-* Cf. Orm. *underow*, Wkh.  
*drōw-*, Khuri *a duruft-um*, Skr. *dṛbh-*  
 "to tie together". Reg. *nd* cf. Gr.  
 56.  
*an dāz-*: *andāzī* M, G "to throw, put,  
 pour out". *'dōst maṇ'dō tar-ē an dāzī*  
 M "he threw his arms round her  
 neck": *an dāstīn* M "he is throwing".

*an'dāzem-ē pū* M "I throw it on that  
 side (*'ūsū 'mēpartam-iš*)". Prs.  
*en'hāk* M. *en'hāk* G "here, in this very  
 place (*hamīnjā*)" (acc. to M = *ēk*). *mā*  
*ene'hāk yur'ēa'gī 'mereman* M "I am  
 dying of hunger here"; *ine'hāk 'sēy-a*,  
*ok'e'stāk* *'rūc-a* M "there is shade  
 here and sunshine there".  
*en'hākī* T "hence, from this place". *ān*  
*ēn'hākī-m*.  
*un'hak*, *un'hāk* G, T, Phon. *un'hāk*  
 (أُنْكَ) "there, in that very place  
 (*hamūnjā*)". *ō ham un'hāk 'pādšā*  
*bīn* "he, too, was king there"; *ma*  
*zōrpā'yān-iman un'hak 'bartan* G  
 "we bring the cattle to that place".  
*un'hākī* T "thence". But: *un'hākī mun-*  
*'dhēk bi'ya-e 'kor-ē ēe 'dehō bōn ma*  
*'bāv-ē bur* T "he brought his father  
 to the place where he had killed his  
 blind brother".  
*aī'nak-e 'teč* M. *a īnak-e tečī-kē* D "spec-  
 tacles". Prs.  
*a'nār* G, T, *a'nār* D, P "pomegranate".  
 Prs.  
*aṇ'ī wāl* G "comrade". *aṇ'ī wālīn-um*  
 Phon.; *tān aṇ'ī wāl 'mun kun 'zū*  
*phōr šaftā lū dā*, *'mun 'xāy* "your  
 comrade gave me one apple, and I  
 ate it". Pash. (Afgh. Prs. *andīcol*,  
 Andreev). Cf. *ra fuq*.  
*aṇ'gūr* M, T "grape". Prs.  
*āeṇ'gar* v. *āheṇ'gar*.  
*aṇ'gušt* M "finger". Prs. Cf. *yūšt*.  
*angušta'rī* M, G, D "ring". *angušta'rī*  
 (اَنگُشتِ رِي) *dōstī'ka* G "a finger-ring".  
 Prs. Cf. *yū štī*.  
*a'pā* M, G, T, *wa'pā* D "standing".  
*'jaṅg tar a'pā 'hī*, *da 'jaṅg a'pā 'hī*  
 T "da *jaṅg istāda šud*"; *a'pā hem*

(*hastam*) G "I am (was) standing", *wa'pū hem* D. \**ā-pāda-* cf. Gr. 54.  
*a'pače* G, T "forward, in front of". *žū pala'wān a'pače á'ya mēnī laškarika-ī* T "one warrior came forward from the middle of his army"; *a'pače koř* "sent it before him (*pēs-iš kat*)"; *'sōr karbestū'nānī 'apače na čhī* T "she went no further than the cemetery"; *A'īl 'apače čhī* T "A. went first".  
 \**ā + pač q v.*  
*a'pešt* G, T "back, behind". *a'pešt (a'pež) ra'mī* G, T "he turned back"; *a'pež 'na žēn 'Kābul tar* T "they will not come back to K."; *a'pešt ūzā* "he was left behind". \**ā + pasč-* (v. *pēs*).  
*a'īr* M, G "cloud", P "dust-storm (*yubār*)", G "n. of a horse belonging to Sultan Mahmud". *ās'mān a'īr kōř* G "the sky clouded over"; *a'īr koř, γāra* M. \**abrya-?* Cf. Kohrud *ōir*, Sede, Gaz *ōir* "cloud". Cf. *tam*.  
*ār-*: *āwuy* M, G, T, *ār-*: *āwuy* D "to bring". *'ārem-ē* G "I shall bring it"; *ār* G "bring"; *ā'rōr* "bring"; *ún 'āwuyō* "I have brought"; *'āwuyā bōn* "had brought"; *kūy 'āra 'žī-e Xai'bār* "who can build the canal of Kh.? (*kī mēārad jōy-e X°*)". Av. *ā-bar*; *ār-* infl. by Prs. *ār-?* Is Pash S. *ār-* (*ārtum* "I bring", *āremā* "I brought") bor. from Par.?  
*'īra* P "brightness". Cf. Pash. Nir. *īr* "blue sky, brightness". V. *rhīnē*.  
*ardalī* T "an orderly". *'pādsā ma ar-dalī'ān ē ja'īrī* "the king said to his orderlies". Ind. < Engl.  
*arq* G "castle". Prs. (Phl. *ark* < Gr. *ἄρα*?).  
*arq'a'wān* G "arghawan, Judas-tree". adj.

*arq'a'wānī, 'qadd-e wa'khē-e arq'a'wānī* "her tall, arghawan-like stature". Prs.  
*a'rak* G, D, *araq* pl. *ara'qān* M "transpiration". *a'rak-ē ku'īrū* D "he transpired". Prs.  
*e'rāq* G "arm, weapon" (?) *čel o 'čōr parkāla e'rāq-ē ghīt* "he took all kinds of (44) arms and weapons". Prs.?  
*ar'mān* G "longing, grief" *ar'mān zuř tar na 'dēra* "he has no sorrow in his heart (*zadanwāla armān, parwā na dāra*)".  
*'Aram 'Šā* T "Ḥaram Shah, a king, father of the princess Zaighun".  
*Īrān* G "Iran". *xerāj-e mulk-e Īrān dēra 'kašte* "the girl is worth the whole kingdom of I.". *ā'runj* M, G, *ā'rinj* D "elbow". Prs.  
*'arra* G "saw". *'arra kanem* "I saw". Prs.  
*'arras jān-* T "to roar". *šēr xu 'arras jō, 'arras-ē jō* "fē'ān zat".  
*ā'rūs* G, T "bride". Prs.  
*arz* G "entreating". Prs.  
*ar'zān* "cheap". Prs.  
*'ārzan* M, *ār zun* G "millet". Cf. Prs. *arzan*, Psht. *ždan*, Mj. *yūrzān*, Ishk. *wuždān* (< \**aždn* < \**arzan*) etc.  
*āř* M, G, T "fire". *āř la'gēiman, rux'sat (gul) kanīman* M "we light, extinguish the fire"; *āř gul-an koř* M "we extinguished the fire"; *γul lū āř-am bhār ku řō* G "I have piled up a big bonfire". *āř* < \**ārt-* < \**ārθ-*? Cf. Soghd. *'rēt*, Prs. dial *hōl* 'ashes'. Gr. 59.  
*uř-*: *u řī* G, T "to beat, slay". *γala'ba-i u řī* T "*bisyrāz* zad", *ē mun dē nī hāl pen ū řī. wo ō mende ham* "he struck the other one with a tree, and the



other one him". Cf. Skr. *yā-* "to kill", Av. *araduš-* "blow, cut".  
*ō rēw-*: *ō rēwī* G "to pick up". *ō rēwem-ē*, V. *khe'rēw-*.  
*as'bāb* T "goods". *'māl o as'bāp-e 'tān* "your possessions and goods". Prs. *ausa'kāl* T "village headman, aqsaqal".  
 Turk. (Badakhshi *āsdqāl*, Panjshiri *afsakal*).  
*aska'rār* G "innumerable". Prs. *az qarār*.  
*E'skyēn* G "Iskyen, n. of a village in Tagau".  
*a(s)'sāmī* T "a dependent, client". male-  
*'kān-an 'tar-ē dū as'sāmiān pešcha'nē* "they put the chiefs in front and the dependants behind". Prs.  
*ās mán, āz'mán* G, T, *az'mán* M, *ās'mán* Phon. "sky, heaven". Prs.  
*ā'sānī* G "easiness". *'kīr-au ba ā'sānī-a* "kā-r-it ba xūbi". Prs.  
*ōsp* M, G, T, *ōsp* D, P (اوسپ, اوسپ) "horse". *nē'rōk, šī'čak ōsp* "stallion, mare". Av. *aspa-*.  
*i spō (i'spō)* M, D, *i'spō* G "louse". Av. *spiš-*. Gr. 30.  
*e'spō* G, *e'spō* D, P "dog". \**spaka-*, Orm. 30. (?)*spuk* etc. V. *ku'čōk*. Cf.  
*e'spaγ* G "dog" (rarely used). \**spakā-*? (Gr. 26, 52).  
*āsur* G, *'āsoγ* D, *āsu fēk* M (-*hēk*) "this year". Orm. *asul*. Cf. *saγ*.  
*ōst* "he was", *astan* "they were" etc. Gr. 175, 197. V. *hōst*.  
*e stēc* P "star". \**stārē-*, cf. Shgh. *šī'tērij* (Pash. L. \**stārē-*, obl. \**stārjā* < Ir.?). V. *si tīra*.  
*I stāluf, Est°* T "Istalif, n. of a vill. in Koh-i-Daman". Adj. *Estālufī* "a man from I.".   
*ā stāna* G "n. of a vill. in Panjshir".

*u'stūn* M, *e'stūn* G, D "pillar". Cf. Pash. L. *ustūn* < archaic Prs. *ustūn* (at present *sutūn*).  
*a'star*: *asta ri* M, G, "to rub, wipe away". *dōs'māl pen-em ara'qān-um a'stārtūn* (= *'menthetūn*) M "I wipe away the sweat with my handkerchief"; *ē ē dān 'mux 'astara* "that she may wipe his face". \**ā-star-*, cf. Mj. *stēr-*, Ishk. *s'tar-* "to sweep" (Zar.). Cf. *menth-*.  
*estō'rō* G "thick". \**stawara-*, cf. Skr. *sthavira-*, *sthāvara-*.  
*stūr buz* D "goat". Av. *staora-*, Mj. *s'tūr* "horned cattle" etc.  
*aiš* "pleasure, delight". Prs. *'āšuq* "lover, in love". Prs. *āšuq'ī* G, T "love", *tū āšuq'ī 'mā 'pen be'nā kan* "you must intend to love me"; but also *hussinān āšuq'ī-ēn* "all of them are lovers". Prs.  
*ešq, 'īšq* G, T ('*ešq* Phon.) "love". Prs. *āšuq'bāz* G "amorous, lover". Prs. *iškamb'bek-i pāi* D "calf of the leg". Cf. Pash. S. *iškambak pūi* and Orm. L. *nas ta pāi id* ("the belly of the foot"). Prs. *iškamba* "belly". Cf. *baftak*.  
*oškār* D "dry", v. *huškū*.  
*āšnā'ī* G, T "friendship". *āšnā'ī 'kašte pen ka'nem* "I love the girl". Prs. *ašō'ruē* G, *ašoroē* M, *a'zena ašō'rōc* D "the day before yesterday". \**ā-θri-raučah-* cf. e.g. Waig. *a-tōr* "the day after tomorrow".  
*i'sārat* G "sign, signal". Prs. *ā'stī* T "peace". *ā'stīr kan'ōr, ā'stī čēn* 'hussē. Prs.  
*ōšt* M, G, T, *ōšt* D, P. "8". Av. *ašta*.  
*ušt-*: *u'stā* M, G, T, D "to rise". *mā 'ušte-man* M "we rise"; *'ušte* T "rise" (also *'uštā* "get up"?); *u'stōr* "rise ye"; *γāphu nē u'stā* G "a wind

rose"; *jīnē-ē dālī wštā* "his wife rose from his side". Mj. *wušk-* (\**ušt-*) "to rise", Sāmn. *bāstīun* "to rise", Kāfiri e.g. Waig. *ušt*. Acc to Turner (BSOS. V. 131) \**ut-sthā-* became \**us-sthā-* and further \**usthā-*.  
*a'staf* M, G, *a'stau* D "belly". \**staf-* < \**steph-*, cf. Skr. *stabh-* etc.?  
*i'sten* M, G "female kid during the first year", *i'ste'nūk* D "kid". Cf. Ishk. *štunuk*, Zeb. *šatanak* "kid". \**fštānyā-*? Cf. Av. *fštāna-* "female breast", Sar. *vistān* "udder" (Bell.) etc. Cf. s.v. *torpī*.  
*a'stōs* M, G, *a'stōs* D, *a'stos* P "18". Av. *aštadasa-* (ordinal). Gr. 108.  
*e'stāwō* T (*i'stāwū* G) "cold". *ē'sma-i* *e'stāwō* *āwo* T "a spring of cold water". Cf. Shgh. *še'tā* "cold", Sar. *štu* "frozen". \**stāba-* "frozen, stiff", cf. Av. *stāwra-* "firm" etc.? V. *šūpīs*.  
*u'stēw-* (*o'stēw-*): *u'stēwī* G, T "to raise". *āne ma 'tō o'stēwem* "I make you rise"; *u'stēw* "raise him". V. *ušt-*.  
*'atsa* G "sneeze". *'atsa-m āya* "I sneezed", *'atsa-m dhī, kor* "atsa kadam". Prs. Cf. *pan*.  
*āte'sī* D "cooking pot". Prs.  
*ete'āt, ete'hād* T "care". *'ni wyār ete'hād kan* T "be careful tonight". Prs. *ihtiyāt*.  
*uť* G "bear", pl. *u'tān*. *uť dhīrang-ā* "he resembles a bear (*misl-i xirs ast*)". *uē* and *xirs* (q.v.) are l.w.s; from Ir. \**rša-* we should expect \**uš*.  
*ū'faf-*: *ū'fafī* M, G, T "to cover, conceal". *ū'fāftōn* G, na *ū'fafē* *'mux-au* T "do not cover your face".  
*a'wē* M, G, T "remembering". *a'wē* *dēreman* M: *ma'nān a'wē-m-a* G "I remember"; *a'wē kanem* G "I learn":

*tu 'mun kun 'lavz-e Parācēi a'wē da* G "teach me Parachi"; *ma 'mun-ē a'wē ku'pō* G "she remembered me"; *ma Xu'dā-e xu'kān-ē a'wē kor* T "he remembered his own God". \**ab(i) yāta-*, Sak. *byāta-*, Turf. N. *abyād*, Prs. *yād* etc.  
*āwo* M, *āwo* M, G, T, *au* D "water". *ho'wī ēō'ī āwo neř* M "draw water from this well", *āwo tereman* G "we drink water". Av. pl. *āpō* (?). Gr. 42.  
*āwō-i dīdai ka* G "tear". Cf. *audi da*.  
*āwō-i šuqīka* M "saliva". Cf. *tuf*.  
*āwest* G "pregnant (said about animals)". Prs.  
*āwāw* G "first". Prs.  
*āwāw'lin* G "first" adv.). Prs.  
*ā wāz* G "word, voice". *ā wāz-a (?) ča ri* "the word was uttered". Prs.  
*āwē'zān, āwī°* G, T "hanging". Prs.  
*ēx* M, G, D, P "egg". \**āwya-xa-*. Other Ir. languages have the suffix *-ka-* (Prs. *xāya* etc.) Prob. not *ēx* < *ēy* < \**āwya-ka-*.  
*īx* M, G, D, P "ice". *dō stān-um īx ko'pō* "my hands are freezing". \**āixā-*, Av. *aēxa-*.  
*āxbē Sa fēd* G "n. of a place in Shutul".  
*āxer* M, G, T "at last, finally". Frequently used in impatient questions: *āxir sa bap-au ēi-a* G "finally, what is your reason?"; *āxer ēe mu dā dēre* T "finally, what is your intention". Prs.  
*āxer ul-'anr* G "finally". Prs.  
*āxe rī* G "the last one". Prs.  
*āxur* M, G "manger, stable". Prs.  
*exti yār* G, T "choice, free will". *exti yār dērem* T; *sāhebe-ē exti yār* G "independent". Prs.  
*ā yō* G "oh". *ā yā, ēe xa bar na dēre!*

- a'yāl* T "family". Prs. *'iyāl*.  
*a'yān* T "proclaimed, known". *mul'la*  
*ham a'yā kor* "the mulla proclaimed".  
 Prs.  
*az* M, G, T "from". Used in fixed expressions: *az 'har ēe pur'sān ka'nān* "however much they ask"; *az 'ān ēe: az 'ān ēe 'zūrī-ē ōst 'zhaitōn dhep'zī* G "he took on his back as much as was in his power (*har kada ki ba zōriš mērasīd*)"; *ra'hō wo lī'wōn az 'ān ēe ma'sāla-e dastī kā ēe bīn* "as much rice and ghee as was contained in the cooking-pot", cf. *zān*. *az 'bar kan-* "to learn by heart", *az 'bar ka'nē* "yād buku". Prs.  
*a'ze* M, G, *'aze* D "yesterday (*dīnarūz, dīnagīna*)". *a'ze xa'wān* G "last night"; *a'zena ašō'rōc* D "the day before yesterday". Cf. Kashan *eze'*, W.Oss. *azinū* etc.  
*az bar* v. *az*.  
*a'ūz*: *aū'zī* G "to flee" (acc. to G a Nijrau word = *ēa'tak-*). (*اُوز*). *pa'nān gure wā a'ūz* "take to the road and flee (*bugrēz*)". \**apa-waz*.  
*uzg*: *uz'gī* G, D "to descend". *manī'ār ōz'gī* G "the mist fell down (*farāmad*)"; *'γarp o 'γār uz'gī* G "snow and rain fell"; *'γāri ozga* M; *uzgiem* D "I descend". Av. *ava-zgad-*? Cf. Buddh. Soghd. *w'zγd* "to jump down" (Tedesco, ZII. II, 40).  
*oz'gū* P "rainy, cloudy". Cf. *uzg*.  
*'ūzeh*: *ū'zā* G, T "to remain, be left behind". *'zūr bā'zū tar na 'āze'hā* (*اُوز هه*) G "the strength does not remain in the arms"; *ū'zētōn* G "remains"; *'gap tar 'band na 'ūzea* "his

- words do not stop"; *hai'rān ū'zāēm* T "I remained perplexed"; *ū'zāwō 'šī ker-e 'žā* T "three other works remain"; *'na 'jangal ū'zā na 'buta* T "neither forest nor plants were left". Av. (*ava*)*zah-* and *zā*, cf. Yd. *ūzaiyah* "to remain". Orm. *ōzuk* "left". Oss. *izāyun* "to remain" (*vi?*).  
*āz'māiš* G "test". Prs.  
*'uzər* G "excuse". Prs.  
*ē'zārband* T "belt". Prs.  
*'ezzāt* G "honour". Prs.

## B

- ba* G, T "with, on". *ba 'qūwat bē* "let it be strong"; *zup ba zup rhīzeman* G "let us sleep heart to heart". Prs.  
*ba* a particle denoting the desiderative. *na-m kuṭ ba* "would that I had not done it (*na mēkadom*)"; Xu'dāe *na 'kuṭ ba 'hast-au* "would that God had not created thee". Gr. 206.  
*bhāi, b(h)āi* G "price". *'ān-ē pa 'bhāi gu'rīm* "I buy it"; *'bay-ē 'ēikā* "what is its price?". Prs. *bahā*.  
*bī* G "without". Prs.  
*bī, bīn* "he was" etc. Gr. 171.  
*būi* M, G "smell, odour". *ba mīzl-e 'mušk u 'ambar 'zītōn 'būy-ē* G "her perfume is like musk and ambergris". Prs. Cf. *bhām*.  
*'bābā* M, *ghaṇḍ bābā* G "grandfather". Cf. Pash. S *'bābā*, Sh. *buḍan-bāw*, V. *kaṭa-bāw*.  
*bī'bī* G "mistress". Prs.  
*bī'bākī* M "completely". Prs.  
*bī'bān* G "dumb". Cf. *bān* and *guṇ*.

*bībās'xāst* T "without retrospection, investigation". Prs. *bēbāz'xwāst*.

*bībāw* G "fatherless".

*ba'ēi* M, *ba'ca* P "boy". *ba'ēi-m puš* M "grandson"; *ba'ēi a'mūk* "cousin (father's brother's son)". Prs. Cf. *puš*, *bā'lō*.

*bučh-* M, G, D "to see". *ān-em ma 'tō*

*'bučhetōn* (بُحْتُون) G "I am seeing

you"; *bučhitō hēm* D; *bučh* M "bubī";

*bučhōr* "see"; *mā-īman* 'hoss-an

*'bōchetan* M "we are all seeing";

*bu'chō-* (بُحُو) *i yārika* 'dēra G

"she has her friend within sight (*dīdan-i yār dārad*)". Ind., cf. Tirahi *bīc-*, Ksh. *wuch-*. Par. cannot have borrowed the word from Pash., where *v-* remains, but prob. from a dialect akin to Tir. The preterite is formed from *dhuy* q.v.

*bad* G, T "bad". *bad-e guna'gār* G "a bad sinner". Prs.

*ba'dī*<sup>1</sup> G "badness". *ker-e ba'dī* "adultery" (Pash. *L kār-e badī*). Prs.

*ba'dī*<sup>2</sup> M, *ba'dē* G "now". Pash. S *ba'dā*, L *ba'dam* (Prs.). V. *'yāri*.

*bād* G "afterwards, again". Prs.

*'bādā* G in *na' bādā* (*ma' bādā* Phon.) "lest". Prs.

*bā'dār* T in *na bā'dār* "lest, he it not so". *na bā'dār ēe sōr tō 'Umar laškar 'neya* "nē ke Umar sar-i tu laškar bekaša"; *du'rū'a na bā'dār* "may it not be a lie for thee".

*badu'cāmb* T "blood-fine (*duxtar dādan*)". *badu'cām-an 'dā mē xō* "they paid each other blood-fine".

*badhek* M, T "just now (*hamīdī*)". *ba'dhek-īman kī tāb sō mēz 'lām daitan* M "I am placing the book on the

table just now"; *ba'dhek-um ā'γost* M "I dressed just now". Cf. *ba'dī*.

*bad'kār* T "bad, ill-omened". *ēā 'nāra-i bad'kār-a de'hī* "why did you raise this ill-omened outcry?" Prs.

*ba'dal* G "exchange". *dī sūy radd o ba'dal kan* "exchange two words of controversy (with her)". Prs.

*'bī'del* T "unconscious". *jīnē-xu bī'del ēhī* "his wife fainted". Prs.

*bā'dām* G "almond". Prs.

*badan* D "body". Prs.

*be'dān* G "know thou, well". Prs.

*'bōdana* G, T "a small singing bird, partridge". Prs.

*'bādār* M "a kind of bird". *bādār-a rhāstūn* "the bird flies". Prs. *baldār*?

*'bādaz* G, T "after". *'bādaz hōd ruē* "after a week". Prs.

*ba'fā* G = *wa'fā*?

*bīf* D "owl". Cf. Prs. *būf*. V. *būm*.

*'baftak* M, G "the calf of the leg". Prs.? V. *'škam bek-i pāi*.

*bī'gū* G "deaf". Cf. *gū* "ear". V. *karr*.

*'bēgum* T "princess". Prs. V. *xānem*.

*bī'gāna* T "foreign, apart". *huss 'dost o rafī qā tar-om bī'gāna ku rō* "I put you apart from (above?) all my friends and comrades (*judā kadām*)". Prs.

*Bēga rā* G "n. of a vill. in Panjshir".

*'Bāy-e A lam* T "n. of a place". *'šāher-e 'Bāy-e A lam*.

*ba'yal* M, T "armpit". *ba'yal-a kanem* M "I embrace you"; *ba'yal ba ba'yal jang u mā'stī an kor* T "they grappled and raged in close embrace". Prs. V. *bānaba'yal*, *ta'kōl*.

*ba'yal'ka'shī* G "embrace". Prs.

*bī'yam* T "free from sorrow". Prs.

*ba'γair* G, T "except". Prs. *ba'γair-e*

- sō'zur tar-au* "except at your heart"; *ba'yair az A'lī Hai'dār* T "except A. H.". Prs.
- bī'yauri* (بی غور) G "inconsiderate (*bī-bāsxāst* q. v.)". *bī'yauri-en 'kāzī u 'mullā* "kazi and mulla are inconsiderate (regarding you)": "they desire you violently (*ba xud talās dāran*)". Prs.
- 'buṣra* (بغرة) G, *bur'ka* T "veil (*buzra, nqāb*)". *kān ma 'boṣra wa'khē* "lift up your veil!". Prs. *burqa*.
- bāy wānī* G "gardening, the state of being a gardener". Prs.
- be'hī* T "quince". Prs.
- bhāy* M, G, D "ashes, earth". \**bahākā* < \**bhasākā*, cf. Skr. *bhasman*.
- bhām* (بھام) G "smell". *he 'bhām-e benaf-sā* "this scent of violets"; *'yūs 'bhām 'ghūtō* "the meat has got a putrid smell". \**budāma*, cf. Sak. *brāma-ta* "intelligence". V. *būi*.
- ʒham'bī* (جھمپی *bhampī*) G "a wooden spade (*lāz'bēl*)". \**bhan-* (cf. *bhīn?*) + *pī* "spade".
- bham'bur* D. P. "wasp". Ind., cf. Waig. *bra mū* "wasp", Khov. *lāi-bumbur* "butterfly", Lhd. *bhambīrī* "butterfly", *bhabhīn* "a wasp without sting". V. *zam būr*, *šātībham bur*.
- bhīn* D "tree". \**brzn(y)a*, cf. Shgh. *rēγzn* (\**rēγzn*, Rosh. *wāwzn* (Zarubin) "birch" < \**brzn(y)a*. (Tajiki *birk* "birch" (Semenov) < \**brza-kī*?). Birches not being known in Nijrau, the word acquired an unprecise, general meaning. Cf. M, G, T *tī* "mulberry tree" > "tree". Cf. *bham bī* (\**bhan* < \**brznā*?).
- bhōnt* G "a stick". Cf. *bhīn?* V. *dez-bhōnt*.
- bhār* G, T "burden". Ind. V. *bār*.
- bhān'gīr* T "beast of burden". Ind. + Prs.
- bīhī'sāb* G "innumerable". Prs.
- bī'huš* G "unconscious". Prs.
- bī'hušī* G "unconsciousness". Prs.
- be'hešt* G "paradise". *zū 'bhām-e be'hešt* "a scent from paradise". Prs.
- ba'jāī* T "in time". Prs.
- bī'jā* T "out of place, missing". *hej bī'jā-ē na čhō* "nothing is missing". Prs.
- bī'jāī* G "untimely". Prs.
- buḡ* G, M "goat". Cf. Prs. *buz*, also *buḡ*. Lw.? V. *ə'stūr buz, narbuz*.
- buḡulak* M, T, *buḡ'lak* G "ankle-bone". Prs. *buḡul*, Pash. S *buḡulak* (cf. NShgh. *bījelak-i-pā'ī*).
- bī'jang* T "without fighting". Prs.
- ba'kā* M "frog". Prs. V. *γōk*.
- bākī* T "remaining". *'bākī 'mānda zāi* "the other remaining rest (!)". Prs.
- Bāqī* T "n. of a man".
- Baqea* G "n. of a place". *karbē'stān-e 'Baqea nez'dīke šārī'kā-n bīn* "the graveyard of B. was near to their city (Medina)".
- bī'aql* T, *bī'aql* M "stupid". Prs.
- ba'kār* G "useful, good". *'āmar-e ma'nū* *ba'kār-a* "my apple is good"; *ba'kār dha'rēwōr* "take good care (of them)" Prs.
- ba'lā* G "calamity, disaster". Prs.
- bāl* M, G, T "wing", *bāl* D "feather" (?).
- bālī-a* M "it is a wing". Prs.
- bālō* M, G, *bā lū* D "boy". Pl. *bā lān* G, T; *dī bālā* M; *zū dāl bālō* T "a party of boys"; *čōr bālūn dhōrū* "I have seen four boys" D. Pash. Sh. *bā'rū*, L. *bārā*, *bālskul*.

*bīlō* G "young". V. *ju'wān*.  
*bul'bul* G (*bulbul* Phon.) "nightingale".  
*zu'bān-ē meš-e bul'bul* "her voice is like the nightingale's". Prs.  
*bīla'ām* G "impudent, unbridled (*bēlīāz, tamīz na dāra*)". Prs.  
*balk* D "lightning". Prs. *barq*. V. *jabal'ak*.  
*balak* T "a thorny shrub, the fruit of which yields oil".  
*bālūkā* G "hammer". Prs. (Taj.).  
*be'land* M, T, D "high". Prs. V. *wa'khē*.  
*belan'dī* G "high". *'pušta belan'dī* "a high plateau". Prs.  
*bal'ūp* M, G "mouse". V. *danānwārō, ka'wār*.  
*be'līst* M "a span". Prs. V. *ku čōk*.  
*bīm* T "fear". Prs.  
*būm* G "owl". Prs. V. *bīf*.  
*'bumburū* P "thunder". Cf. Khw. *bumburēs(būmburus)*, v. Walde-Pokorny s.v. *bamb* "Nachahmung für dumpfe, dröhnende Schalleindrücke". V. *γa-ram'bas*.  
*'bamča* T "an inch, a handful" (?).  
*'bamča-e dhārī'ka bāw-ē hu'pāt* "his father pulled out a handful of his beard".  
*bīmuj'rā* G "without reward". Prs.  
*bī'mār* M "ill". *mā bīmār astaman. badē jōr chīman*. Prs.  
*bān* G, *bān* D, P "tongue". Prs, or genuine (*\*zbān*-)? V. *zu'bān*.  
*'bānō* G, T, *'bānug* "arrow". *bānō-e tu'fangikā* G, T "bullet": *bānō-e ešk-au* "the arrow of your love". Ind., cf. Skr. *bāṇa-* (but Dard and Kafir languages use derivatives of *sara. kārṇa-* and *iṣu-*).  
*be'nā* G, T "intention (*xiyāl*)". *be nā-e udhē kī mātōi ka dēran* "they intend to kill him (*xiyāl-i kuṣtan-iš dāran*)";

*be'nā-ē koṛ mēwa* "he intended (to taste) the fruit"; *be nā-i ēe ma huss-ē dherza* "he intended to put it all on his back". Prs. *bīnā* "foundation, building".  
*bīn* P "garlic". V. *sīr*.  
*būn* G, T, *buṇ* (?) M "vulva (*kus*)". Cf. Prs. *baun, būn* "uterus".  
*banabā'çal* D "armpit". *\*bun-?* (cf. Gr. 32). Cf. Wkh. *kal-bun*. V. *ba'çal*.  
*band¹* T "a dam". *band-e zīka* "the dam of a canal". Prs.  
*band²* G, T "stopping". *ēi sūy tar 'band ūzāē* T "what business have you got stuck in? (*da ēi gap mānda ē*)"; *gap tar 'band na ūzeā* T "he never stops speaking". Prs.  
*band-e dōst* M, G. *band-i dest* G (*band e dōsti'kā-m* Phon.) "wrist". Prs.  
*band-e pāi* M "ankle". Prs.  
*ban'dī* G, T "imprisoned". *ban dī an koṛ* T. Prs.  
*bandu'bast* G "arrangement". Prs.  
*bandī xāna* G "prison". Prs.  
*benaf'sū* G "violet". Prs.  
*bānug* M, v. *'bānō*.  
*bī nanyō* T "shameless, worthless (*bīāb, ābdār, mōtabar nēst*)".  
*bānapa'ī* D "pillow". *\*barzn-*, cf. Mj. *vēznī*, Ishk. *vōzd* (*zd < zn*), Khw. (lw.) *vraznī* etc. Is Psh. L. *bān* "saddle-bag" (cf. Bal. *barzī* "id.") horr. from Par.?  
*bā nas* G "bleating". *yarō-a bā nas kan'tōn* "the sheep is bleating". Cf. *dōnas, khānas, γarām bas, da gas, hen gas*; Pash. S. *γānas* "bellowing", Taj. *wangas* "bleating". V. *wenger*.  
*bīnī xūn* G "nostril". Prs. *bīnī* "nose". V. *damāral*.

*bāng* G "cock-crow". *bāša'na* 'bāṅ  
'dhaitōn "the cock crows". Prs.

*buṇ* v. *bān*.

*bar*: *buṛ* M, G, T, D "to carry". 'ān-ā  
*bartan* G "they carry water"; 'zā-em  
'bartū D "I am carrying something";  
*mun buṛ, buṛom* G "I carried"; *bōṛ*  
Phon. Cf. Av. *bar-*. V. *ār-*.

*bar*<sup>1</sup> G "bank, shore". 'lu *bar-e daryāu-*  
'kā *za hī* "he reached the opposite  
bank of the river". Prs.

*bar*<sup>2</sup> T "breadth". 'šast *gaz* 'bar-e  
*xandaki'ka-i-a* "the breadth of its  
ditch is 60 ells". Prs.

*bar*<sup>3</sup> G, T "breast". *ō* 'bar *tar-om xu*  
'āya G "she came to my breast";  
'bar-e *giri'ka ko guda rēn* T "they  
passed round the stone". Prs.

*bar*<sup>4</sup> G, T "on". 'bar-e 'mux *tar-au*  
"on your face"; *bar* 'hal *chī* G "he  
stayed". Prs.

*bār* M "burden". Prs. V. *bhār*.

*bōr* M, G, T, *bōr* D "door". 'bōr *da hem*  
G "I close the door"; *bōr* 'xē-a M  
"the door is open"; *dāl* 'bō-e *xāi'ka-i*  
T "to the door of her husband". Cf.  
Av. *dvar-*.

*bōr* in *ma bōr* M, G, T "outside". *ma*  
*bōr-ē pa'ram* M "I go out"; *ma bōr*  
*chēm* G.

*Bar'bar* T "n. of a place". *band-e Bar'bar*  
"the dam of B.". Prs.

*ba'rābar* G, T "equal, suitable, in order".  
*ba rābar* *ba si tāra chī* T "he went  
straight to the stars"; *uō* *teč* *ba-*  
*rābar* T "o thou who art like my  
own eye (*faqat čāsm-om-gt*)"; *wāda*  
*ba'rābar chī* T "the marriage was  
arranged". Prs.

*bur yāl, bul yār* G "Russia, bulgar  
latter". Prs. *bulgar*.

*bā'rik* G, T "slender". 'mēn-e *bā'rik tu*  
'dērē "you have a slender waist".  
Prs.

*bārī kōk* T "slender". *kad-e bārī'kōk-au*  
"your slender figure". V. *bā'rik*.  
Afgh. Prs. *bōrikāk* (Andreev).

*berkh*: *ber'khī* M, G, T (برکھی) "to fear".  
*ān-em* 'berkhitō-em *če mēren na pa'rī*  
"I fear that he will be killed (*mē-*  
*tarsam ki kušta na šawa*)"; *berkhī* 'tā-  
*iman* M "we are fearing"; *na* 'berkh,  
*na ber'khe* (نبرکھی) "do not fear"; *na*  
*ber'khōr*; *ber'khēm* G "I feared";  
*berkhitu-im wā-e mo mun jānhēr* D  
"I fear that you will kill me"; *na*  
*berke āne ma tō na jānem* D.

*ber'khō* G "fear". 'tars *u ber'khō na*  
'dēran "they have no fear or dread".  
V. *berkh-*.

*ber'khēw-* G "to terrify". V. *berkh-*.

*bā'rān* M "rain". *bā'rāna* 'yāra "it  
rains". Prs. V. *yār*.

*bē rūn* M "outside". 'hēc *gašt az hukm-i*  
'tān *bē'rūn na čīmān* "I have never  
transgressed your commands". Prs.

*be'renj* M "rice". Prs. V. *rahō*.

*biri'sum* G, D "silk". Prs.

*ba'rāt* G "assignment, commission (*xatt*)".  
Prs.

*bu'rūt* M, G, D "moustaches". Prs.

*bōrwā nī* G "begging at the door". V. *bōr*.  
*būru* D "deaf". Pash. L *bo'pā*. V. *karr*,  
*bīgū*.

*bu'j* T "tower". Prs.

*bas* G, T "enough". Prs.

*bēs* M, G "to pain". 'zur-um *a bēstūn*  
M "my heart aches".

*bī'sor* T "without head, chief".

*bīsa rī* T "disobedience". *zā gāt hē*  
*bīsaryā na kunē* "do not show this  
disobedience another time". Prs.

bēstō G "ill". V. bēs.

bās M, T "rope". \*bastra-, cf. Psht. wāš (EVP. s.v. wandanai) etc.

bāša G "hawk". Prs.

bī'st T "bad, ignoble (?) (nābūd, bēstī)".  
tu xu'xā-w pād'sa-ē, zū pāla'wā bī'st,  
'xub na dēra če tu ēde kun dud  
da hē "you are a king yourself, he  
is a low-born (?) warrior, it is not  
meet that you should give him your  
daughter".

bāša'na G, wāšī'na D, wāše'nā P "cock".  
Cf. W. Oss. vasingā; but the Par.  
words are prob. lws from an un-  
known source. V. xu'rōs.

bī'stō M, G, bī'stū E (بيشتو) "long".  
\*byzataka. (Gr. 34, 55, 64).

bait G, baid M "song". baid-ankor M. Prs.

bīte G, T (بته) "again, back". beti zīm  
G "I return", bi < \*dwi-, cf. Psht.  
byā, byarta.

but G "idol, demon". Prs.

būt "boot". Ind. < Engl.

būta T "plant, shrub". Prs.

bī'te'h G "blind". V. kōr, te'h.

bīta mīz T, "lawless, without chief (bēsar,  
kalān na dāra)". mardum-e Madīna ī  
'mardum-e bīta'mīz-a "the people of  
M. are lawless". Prs. bētamīz "un-  
judicious".

battar G "worse". khōr o gū tar battar a  
"he is worse than a donkey or a cow".  
Prs.

butparastī T "idolatry". Prs.

but'xāna G, T "idol-temple". Prs.

bāw M, G, T. bāw D, P "father". Pash.  
S bāw.

bīwa fāt G "faithlessness". Prs.

bāwe hā G "father and son". huddle  
bāwe hā "both of them, father and  
son". Cf. bāwe hā Gr. 82

bī'wār G, T "impatient, restless (wār-  
xatā)". bīwar na bē tu G "do not  
be impatient"; tū bīwa har' (تبی وهر)

na pa'ra G "do not become fright-  
ened". Prs.

bī'warī G (بیوهری), bīwarī Phon. "im-  
patience, haste (farsatī)". ba bīwa rī  
na pa'rī "it will not happen quickly".  
bīwe'sā G "faithless". Psht. wisāh  
"faith" < Lhd.

bīx T "root". Prs. V. γλx.

bī'xabar G "suddenly". Prs.

bāxā M, T, G. bāxā T "garden".  
Prs.

baxš: bax šī G "to forgive". az jorme  
gu nā bax'sē "may you forgive the  
crime of the sin"; ma tō-am bax šī  
"I have forgiven you". Prs.

baxš kan- G "to give". Prs.

baxšis G "gift, present". Prs.

bī'yā M, G, bīyā M, G, T, D, P, Phon.,  
بیا "brother". Pl. biyā rān (بیاران).  
huddī bī yāra T "both the brothers".

hē 'yus mī biyāra wēnika G "this  
house belongs to us brothers mī  
yala'ba biyāra-man M "we are many  
brothers", tān biyā rān āyēn G "have  
your brothers come?". Cf. Afgh. Prs.  
biyādar, Nayini bīyār.

biyādarxānda'gī G "blood-brotherhood".

biyāyū rōk G "nephew (brother's son)".

Cf. γυrōk.

biyā jīn'j M "brother's wife". Cf. jīnē.

ba yān T "explanation, distinguishing".  
Prs.

bāz<sup>1</sup> M, G, D "falcon". Prs.

bāz<sup>2</sup> G "afterwards" (?). bāz ē waxtiy-a  
zu qudd γαp dhuītōn "afterwards  
at that time there falls snow to the



- height of a man". Prs. *ba'd az* > *bādaz*, Pash. L. *báz*.
- bázī* M, G, T "cheating". *'bāzī te da'hem* G "I cheat"; *ma 'mun-a 'bāzī 'dhaitōn* T "he is cheating me"; *'bāzī-aw em 'dhaitōn* M.
- ba'zu* T "trousers made of black cloth (*jult-e kamān*?)".
- bā'zū* M, G, T "(upper part of the) arm". Prs.
- bāzū'ī* G "strength of the arm". *'zūr o bāzū'ī*. Prs.
- bīz* G, T "corn, grain". *bīz 'deheman* G "I sow"; *γust sīr bīzeka* T "20 seers of corn"; *zū phōr bīz* G "a single grain". Cf. Skr. *bīja*.
- bīa'zīmī* T "matchless". Prs.
- bā'zār* F "bazar". Prs.
- bu'zurg* T "saint". Prs.
- bēz-* : *bōst* M, G, T (بست) "to bind". *'bežem ē* G "I bind"; *'bēstōn-em* G "I am binding"; *bōst-um* G "I bound"; *be'zōr* T "bind"; *be'žen ēhī 'band-ē* *Xai'bār* T "the dam of Kh. was built". < \**badya* : *basta*?

## Č

- čā<sup>1</sup>* M "how many?". Cf. Av. *čvant*; Psht. *čō*, but also Pash. Naj. *čō*.
- čā<sup>2</sup>* "some". *čā ruč bād* "some days after". V. *čāwār*.
- čā<sup>3</sup>* "how why?, because". *tān 'čā bē* T "how can it be yours?"; *tu 'čā ehe'stak 'hegu . . . γussa mand 'nhaštē* G "why do you sit here so distressed?"; *čā-ē 'khantūn* M "why do you laugh?"; *aze tū čā na āγē* M "why did you not come yesterday?"; *xuz-waydī kanīman*, *čā puš-an . . .*
- 'badē 'janwē čū* M "let us make merry, because our son . . . now has been restored to life"; *'čā čē 'ān qa'sam 'xūyō čē* T "because (*čīrā* ke) I have sworn that"; *čā-ī 'khantūn* M "why do you laugh?"; *čā-ī ha'wē sēb mākun na dhaitūn*?
- čā<sup>4</sup>* M, *čā(h)* T "a well". Prs. V. *čuku'rī*. *'čāhī γax kor*.
- čāi* G, T "tea". *ma e'dān čā'γān . . .*
- 'buγ-an* T "they carried away the (bales of) tea". Prs.
- če* M, G, T (چه, čI, če, čī, cē, čē Phon.) "that" conj.
- če<sup>1</sup>* "which, that" (relative particle) Gr. 139.
- če<sup>2</sup>* "what?" (interrog. pron.). Gr. 142. *čī- (čē-ē) 'jartō* "what do you say?"; *wā-er čī 'khantan* M. "why do you laugh?"
- če<sup>3</sup>* "that, because, as" etc. (conjunction). *ja'rī čē* "he said that"; *'dhuy-an čē* T "they saw that"; *'na čaṭa'kōr, čē ē 'šēr-a mu'γō* T "do not flee, because this lion is dead"; *'ō čē 'āγa* "when he arrived". Afgh. Prs. *či* is sometimes used instead of *ki* "that".
- čub* G "silent". *čub bē* "be silent". Ind.
- ču'ča* M, G "young of an animal". Prs. *čūča* "chicken".
- čīd-* G "to wake (intr.)".
- ča'dōs* M, G, T. *čā'dōs* D "14". *ma'hōk-i ča'dōs* G "full-moon" (cf. Pash. S *mātau čārdā bigū*). Gr. 109.
- čī dēw-* : *čīdēwī* M, G, T "to wake" (tr.) *'āne ma 'tō čīdēwem* M "I wake you"; *čīdēwem-ē* G. V. *čīd-*.
- ča'γardum* G "scorpion". V. *'gaždum*. *čh- : čhī* "to go, become". Imper. *ču*,

*chā* M, G, T (چہ), pl. *chumōr* "go, become"; preter. *chēm* M, G, T (چیم), T also *chīm*; *cēm* D "I went, became"; *chē bēm* "I had gone, become"; *chō bōn* (چوبون) "he had gone" etc. This root is used both as an auxiliary and as the preterite and imperative of *par-* "to go" (q. v.). *'xabar na chī* T "he did not become aware of it"; *'chī šekār* T "he went hunting". *chī* < \**ciyuta*, Gr. 30, 55. *chō* G (چو, چو) "going, walking".

*chā'cō* (چھچھو) G, *'cācō* D, *cā'cū* P "white". This word was said by G to belong to Nijrau, *chā'fō* (q. v.) being the Shutul form; but he generally used *chā'cō*. *'manqōc chā'cō* *'dērē* G "you have a white neck". *chīm* v. *c(h)īm*.

*chēra* G (چھرہ) "list, roll". *ān chēra xu* *'chēm* "I have been entered in the conscription list". Prs.

*chāf-*: *chā'fī* G, T, *cāf-* M "to fall". *'cāfem-ē* M "I fall", *'chāfeman* (چھیرمن) G "we may fall (*béftīm*)"; *gir-a 'dhārī cārtūn* (r?) "the stone falls from the hill"; *chā'fēm* G "I fell"; *da 'dehō chā'fī* T (*chā'fī* Phon.) "he started fighting". Ind., cf. Khw. *chār-* "to fall" (< *kšar-*?)

*chā'fō* "ill". *chā'fō hōst*, *chā'fē hastan* "I had fallen ill, but *chā'fō bōn*, *chā'fē bēm* "I had fallen". V. *chāf-*. *chā'fā ī cā'kka* G "the white of an egg". V. *chā'fō*.

*chāṭa ī* G "silver, rupie". *rūzī dī chāṭa ī-a te da hem* "I shall give you

two rupees every day". V. *chā'fō*. Cf. *nu'vā*.

*chā'fō* M, G, T "white". Ind., cf. Lhd. *ciffā*, Kashm. *chotu*, f. *chutsu*, Ram-bani *chittā* etc. Reg. Par a v. Gr. 30. *chā'cō* (q. v.) from a fem. form \**chīcō* < *chīffī*.

*chāṭu dhārī* M "old man, whitebeard (*aqsakāl*)".

*čak-* G "to drip". *čaketōn-a* "it drips". Prs.

*čak* G "a drop". Prs. V. *čakka*.

*čāk* G "stout, vigorous". Turk. *čāq*. V. *lān'qā*.

*čau'kī* T "chair". Ind.

*'čeka* M, G "how much". *'čeka wa khē-a* G "how tall is he". Prs. *čiqadr* (cf. Bal. *čikar*), Pash. S *čaka*.

*čīq*, *čīq* G "outcry, alarm". *čīq ē jō* "he made an outcry". Turk., cf. Psht. *čīya*.

*cu'kī* G "the temples". Cf. *šahikata*.

*'čakka* G "a drop (of drinkable liquids)". V. *čak*.

*čakkak* G "a drop, eave-drip". *čakkak uz qī* "the eaves dropped".

*čekun* G, T, Phon., *čīkū* M, *čekū* T, *čū kun* D "why" (with what intention). *tū čekun āyē* "why have you come". But: *čā yīr āyē* "why (for what reason) have you come so late?"

*čekāra* T "doing what". *tu čekāra-ē* "what are you doing (*čikāra astī*)". Prs.

*čuku rī* G "a well". Turk. *čukur* "deep, a hole" (Afgh. Prs. *čuku rī* was said to mean "lowness, baseness, *pastī*").

*čū kēw*: *čūkē wī* G "to shake the head". V. *jumbēr*.

*čal* G "trick". Ind.

*čel*, *čel*, *čil* M, G, T, D "40". *čel* o

- cor* "44: various, several (*tikka tikka*, *alohida*)". Prs.  
*col* T "penis (*çula*)". Prs. V. *lāwəp*.  
*čilēm* G "tobacco pipe, hukka". Ind.  
*çel'pāt* M, G, D "centipede". Prs. V, *sai'bal*.  
*ç(h)im-*, *ç(h)em-*: *ç(h)im* "to go, move, wander". The aspiration (which is always weak after *ç*) is uncertain. *çimem* (چیمم), *çimeman* ē M, "mēgardam".  
*çemtōn* (چیمتون چمنون); *su-wār-a* *çemtōn* "he is riding", *ho'wī ker-a* *çemtōn* "this work can be done (*mēšawā*)"; *çhī'nā* "he walked round (*gašt*)"; *çimēm* "I went"; *çimēn na na'wī* "he could not move"; *ker-e çema nē bīn* "it was a work which could be done (*kār-i šudanī bū*)"; *çema'nān* "having come". Cf. Prs. *çamīdan* "to walk proudly", *çamān* "walking"?  
*çimō* (*çimō*?) (چیمو) G, T "walking, gait". *çimo-au* *çerēzi kâ* "you walk like a partridge". Cf. *çīm-*.  
*çam'çā* M, *çam'çā* D "spoon (*kāšuk*)". Prs.  
*çem'çē* T "ashamed (*šarmānda*, *rejalat*)". Said to mean also "one-eyed, aiming at (*tīrkaš*, *murçal*)".  
*çimēw-* G "to move, make to walk". *mende har kkon jāt çimēwī* "he brought it about everywhere". V. *çhīm-*.  
*çino* (چینو) M, G, D "small, narrow". *bīyā-m* *çī aḥ-a* M. *bōr* \**çino* a G "the door is narrow". Ind. \**cān* < Skr. *cūrṇa*, cf. Shina *cūṇ* Brahui *çunā* borri from Indo-*Ar.* or = Kanar *çina*, Tel. *çinna* etc.?  
*çund* T "steep".  
*çenār* M, G, *çenār* D, P "plane-tree, chenar". Prs.  
*çang*<sup>1</sup> G, T "talon". *çan de'hem* "I grasp". Prs.  
*çang*<sup>2</sup> M, G "curbed". V. *çang*<sup>1</sup>.  
*çangāu* T "embrace". *jāng o çan'gāu çhēn* "they started fighting and grappling with one another". V. *çang*.  
*çap* M, G, T "left (hand)". *nespe* 'çap T "the left half". Prs.  
*çapilāk* T "a box on the ear". Prs. *çapla*.  
*çār* T "4". Used in a few fixed expressions, eg. *çār gerde-i Ma'dīnoka* "four times round M.". Prs.  
*çīr* G, T "ripped, torn". *çīr-ē ka nem* "I tear it", *da'nānān pen çīr çīr* 'kura bōn T "he had torn it with his teeth". Prs. Cf. *da'tēw-*.  
*çōr* M, G, T, *cōr* D, P "4". Gr. 109.  
*çōr* 'çuštak "80".  
*çu rī* (چوری) G "bracelet". Hind. *cūrī*.  
*çūr* M, G, T "thief". Pash. L. *çūr*.  
*çūr-* G "to rob". *Pen'jirī hog'mī çū ra* "he robs the people of P. on command". V. *çūr*.  
*çūrī* M, G "theft". *çūrī ka'nem* G. *ba çūrī gurim* M. V. *çūr*.  
*çār bī* G "greasy". Cf.  
*çār bū* M, *çār bī* G (*çār bū* Phon.) "fat (*çārbū*)". Prs. Cf. *yāzd*.  
*çerāç* G, T "lamp". *çirāç-ē dar dā* T "he lighted the lamp". Prs.  
*çark o çāphunē* Phon. "dust (?) and wind".  
*çirk o çipata* Phon. "dirt and?". Prs. *çirk*.  
*Çārī kār* T "Charikar".  
*cōrū mī* T "fourth".

*čöbrum'gi* G "the fourth one". Cf. Afgh  
Prs *čärüqqa*.

*čör'mix kan-* G "to impale". Cf. *čör*  
and *mix*.

*čär'pái* M, *čör'pái* G "bed". Prs. Cf. *kaš*.

*čör'pá* G "cattle". Pl. *čörpá'yán*. Prs.  
*čärpäi*.

*čars* G, T "hemp, hashish". Prs.

*čöršam'bē* T "Wednesday". Prs.

*čär'reu-* M, G "to graze". *čär'čō čä rēi-*  
*man* M, *ma čörpá yán-iman* . . .  
*čär'reutan* G. Prs.

*čär'čā* M "spindle". Prs. V. *wahēwa lö*.

*čurč kan-* G "to cut off". *sör-ē čurč*  
*kor* "sarış-a burrūd". Cf. Pash L.  
*čor-* "to bite"?

*čörč* "clearly (*nāteq*)".

*časp-* *ča'spī* G, T "to stick". *da jagg*  
*ča'spī* "he got mixed up in the fight".  
Prs.

*čāš-* G "to taste". *ma zāi čāšem*. Prs.

*čāš-* T "to kiss".

*čišma* T, *čišma-i dūcika* G "spring,  
well". Prs.

*čiša'in tūr* D "a kind of thread".

*čāšo'ruč* G, *čāšō'roc* D "three days ago"  
(*pēšparirūz*). \**čāšru* + *ruč*. Cf. *pēšpa-*  
*rīruč*.

*čāst* M "forenoon". Prs.

*Čutul* G "the valley of Shutul". V.  
*Šutul*. V. pp. 5, 7.

*Čutul'i* G "a man from Shutul".

*čā'fak-: čā'fak'i* M, G, T "to flee". *čā-*  
*fakiman* G "we flee". *čār čā'fak'i*  
M "the thief fled". Hind. *čā'faknā*.

Pash. I. *čā'fegām* "I run". Cf. *a ōz-*.

*čāwar* M. *čāwār* G, T "some". *aga wā*  
*čāwar bīr* M "if there are some of  
you"; *da būw-om čāwar maz dūr hēn*  
M "my father has some servants".  
Cf. *čā*.

*čiz* G "thing". *heč čiz*. Prs.

*čiz dānī* T "banial-feast". Cf. Prs. *čāčdān*  
"a bread-basket"?

## D

*da* M, T "at, near, to". *da būw om*  
*am pa'ram* M "I shall go to my  
father" *da būw-om čāwār maz dūr*  
*hēn* M "my father has some servants";  
*har kōru tar da āya* T "he entered  
the weestling-ring". V. *dar*.

*dī* M, G, T, D, P "two". *dī puš* G, *dī*  
*pu'sán* T "two sons". Gr. 109.

*du* G, T "two". *du ruč* G "two days",  
*du ha zār* "2000". Cf. *dī*. Gr. 109.

*du bul* G "corn-bin, vessel in which corn  
is kept (*kandū*)". Prs.? Cf. Ar.-Prs.  
*dubul*, pl. of *dublai* "a large globular  
mouthful, or anything of that shape".  
Pash. L. *dubulā*.

*dūbara* T "circuit, round, side". *čör*  
*dūba ra i Madīnai ka čī mī* T "he  
went four times round M. (*čör daur-i*  
*Madīnai gaš*)". *čör dūba'ra-i kālā-*  
*ka-i* T "on all four sides of the fort";  
*čör dūbara-i laškar* T "the four sides  
of the army (*čār pēr* < = Ind. *pār*>  
*i laškar*)". Cf. *gerde*.

*dūbāra* G, *dōbāra* T "again, a second  
time". Prs.

*dūč* *dū čī* M, G "to milk". *dūčētōn-a*  
G "he is milking", *dūčēm* G "I  
milk". *dū čīm* G "I milked". \**dauč*,  
cf. NSghs.s.v. *duj-* and *Minj. lūč*.

*du čar* T "a sudden and unexpected  
meeting, surprise". *hus kan čē ān*  
*o tū du čar na pārem ta* "take care  
that we do not get surprised (*gīrī-i*  
*kašī na biāyim*)". Prs.

*dādā* M, G, T "father". *yā dādā* G "oh, father"; *dāda-i* G "his father". Pash. S *dādā*, Orm. L *dadai* (Raverty). Cf. *bāv*.  
*da-da* G "eye", in *āw-i da-da-ka* "tear". Prs.  
*dad xān* G "requesting". *dād xān pa ram tān dō'stī* "I shall beg it from your hand (arz *bukunam az dest-i tū*)". Prs. \**dād xwān*.  
*dūgā nī* M, G "twins". *dī puš ma γus-o dūgānī chī* M "da *xān-itān dō bāša dūgānī šudan*"; *dūgā nī zāwō* G "twins were born". Prs. *dūgāna* Pash. L *dōgā nī*.  
*du'gur* : *dugu'rī* (said to be a Nijrau word, but used by G himself) "to lie down, roll down". *du guriman* = *rhizeman*, *dugu'rī* "eau *šudan*"; *čōr pōr ta du guriman* "we let (?) the cattle lie down"; *gīr dugu'rī* "the stone rolled down (*tūr šud*)". Cf. *rhiz*.  
*da gas* G "shaking". *da'gas han* "to shake oneself".  
*dūy* G "a scar". *zuγ-um . . . dāy-a* "my heart is hurt, pained". Prs.  
*doy* M, *dūy* D "buttermilk (*dūy*)". Prs. Cf. *ra spē*.  
*dō yund* G "tail". *dō yund o sōr pen ē* "with its tail and head". Cf. *dumb*.  
*dū* M, G, T, D, P "smoke". Cf. Phl. *dūt*, etc. Pash. L *dū ā* = *dūm* from Ir. *ḍ*. Gr. 55.  
*dah* : *dā* M, G, T "to give". *da dā* (Phon) "give"; *sabā zu sēb ma tō dāiman* M "I shall give you an apple tomorrow"; *da hem* G "I give"; *bor dahem* "I shut the door"; *dahā* (دهه) "he (shall) give"; *γarpi da ha* M "it snows" (*γarh da ū D*); *dahetōn*. *dahaton* G "giving : *čā-i ha ni sēb*

*mā ku na dhaitūn* M "why do you not give me this apple?", *mā ma tō zu sēb dā* M; *mun tu kun* 'Lū phōr' *āmaγ dū* G "I gave you an apple"; *dāwō* T "has given". Cf. Av. *dā-* (*dādā* : *dāta*).  
*deh* : *dehī* M, G, T "to beat". *de'hōr* T imper. 2 pl.; *de hem* "I beat"; *de'hē*, *deha*; *deheman*, *dēmān* "let us fight"; *-a de hī* T "you did beat", *de'hō-au* "you have beaten"; *čī'leme-č'ars-en dhetan* "they are smoking hemp". Cf. Afgh. Prs. *dēm* "mēzanam", Sāmn. *dein* "bīzan", Abdu *dēyum* "I beat", Mj. *dēh*, *dē-* etc., v. Rep. p. 78. Prob. a lw. Cf. *jan*.  
*dha'mān* (ā) D "wind". Prob. Ind., cf. Waig., Ashkun *da mō* etc. "wind". Cf. Pash. L *dāmān*, Ō *damūn* "rain" (< "storm"?). In Ir. cf. Prs. *damīdan* "to blow", Soghd. *damēnāk* "windy" etc.  
*dhar* : *dha r* (دھر) G, T "to stay", *tū mun pen nū kar dhar* G "stay with me as a servant"; *dāl-a te nūkar dharem* G "mā *pāz-it nūkar mepāem*"; *dharen na na rem* G "I cannot stay"; *a'peš dha rēn* T "they kept back (*pas pōidan*)"; *wī'γār dharī* T "he spent the night". Ind., cf. EVP. s.v. *darēdol*, Orm. *dar*, and Pash L *dar* "to stay, be left behind".  
*dhar* G "wait, well (*bāš*)". *dhar ēe zu čāle ka nem* "well, let me play him a trick". Imper. of *dhar*.  
*dhār* M, G, T, *dhār* M "hill, mountain". *dhār* P "forest". Pash. L *d'hār* < Skr. *dhāra*.  
*dhārī* G "wild animal". Cf. Prs. *kāhī*, *dhūr* G "like (*wārī*)". *tā rān-e ru'bōb*

- dhūr* "like the strings of a guitar".  
V. *dhīrang*.
- dha ram* (دھرم) M, G, T, D "earth, ground". *dha'ram phyō-a* M "the ground is wet". Ind., cf. Skr. *dhar-mān* "bearer, supporter". Cf. Pash. I. *dhānjālī* "earthquake" < \**dharm-jālī* (Pash W. etc. *būnjāl* < *bhūmi-cala*.)
- dhīrang* M, G, T "like". *'fakat rūc dhīrang* "exactly like the sun", *'γus dhīrang* T "like a house", "something resembling a house", Prs. *rang* "colour"?
- dha'rēw-* G, T "to keep, guard". *dha'rēwctōn-ē-a* G "he protects it". Cf. *dhur-*.
- dhā'ri* M, G, T, *dhā'ri* T, *dā'ri* D, P "beard". Ind., Pash S. *da'ri*.
- dhōr*, *dhur* M, G, T, D, Phon. (perf. *dhurō* Phon.) "saw". *tū aze ma mon dhōr* D "you saw me yesterday"; *aze-m dhōr-a* M "I saw you yesterday"; *mun ma tō dhōra bōn* G. Preterite of *bučh-* (q v.). < Av. *dərəšta-* (Gr. 65', cf. Mj. *lōsky* (Gauti-ot), *lišk* (Zarubin).
- dhāw dah-* G, *daw-* D "to run". *da wētō hem* D "I am running", *dhāw da'hēm* G "I run"; *mun dhāw dā, dhāw-um dā* (دهاوم) G "I ran". Pash. S *daw-*, cf. Prs. *dawidan* etc. V. *daw-*.
- dhēw* : *dhē wī* M, G, T "to call together, seek". *pādśā ma kull mullāān dhēwctōn* G; *mā aze osp-am dhēwī* M "I searched for my horse yesterday (*talbistom*)"; *ma tō-ē ham-ē dhēwō* T "he sought for you, too".
- dhā wēw-*, G, T "to make to run". *osp-ē ... dhāwē wī* T. V. *dhāw-*, Cf. Pash. S *dawēw-*.
- dāk* D, v. *dā rāk*.  
*'Dāka* G "Dacca".
- dāk* G "a plain" (*d-?*). Pash. S *dūk*, L *dāk*.
- du'kán* G "shop". Prs.
- dukán'dár* M, G "shopkeeper". Prs.
- da'la* M "weasel". Prs.
- dāl* G, T "at, near (*pēs-i*)". *dāl Ali* 'Haidar *chī* T "he went to A. H."; *mun 'a'z-um 'ku' ma 'dāl-ē* G "I made my petition in her presence". < Prs. \**da hāl* < *dar hāl* "on the spot"? Cf. *da*.
- dālī* G, T "from the presence of". *ē 'dālī ča'akī* T "az *pēs-iš gurēxt*".
- dūl* M, G "the hopper of a mill". Prs.
- Duldul* T "n. of Ali's horse".
- dal'lāl* G "go-between, match-maker". Prs.
- dā lán* G, *dā lanī* T "vestibule". Prs.
- Dā'lānsang* T "n. of a place near Shu-tul".
- dilā'sā(i)* G, T "soothing, encouragement". Prs.
- daulat*, *daula ti* G "riches". Prs.
- daulat mand* M, G "rich". Prs.
- da lēw-* G, T "to tear". *gīri bān-e dalc wī* T "he tore his collar". Ind., cf. Skr. *dal-* "to burst". Cf. *ēv*.
- dam* G "hot, fiery". *'zur-ē dam ku'ōl* "his heart is burning (*dil-iš dampu'st*)". Cf. *dam'phōk*.
- damāi* M "behind". In *damāi chá = pēsti chá* "walk behind me". Cf. *dumb*.
- dām* G, D "net". Prs.?
- dumb*, *dum* M, G, T "tail". *γa rōrka dum* M "the tail of a fat-tailed sheep".  
*dumb e hudde pādśā'āna āle'si-an* T

"they snatched at the two kings".  
 Prs.? Cf. *dumbae* γα'δika. M. Phon.  
 V. *dēra*.  
*dum bī* G "fat-tailed". γα'ρδ-i *dum'bī*.  
 Prs.  
*dum bāl tar* M "behind". *dum bāl tar-i*  
*mākhōn ēē* "come behind us". Prs.  
*da máy* G, T "nose". Generally *nēšt*.  
*da máy ē* *be lanl' ēhō* T "he has be-  
 come proud". Prs.  
*dāman* G "lap (*dāman*)". Prs. Cf. EVP.  
 s.v. *laman*. Minj. *lōmadā* (Zar.) <  
 \**dāman-tā* is also an ancient pl.  
*dam phōk* G, transl. *danpuet* "a kind  
 of pillow" ? V. *dam*.  
*damāral* G, pl. *damāra lān* "nostril".  
 Cf. *da'māy*, v. *bīn'cōn*.  
*dāna* G "boil, ulcer". Prs.  
*da nū* G "wise". Prs.  
*da nān* M, G, T, *da nān* D, P "tooth".  
*danā nān-um* Phon. Cf. Av. *dantan-*.  
*dā nīnda* G "knowing". Prs.  
*danānca'rō* (dh<sup>o</sup>) G "a kind of mouse".  
 Cf. *ba lūy*.  
*dun yā*, *dun'yā* G, T "world, wordly  
 riches". *ēōr rūc-a dun'yā* G "the  
 world lasts four days": *zar u dun'yā*  
 G "gold and treasures". Prs.  
*dar* M, G, T "into" etc. Prs. Cf. *da*.  
*dar zē* G, T "to enter (*dar āmudan*)".  
*dar zē*, *dar aya*.  
*da, u zeh* G "to be wanting, to be left  
 behind (*dar mīndān*)". *tū hēwe*  
*qadar sūy kun dar u'zēh*.  
*dar dah* T "to put fire to". *ēi rōy ē*  
*dar dā* "he lighted the lamp".  
 Afgh. Prs.  
*dārā* M, G "medicine"; *dā rā* M, G, T  
 "gunpowder". Prs.  
*daur* M, G, T "circuit, circle, turn,  
 around". *daur ka nem*, *da rem* M

"I turn round"; *ēōr tar-ē* *daur dā*  
 T "swung it over his head"; *sō* *daur*  
*ku'rō tar* G "while she turned round  
 'sar-i *daur kardān*, *ēarc xurdān*";  
*daur-e ēē rāy* G "around the lamp";  
*daur-e lau'cāna-u* "daur-e *labhā-it*".  
 Prs.  
*dēr-* M, G, T "to hold, have". *dōz(t)*  
*tar-an sēb dēriman* M "I hold an  
 apple in my hand"; *a'ze ker dērē*  
*bīm* M "yesterday I had some work  
 to do"; *āma*, *dērem* G "I hold an  
 apple"; *dērē bēm* "I held"; *dēra*  
 "he holds". Cf. Av. *dāraya-*. Gr. 191.  
*dēra* D "tail" (?). Cf. *dunb*.  
*du'rē* G, *du'rē* D "large spoon". Khov.  
*dōri* "large spoon", Burush. *dōri*.  
 Kati *dur*, Waig *durik*, cf. Wotyak  
*durī*, Rutul (Caucas.) *dur* etc. (Jacob-  
 son. Arier u. Ugrof. 209) etc.  
 Originally Ir.?  
*dar bār* T "court". Prs.  
*dard* M, G, T, *dard* G, T "pain". Prs.  
*durf* G "awl (*daraus*)". *dysfa-*, Prs.  
*dīafš*, cf. *andarf*, Ishk. *anderum*  
 "awl".  
*dar gā* G "court, palace". Prs.  
*du'rāy* G, T "lie". Prs.  
*durāy gūi* T "a liar".  
*dā rāk* G, *dērāk* P, *dāk* D "grape".  
*dē rāk-um* *da ēē xariman* G "give  
 me grapes to eat". Ind. cf. Lhd.  
*drākh*, Pash. S *dāxk*.  
*dar kōp* M? *baid-an* *dar kōp* *kōy* "they  
 were singing". Prs.\* *dar kōb* (*kōbīdan*  
 "to beat")?  
*dar mīn* T "remedy, medicine". *zaxm-e*  
*mā nā dar mī mā ka nē* "heal my wound";  
*ē lā-e dar mīn*. Prs.  
*da rūn* M, G, T "inside". *da rūn-e* *γus*  
*tar* "inside the house". Prs.

- durūn* M, G, T, *dorūn* M, *durūng* D "far". Generally written دورين (under the infl. of *Prs.*), once درين. \**dūrainā-* (Gr. 33). Cf. *Prs.* *dūr* etc. *durr-* *dur'rī* M, G "to cut grain". Cf. Av. *dar-*, *dorānā-*; prob. not bor. from *Prs.* *durūdan*. *drē šī* T "dress". *šam šēr . . . guz . . . naiza*, *drē šī*, *mōza ār*. Engl., through Psht. (*šī* > *šī*)? Cf. Panj. *drēs*, *dressī* (Gr. Bailey, BSOS. IV, 786). But cf. also Kati *dārši* "jacket", Pash. L. *darwēši* "dress"? *dur-wāza* M. "door". *Prs.* Cf. *bōr*. *dar'yā* G, D, *dar yā* T, *dai rā* M, *dar yāb* G, *dar'ā* Phon. "river". *Prs.* *deyz-* (*dheyz-*): *dey'zī* G, T, *derz-* M "to take on one's back". *dey'zem*, preter. *dey'zim* G, *dey'zī* G = *'puḡ e koḡ*, T also *derzī*. Cf. Av. *darəz-*, Orm. *daž-* "to load". Psht. *lēžol* etc. Gr. 64. *dey'zēw-* G, causative of *deyz-*. *dey'zēwem-e* "I put it on his back (*da pušt-iš meṭom*)". *dōs* M, G, T, *dōs* D, P "10". Cf. Av. *dasō*. *dōsu'mī* T "tenth". *dōs māl* "handkerchief". Par. + *Prs.* *dasara* M "kid, two years old". Cf. Psht. *dōšaral* "id.". V. *du*, *sār*. Cf. *šusara*, *žusara*. *da stē* M, G, D "cooking-pot". *Prs.* *da'stī* G "quickly". *Prs.* *dē'stai* M "handle". *Prs.* V. *kub'zai* *dōst* M, G, T, D, P "hand". *dōst tar-an sēb dēri-man* M "I have an apple in my hand". Cf. Av. *zasta-*, *z-s* dissim., cf. EVP. s.v. *lās*. To the examples of dissimilation of sibilants may be added: Tajiki *gundusk* "sparrow" (*Prs.* *gunjisk*), Sedo, Gaz *toš* = *šāš* "urine", *Prs.* *tasū* "a weight of four barleycorns" < \**šas-*. *dōst* G, T, *dōst* T "friend". *Prs.* *dō'stī* G "love, friendship". *Prs.* *dōst gīr* G "captured". *Prs.* *dē'stak* G, D "ceiling-board". *dōstī kōḡ* G "walking-stick". V. *lōḡ*. Cf. *dēz bhēnt* *dēst kaš* G "glove". *Prs.* *Dōstom* G "n. of a vill. in Panj-hir". *dēš* M, G, D "sickle". \**dāšari*, Skr. *dātra-*. Minj. *b'nič* etc., cf. EVP. s.v. *bōr*. *dōš* M, G, T "hair". *šū tār dōš-a* M "one single hair". T *huss dō šān-au* "all your hairs". *dōš-e sōri ka-m* Phon. "the hair of my head". Cf. Wkh. *šurs*, Sar. *šors*, Minj. *hurs* "goats hair". V. *gino*, *jāl*. *daš man* G, T, *daš man* M, T "enemy". *Prs.* V. *muda i*. *dašma'nī* T "enmity". *Prs.* *dašman dār* T "possessing enemies". *mā yu lū dašman dār emān* "we have many enemies". *Prs.* *du't* M, G, D, P "wall". \**dāstī-*, cf. Av. *dačz-* "to build" etc., Samn. *dačār* "wall". Yd. *lizokh* "fort" etc. *das wār* G "dishonoured" (*guzwār*). *Prs.* *dē'āt* M "village". *Prs.* V. *sāt* *dut* M, D, T, D, P "daughter". Pl. *du tāt* (*dutan* M?). Cf. *Prs.* *duct(ar)*, Gabri etc. *dut*. *daw-* G "to be straight"? *kaš ka nem* *ē dawa* "I shall stretch (the rope), in order that it may be straight". Cf. *daw-* D "to run" s.v. *dhāv*. *du wā* G, T "prayer, invocation". *re-māz-e wānī*, *dōst bā du wā chī* "he recited a prayer and raised his hands in invocation, *du wān dā*". *Prs.*



*dāwa'i* G "medicine". *tu mun kon dāwa i*  
*na dhāitōn?* Prs.

*dā'wā* T "quarrel". Prs. *dā'wā*.

*dā'wān* M, G "mad". Prs.

*dā'wāna* M, G, T "mad, dumb" G. Prs.

*dāw'pūk* D "spider". Pash. L *dē'ūp*

"weaver", Isky. *dye'ūp* "spider", Lhd.

*qā'car* "spider". V. *ṣō'lāk*, *ṣa'fak*.

*dū'wās* M, *dū'wās* G, *d(u)wās* D, P "12".

Gr. 109.

*dē'wās* G, *dū'wā sī* D "day". Pash. L

*dū'wās*, W *dē'wās*.

*dē'wet* T "inkhorn: vulva (*kus*)". *bālō*  
*ka'lam ghīd dē'wet tar-ē*. Prs.

*dē'wāda* M "12". Prs.

*dez'bhōnt* M "walking-stick". Cf. *bhōnt*,  
*dōstikōr*.

*dū'zānū* T "kneeling". Prs.

*dē'ze* M, G, *dē'zē* D, P "walnut". *dē'zī'ka*  
*mayz* "walnut-kernel".

## D

*dak-* *ḡa kī* G "to rise, mount". *man yār*

*ḡa'kī* "the fog rose". Pash. Sh. *dak-*

*dāl* M, T "a crowd, many". *wā dāl-ēr*

M "you are many"; *nā dāl āyēman*

M; *mā ma tō dāl ja'rī* M "I said to

you"; *zu dāl bālō* T "a party of

boys". Pash. L *dāl* "herd", Bashg.

*dāp* used as a pl. suffix.

*dūmb* P "reed". V. *nai*.

*dōnas* M, G "bellowing". *gū-a dōnas*

*kantūn* M. Cf. *khōnas*.

## F

*fe yōn* G "lament". Prs.

*fauj* G, T "army, soldier". *zu lak*

*fauje jan'gī* T. Prs.

*fa'qir* M, G, T "faqir, beggar". *Rahīm*

*'Xān ḡhī fa'qir-au* G "R. Kh. has

become your servant". Prs.

*fikar* G "thought". Prs.

*fakat* G, T "exactly, only". Prs.

*fū'lad* G "steel". Prs.

*felāna* M, G "a certain person" (*dūr*

"far"). Prs.

*felānī* G "a certain person" (*naz'dik*

"near"). Prs. Gr. 147.

*fām-* *fāmī* M, G, T "to understand".

*ān-em fāmītūn* M, *fāmītōn-em* G. Prs.,

cf. Pash S. *fāmtoyem* "I understand".

*fā'nī* G "perishable". Prs.

*fā'nūs* G "lamp". *fā'nūs-e ru'sān* "a

brilliant lamp". Prs.

*Fē'rāj* G "n. of a vill. in Panjshir".

*fark*, *farq* G, T "top of the head". Prs.

*fer'kā* T "party". *ka'būl-an koj dī fer'kā*

"both parties agreed". Prs.

*far'mān* G, T "order". Prs.

*fer'i'mān* G, T "much, big". Prs. *farā-*

*wān*, Panjshiri Prs. *farēmōn*, Kabuli

*ferimān* (Masson, III, 18).

*far'māsī* M, G "to command". *far māsī*

M "he ordered", *na 'dī sāhet far-*

*māsī* T "he sent two witnesses". Prs.

*far'rānuš* M "forgetful". Prs.

*fa'rār* G "exiled". Prs.

*fāreš* T "agreeing with (?)". *agu xu rem*

... *fāreš na 'dēra* "if I eat, ...

it does not agree with me (*na mēfārad-*

*un*)". Prs.? Cf. Madaglashti Prs.

*fāridān* "to wish, desire".

*Faru'fāl* T "n. of a king".

*far'cam* T "a handful". *zu far'cam-ē*

*ghit*. Prs., cf. *far'camīdan* "to pluck,

gather".

*fatu* G "victory". Prs.

*fātehr-wān* T "reciter of prayers for the

dead". Prs.

*fāxtar* G "ring-dove". Prs.

*fāza* G "yawning". *fāza ka'nem*, *fāzu-m kašē'wī*. Prs.

*fazl* G "excellence, ornament". *fazl-e rha'yām-om āya* "the ornament of my spring came". Prs.

## G

*glā* v. *gi'hāi*.

*gū* M, G, P "cow". < Av. *gar-*. Cf. *māgū*.

*gū* M, G, T "ear", pl. *gū'ān*. *gū'ān tar-au e'spō hā* G "there is a louse in your ear(s)"; *gū tar-au gaṛd sī* G "there is dust in your ear". < Av. *gaoša-*. Cf. *gōš*.

*gūi* M, *gō* G, D "human excrements". M also *'gū-i yarō'i'ka*. Prs.

*gu'dar*: *guda'rī* M, G, T "to cross, pass, wander about". *gu'zar gu'dartan* M "they cross a ford"; *ha'zār tu 'dāda tar guda'rēm* T "I am better than a thousand fathers like you (*az hazār padar guzaštom*)"; *zū me'hī guda'rō* G "one month has passed"; *pādsā 'yalaba guda'rō bōn* T "the king had wandered much about". Prs.

*gaḷ* v. *gaṭ*.

*gufti'gū*, *guftə'gūi* G, T "conversation, quarrel". Prs.

*guft'tār* G "conversation". Prs.

*'gūgird* T "match". *'gūgird ē de hī* "he struck a match". Prs.

*'gāhī*, *gā'hī* T, *gāi*, *gāi* G, T "time".

*'zā gāi* T "another time"; *ga'hī bu'chē ga'hī na bu'chē* T "sometimes he sees it, and sometimes not". Prs.

*gēh-* G "coire". *'gēhem-e te*. Cf. Prs. *gādun*.

*gi'hāi* G, *gi'ā* M "grass". Prs.

*'ghana* G "a necklace of silver rupees".

Ind., cf. Hind. *gahnā* "jewellery".

*ga'hīna* G, T "ancient, former (*qadīmī*)". *pādsā-e ga'hīna* T; *'yār-i ga'hīna* G. Prs.?

*ghaṇḍ* M, G, T, D "big". *γus-e tāt ghāṇḍ-a* M "your house is big". Ind., cf. Lhd. *ghāṇ* "big, much", Kalasha *ghoná* "large", Torwali *gand* "great", *ghan* "elder", Gauro *gōnt* "great", Pash. N. *gaṇ*.

*ghaṇḍ bā'bā* G "grandfather".

*ghaṇḍ mā'ēi* G "grandmother".

*ghāṇ(ḍ)* γa'rō M "fat-tailed sheep".

*gel* G "clay, mud" (?). *mun har wī gel-a 'dīl-i dard-it* (?).

*gul* M, G, T, P "flower". *gul-i zī'tō* G "a yellow flower". Prs.

*gul* M, G "extinguished (fire)". *āp' gul (ru'x'sat)-an koṛ* M "we extinguished the fire"; *'guli-te ka'nem* G. Prs.

*gulāb* G "rose". Prs.

*Gulda'ra* "n. of a place".

*'galla* G "herd of horses". Prs.

*gi'lam* G "woven carpet". Prs.

*gum* M, G, T "lost". *ān za nēng ma 'xā-m 'gum ka'nem* G "how shall I get rid of my husband?". Prs.

*gu'mān* G "suspicion". Prs.

*gi'nō* G, *gīnō* P "hair". *zū 'tār gi'nō* G = *zū 'gīna tūl* D. < Av. *gaona-*, cf. Psht. *γūna* etc.

*gu'nā* M, G "sin". Prs.

*guna'gār* M, G "sinner". Prs.

*gaṇ'qā* M, G, D "stem". Pash. S. *geṇ'qū*, L. *gaṇ'qī*.

*ganda būi* M "stench". Prs.

*ga nuni* M, G, P, *ga nem* D "wheat" < Av. *gantuma-*.

*gaṇ* M "dumb". Prs. V. *dīwā na, bi bān*.

*gap* G, T "word, rumour, command, affair". *pēz gap na čim* G "do not listen to rumours [*pas-i gap na gard*"]; *gap-av-um 'puxta ku'yō* G "I have arranged your affair". Prs.

*ga pāf* M, G, *ga pāf* D "fireplace". Cf. *āf* "fire" and Orm. *gap* "stone".

*ga'ri* G, T, *ga'ri* T "hour, while". *zu garī zē ma dāl-om* "come to me for a while". Ind., the form with *r* through Prs, the one with *r* through Psht. Cf. *žōr*.

*ge rē* M "knot". Prs.

*gir*, M, G, T, D, P, *ger* M, G "stone". < Av. *gairi*-, cf. Shgh. *žir* "stone", Orm. *girī* "hill" etc.

*gīr* G, T "grasp, grip". Prs.

*gu rī*: *ghīt* M, G, T, D "to seize, buy". *gure* G *gu'ri* "seize"; *gu'rīm* "I seize"; *ghīt* G "seized"; *ghītō* G, *ghītō* Phon. "has seized"; *pa'nān-um ghīt* T "I started on the road". < \**gībāya*-. \**gīfta*-. Gr. 45, 54, 58, 73. Pash S etc. *gurim* "I seize" is prob. horr. from Par. v. Rep. p. 26.

*gūr* T "tomb". *men'dī gūr koj* "he buried him". Prs.

*girba ka* G "tortoise". Cf. Prs. *sangbaka*. V. *kasaba'ka*.

*gurba mūš* M "rat"?. Prs.

*gīri bān* G "collar". Prs.

*garđ* G, T, D, *garđ* G "dust". *gar dī pai dō čhi* T "he emerged from the dust-cloud". Prs.

*gerde* T "circuit, turn". *čar gerde-e Ma dīnaka*. Prs. Cf. *dūba ra*.

*gur du* M, G, D "kidney". Prs. With Psht. *pušta-varga* etc. EVP. s.v. cf. also Chechemiss *žary* Ir. lw.

*garg* M "scab, itching". Prs.

*guri'gar* G "buyer, admirer *xarīda-wāl*". Par. + Prs

*gur'ji* M, G "puppy". Prs.

*gī'rān* G, *gī'rāng* M "heavy". Prs. cf. Pash. S *grūng*.

*gī'rān'gī* T "weight". Prs.

*ga'rāf* G "hand-mill". Pash. L. *ga'rať*, Lhd. *ghruť*, Khetrani *grat*, Kashm.

*graťa*, Jaunsari *ghaurat*, Skr. *gharaťa*.

*gurz* G, *gu'z* T "club". Prs.

*ga'ri* v. *ga'ri*.

*gas*:- *gōst* M, G "to bite, sting". *zam'būr 'gastōn* G "the wasp stings"; *mu'mun zam'būr gōst* G; *berkhe tōn-em čē 'na-m gasa* G "mētarsam čē na mā mēkana"; *khāi 'zā-m te 'gasa* M "čizi mēkanad-om". Prs. *gazīdan*; Reg. *gas*-v. Gr. 70; *gōst* is a secondary formation.

*gūs'sāla* D "calf". Prs.

*gū'spand* M, *gū'spand* "fat-tailed sheep". Prs. Cf. *ya'rō-i dunbī*

*gās* G "a kind of cereals [*gāl*"]". Cf. Prs. *gāl* "millet" \**garza*-. *gās* < \**gā'sā*-, cf. Psht. *γōšt* "millet" EVP. s.v. *āyāzāl*.

*geš* "bad, sinful". < \**gasya*-, derived from \**gasa*- < \**ghydh* so-, cf. Anc. Prs. *gasta*- "bad", Bal. *ganday* "bad", etc.?

*gōš* D, *gūš* P "ear". *gūš kan* T "to listen". Prs. V. *gū*.

*gūša* G "corner". Prs.

*gašt* M, T "time, turn". Prs.

*gať* G, T "mixed". *gať-ē ka'nem* G "I mix it: he dar'ya tar-ē ma'sōr *gať kōr* T "he plunged into this river". Ind.

*gē wēw* G "gayūnīdan", caus. of *gēh*. *gaz* M, G, T "well". Prs.

gu'zar M, G, T "passing, crossing, walking; a ford". *karbe stān tar gu'zar kor* M "he passed by the graveyard"; *guza'r-om ku'* G "I took a walk"; *gu'zar gu'dartan* M "we are crossing the ford 'guzar guzaštīm'". Prs.  
*gāze'rak* G, *gā'zir* D "carrot". Prs. V.  
*zar'dak*.  
*guza'rān* G "walking, crossing; livelihood". Prs.  
*gaždum* M, *gaž dum* D, P "scorpion". Prs. V. *ča'yardum*.

## I

γá T "wind". γά o γáphunē 'q. v.'. < Av. *vāta*.  
 γē G "now, well (*diga* "emphatic particle. < Av. *vahyah* "better"?  
 γī M, G, D, P "willow". < Av. *caēti*.  
 γaibī G "hidden, invisible". γaibī sa'dū áγα 'a hidden voice spoke'. Prs.  
 γu'bār G, T "dust-storm". Prs.  
 γaibat T "invisible". Prs.  
 γaf-: γafi M, G, D "to weave". γafimān-ē M; γafem-ē G "I weave"; γafim G "I wove"; γafitū hēm D "I am weaving"; zā jō lū γafōi M "the weaver has woven something"; zīzi jōlū bāftas. < \*waf-, cf. Av. *ubdaēna*, Orm. γaf-, EVP. s. v. *ūdāl* (Pshst. *būda* "woof" < \*upa-ufā?).  
 γa'fak G "spider". V. γaf-. Cf. *dincu'fūk*, *jō'lāk*.  
 γafō'yī T "braid" *baftagi*. V. γaf-.  
 γau'γā T "shouting, uproar" *feγān*. Prs.  
 γuh-: γušt G, T, D "to throw, place" *andāctan*. γuhem, ān-em γuhitō; γuštum G: cūr-ē tar ē γušt T "he

put the thief in front of him" *duzda pēs partaft* "I put the book on the table". D "I put the book on the table". < \*wid- *wista*. v. EVP. sv. *wēštōl*; cf. poss. Prs. *bīhan* "porcupine" < \*waidana- Skr. *svā vidh-*.

γūk G, D "frog". Prs.

γēl G, T "rolling". *gīr γēl chī* = *dugu rī* G "the stone rolled down"; γēlō T has rolled". Cf. Wkh. *wul wūtsn*, Sar. *wul setao* "to roll", W.Oss. *velun* "to turn", Mordw. *v'el-* "to turn". With the Oss. word Miller (GIPH. I, Anh. p. 24) compares Skr. *vellati*; but the interrelation of all these words is uncertain. γēl < \*vālyā-?  
 γu'lū M, G, T "much, big, very". *dar'γā γu'lū ā* T "the river is large"; *mā-khān γus tar γulū māneš hā* G "there are many people in our house". Prs.  
 Ar. *γulūw* "exceeding bounds, excess"; cf. Par. S *γulū* "big".

γala'ba M, G, T "many, much". *γala ba-in m'jōn xar tān* M "they are eating much bread"; *γalaba sāheb-e sūrat* T "very beautiful"; *mā-iman γalaba* M "we are many". Prs. *γalabat* "multitude, abundance", cf. Bakhtiyari *qalava* "very much".

γalaba'gī G "multitude, plenty". *ma γalaba'gī* "in plenty".

γulū'gī G Nijrau "multitude, plenty". Cf. *γulū*, *γalaba'gī*.

γelāf M, G "sheath of a sword". Prs.  
 γulak M. γūlak G, γōlik D "bow". Prs.

γulām G, T "slave". Prs.

γalat G, T "fault". ē . . . *nām e an-kān-ē γalat ja'ō* T "he told his own name incorrectly". Prs.

γam G, T "pain". Prs.

γṛn M, G, T, γan D, P "oak". < Av. *vanā-* "tree" EVP. s.v. *wana*. Cf. Pash. L. *wanjī*, Khow. *bānē* "oak" etc.

γēn- : γēnt G "to collect". γēnt "jam kat" = γēnd-um kor; γēnd ka'nem = zu jái ka'nem "I collect"; γōnda D "collected, assembled (fōl)", zā γōnda hen D "all the others are there (digar fōl hast)". With D cf. Prs. γunda "collected". But γēn-?

γunt : γunt G, T, D "to find". zā-em γunt, γontum D "I found something"; γuntōn G "finding"; γunim-ē G "I find". < Av. *caēl-*, *vinda-*. Reg. γunt v. Gr. 55. Pash. S un- "to find" (*untuy-em* "I find") < Ir.?

γunēa G "bud (puṇḍuk)". γunēa-e gul. Prs.

γa'nōkō, γanukō G "short kōta". < \*wanta-, cf. Sak. *vanda-*, Bal. *gwand* "short". Cf. *kōf*.

γa'nīr M, G "field". γa'nīr me'lēwem G "I plough". Cf. Wkh. *wūndr*. Benveniste, in a letter, proposes to derive γa'nīr (< \*wanta'r-) from \*ava-antarya-, cf. Av. *ava-antara-* "an das, was innen ist, hinabreichend, angrenzend". "Sémiotiquement le mot s'expliquerait par 'ce qui est à l'intérieur des possessions de la famille ou de la tribu'."

γáphu'nē, γáphōnē غاڤه M, G, T "wind, n. of a horse belonging to Mahmud of Ghazni (cf. *a'ir*). γá "wind" q.v. + phōn-ē < Av. *paṣnu-* "dust". Cf. Prs. *ākābād* "dust-storm". In Afghanistan nearly all winds carry much dust. V. *dha mān*.

γar G "harlot". Prs.

γa'rō M, G "sheep". γa'rō D "lamb", M gen. γarwika. γa'rō-i dum'bī G "fat-tailed sheep". Cf. Phl. *varak*, Psht. *wrai* etc. (v. EVP.). V. mā'yu'ūk,

• γarōēu'ēa.

γār M, G, γār D "rain". γāri ozga M "rain falls". γār wāstū D. < Av. *vāra-*, cf.Orm. K γōrvēk "to rain" etc. V. *au'γār*.

γār- M, G, γār- D "to rain". γarpi, bā'rāna γāra M; γarp-a γārtōn G; zāla γārtū D. Cf. γār.

γār M, G, γār D, P "coal". < \*angāra-, cf. Skr. *angāra-*. Gr. 51.

γaira T "except, unless". γaira Zai-γōn . . . ēna-i te "unless Z. brings him". Prs.

γaur T "reflection, consideration". γaur-e γa'rībika-i na kantōn "you do not consider the poor"; γaur kaneman "I search for (buburīm)". Prs.

γārī M "now". Cf. Prs. *bār*, Skr. *vāra-* "time, turn" etc.? V. *ba'dī*.

γīr G, T "late, delayed". ma'nān γīr-um chī G "I am delayed"; cā γīr āyē ? G; bade γīr sōr mu'nī guda'rō G "a long time has passed, and I have been forgotten (ālī dēr šud sar-i mā)". Cf. Soghd. γīr "late", in which case Par. γīr is a lw. from an E.Ir. dial., or γīr < \*a-wīra-, a-waira- "forgotten", cf. EVP. s.v. *hēr*.

γōra G "longing (armān)". Cf. Av. *var-* "to choose" etc.

γa'rīb T "poor". Prs.

γa'rībī G "poverty, distress". sār e γa'rībī = "the tomb". Prs.

Γōrband G, T "the valley of Ghorband".

γur ēa M, G, D "hungry". Cf. Prs. *gurs* etc., Kurd *birēi* Soane, *bərēi*

(Adjarian). *γυρέ* < *wys-* + *ē*. Ir. *\*wysu-* < *\*wysu-* (desiderative, cf. Skr. *vydh-* "to grow, thrive"; or, semasiologically more probable, *\*s(w)ysa-*, cf. Arm. *k'alç* "hunger", acc. to Pedersen (KZ, 39, 429), Lidén (Arm. St. 100) < *\*suŷd-sk-*.

*γάρδευ'έα* M, G "lamb". V. *έυ'έα*, *γα'ρό*. *γυρέα'γι* M "hunger". V. *γυρέα*.

*γυρή* M, G, T, D, P "wolf". < Av. *vəhrka-*. *γάργα'ρά* G "cascade, the sound of falling water". Prs.

*γάρκ* T "dirty, smeared with". *γάρκε'ήνεκα* „*ālūda ba xūn*". Scarcely from Prs. *γάργ* "immersed".

*γυρή'ράν* G, T "desolate, ruined (*wairāna*)". *ka'lān-an* *γυρή'ράν* T "they destroyed the villages". < *\*a-waryāna-*? Cf. Prs. *wērān*, Phl. *apērān* etc. (Arm. *aver* proves the Phl. *p* to be merely orthographical; Skr. *avārya-* "irresistible, unrestrainable, incurable"? *γυρή'ράν* G "damage *bērānī*". *γυρή'ράν* *γάνε* *γυρή'κα*.

*γάρπ* M, G, D "snow". *γάρπι δάχα*, *γάρπα* M "it snows", *γάρπ δά* G "it snowed". < Av. *vafra-*, cf. Orm. L *γός*. *γάρατ* G "malice (*pastī*, *čukuri*)". Prs. *γάρατ* "plunder, rapine".

*γάρω* "boiling". G. *γάρω* *βίν* "was boiling". Cf.

*γάρω* G "to be boiling". *άνω γάρωετό*. *\*warb-*, cf. NSHgh. s.v. *wūr-*, Minj. *wūr-* (Zarubin).

*γάρω'εω* G "to boil". Cf. *γάρω*.

*γάραζ* T "design". *γάραζ-um* 'na ka "do not try to catch me *māra* na *gir*". Prs.

*γυρή'ρόκ* G "child". < *\*wryta-*, cf. EVP. s.v. *wur* "small", *wōrkai* etc. "boy".

*γός'ομβ* G "to thunder". Cf.

*γάραμ'bas* M, D "thunder (*kurum'bak*)". *az'mān γάραμ'bas kana* M; *ā'γēs γάραμ'bas kan'tū* D "the sky thunders". Cf. Pash. S *γός'ομβά* *kan'tu*, L *γός'ομβά* "it thunders"; Prs. *γάρμαδαν* "to thunder". Cf. *bumburū*.

*γυρή'ζέω* G "to pour out". *γυρή'ζέω* < *\*wi-hyz-*, Skr. *vi-srj-*, cf. Soghd. *wixarš-* "to liberate" (inchoative *s*).

*γάρ'σθ* M, G, T, D, P "calf". "during the first year" G. *nī rōk*, *māda γ°* G "male, female calf". Cf. Orm. K *γωα*, Sak. *vasaka-*, Skr. *vatsa-* etc.

*γέσο* G "too little *kam*".

*γύς*, *γός* M, G, T, D, P "house". *γύς* *tar* *hēc ēz na dērem* T "I have nothing in the house". < Av. *vis-*; cf. Bal. *gis*, Minj. *γύς-kīg* (Zarubin. "roof" < *\*wis-kataka-*? cf. Ishk. *kos-kud* etc.; *γύ* < *\*wi-* as in *γύνα* "blood", *γύστון* "felt" < *\*wistarna*).

*γύσσα'μανδ* G "distressed, angry (*deq*, *cafa*)". Prs.

*γός* G, T "cut hair", *γός kan-* "to cut the hair". *γός-ē ham γός κορ* T. < *\*wysa-*. Av. *varəsa-* "hair", *frā-varəsa-* "deprived of hair", Prs. *gurs* "lock of hair".

*γύς* G, D "meat". Cf. Minj. *γύς* < Tajiki *γύς* acc. to Gauthiot. But *γύς* must be an E.Ir. form, prob. borr. into Par. and Taj. from Minj. or a similar dialect. *γύς* < *gauš f'rā*, cf. Psht. *γύς*. *γύς-ε* *danāni ka* M, G "gums". V. *pīndar*, *wīrā*.

*γύστ* G, D, P "finger". *γύστ-um* G "my fingers"; *γύστ γύστ-um γύστ* G "I threw twenty fingers". < Av. *angušta*, cf. Yazg. *wašt*, Minj. *γύς* *γύς* (Gauth. *ā'gušk'a* Zar. etc. Gr. 51. Av. *ritasti-* "span" would also have

resulted in Par. \**γušt*. Cf. *aŋ'gušt*, *pan'jā*.  
*γušt* M, G, D, P *γušt* Phon., when pronounced slowly) "20". < \**wisati*, Av. *visaiti*.  
*γu'stī* G "ring". Cf. *γušt*. V. *aŋgušta ri*.  
*γu'stūra* M, G "a kind of tree with round leaves (*siāhēūb*)".  
*γuša'wal*, *γuša'wa'lē* G, *γužwa'lē* D "wide trousers". Lw.? Cf. Prs. *šavāl*, Wkh. *šavalak* etc.  
*γāve'rī* G "hard, severe *bisyār zūrā-wari*". *γurcāgī γāve'rī* "a severe hunger". Ar. *γābir* "solid, lasting"?  
*γax* M, G, T "sound, voice". *tū γax koṛ* M "tū nāra kadī". < Av. *vaxša* "word".  
*γix* T "root". \**wai-xa*, cf. Prs. *bix*, Psht. *wēx*. V. *bix*, *kōrdī*, *rī'sā*.  
*γūza* G "dishevelled hair". *e'čēw tū* *γūza kākul* "*bubān tu zulf dīrāz*". Prs. *γōza* "a rosary, string of beads", cf. Afgh. Prs. *du γōza γōza zulfān-iš*.  
*γāzd* G "fat (*cārbū*)". < \**wazdā*, cf. EVP. s.v. *wāzda*. Is Psht. *γōz* "fat of the kidneys" borr. from Par. or Orm.?  
*Γaz nī* T "Ghazni".

## H

*há* "he, she is", *hēm* "I am etc.". *žū* *'kurri sī*, *mēn-ē* *γus dhīrang-a* *mē* *'kurri tar žū šēr há* T "there is a ravine, in the middle of which there is something resembling a house, and in the ravine there is a lion". Cf. -a. -á and *sī*. Gr. 167 f.  
*hai kan-* G, T "to whip". *su wār-ē* *nhōšt*,

*'hai kuṛō* *'chī* T "he mounted a horse and went off whipping it"; *'hai kanen* *'āγa*.  
*hē* M, G, T "this". *'hē ker*, *'he kker* T "this work". Gr. 126.  
*hī* M, G "bridge". < Av. *haētū*, Sar. *yeid* etc. (EVP. s.v. \**hēl*).  
*hu*, *ho* M, G, T "that". Gr. 129.  
*hu-* G, T "all". *hu* *'čōr-ē* "all four of them", *hu ppōnj-an* "all five of us". A proclitic, shortened form of \**hōrw* < \**harwa*? Cf. *huddī*, *huss*.  
*'habda* M "17". Prs.  
*haba'sī* "Abyssinian, Negro". Prs.  
*hēc* M, *heč* G, T "any". *hēc gašt*, *hēc kabī* "anytime"; *hēc čiz* "anything"; *'kačal bi'yā* *'heč na bē* "I will not have a worthless brother at all (*nābūt hež na bāša*)"; *hež na* T "not at all". Prs.  
*huddī*, *huddē* G, T (هُد) "both". *'hude* *ka'stēān* T "both girls". Cf. *hu*.  
*huddī'nān* M, G, T (هدينان) "both" (subst.). Cf. *hu*.  
*'Haidar* G "Ali".  
*haḏḏ* M, G, *haḏ* D, *hāḏ* M "bone". Lhd. *haḏḏ* (but Pash. L *aḥa*).  
*haḏḏ-e kaburyāi-kā* G "rib".  
*haḏḏ-e mēni'kā* G "hip-bone".  
*haif* G, T "violence, injustice". Prs.  
*hāy* G transl. by *xāk* ("earth, dust") in *hāy kan-* "to spill". *hāy-um* *'kuṛ* = *γurčē uim*; *ma* *bōr* *hāy na koṛ* "it was not spilt outside (*bērūn xāk na kad*); *hāy čī* "was spilt". < \**hāka* > Prs. *xāk*.  
*hogm* v. *hukm*.  
*'hājes* T "exhausted". Prs. *'ājiz*.  
*hega* G "so much *hamīqadrī*". *'hega* *pēri šān* "so distressed". V. *hē*, *čeka*.  
*'hōkī* T "noble *mutabar*, *sarkaš*)".

*hu'káb* M, *uqáb* T "a kind of eagle" (?).  
Prs.

*ho'qūf* G, T "power, ability *zōr*".  
*hoqūf-an ōst na zhaitōn* T "our  
power did not suffice (*zōr-i mā na*  
*mērasīd*)". Prs. *uqūf*.

*haqq* G "truth". *ba haqq* "really". Prs.

*'hākīm* G "governor". Prs.

*ha'kīm*, *ha'kīmī* M, G "doctor". Prs.

*hukm* M, T, *'hukm* G, *hugm* T "com-  
mand". *hugm*, *hogm-e koṛ*, *hog'mī*  
G "by command". Prs.

*huk'man* Phon. "on command". *'mendē*  
*huk'man 'mērōr*. Prs. *hukman*?

*'hēkezm* M "such". *hē* + Prs. *qism*.

*ha'la(i) kan-* M, G, T "to run". *ha'lai*  
*kanem* M, G; *mun hala koṛ* M, G, T;  
*ha'la kanen* M "running". Prs. *hala*  
*kardan* "to assail, storm". V. *halka*,  
*dhūw*.

*hāl* G, T "condition, matter". *hāl-e*  
*zup'ka-m*; *ē ēe hāl-a* "what is the  
matter?" Prs.

*hēl kan-* T "to bring in", or "release"?.  
*ma māl'lân-ē buṛ*, *'hēl-ē koṛ* "he took  
away the beasts (goods) and brought  
them (into the house) or: let them  
loose (*hēl kaṭ*)".

*hīla* T "fraud". Prs.

*hul'bar* G "fore-lock, front-hair (*pikā*)".

*'halka kan-* G, T "to run, canter". *'halka*  
*ka'nōr* G, *alka-n yūst* T "they ran".

Ar. *halq* "making haste"?

*ha'lāk* G "destruction". Prs.

*Hal'qama* T "n. of a warrior".

*hē'lāl* G "the new moon". Prs.

*halapa'ta* (هَلَبَتَه) G "frightened *bēwār*,  
*war'atā*)".

*hilata* M "knowing, learning". *hawī zā*

*hilata paraman* "we learn this thing

(*ī ēiz āmoxt šawīm*)". Prs. *hilat*  
"art, invention, cunning, knack" etc?  
Cf. *hīla*.

*hal wā* G "sweets". Prs.

*ham*, *am*, *'m* M, G, T "also, too". *wā m*  
*ṣur'ca-ir* M "are you, too, hungry?"  
Prs. — T also *hum* as in Psht.

*'hāmō* G "raw". Cf. Prs. *cām*, Psht.  
*om* etc.

*ha'mal* G "n. of a month". Prs.

*ha'māl* M "pregnant". Prs.

*ham'rā* M, G, T "comrade, assistant".  
*hamrā ṡāc kan* "*hamrā-itān nāra*  
*kun*"; *ba ham'rā-ī 'yanika* T "by  
means of the oak-wood". Prs.

*Hu'marz* G "n. of a vill. in Panjshir  
(Andreev: Vomarz)". Av. *\*hu-ma-*  
*rōza-*

*ham'sāya* G "neighbour". Prs.

*hīm'zō* G "churning". *hīm zō 'dhēman*  
"we churn". Cf. Bal. *hīz* "a leather  
churn"?

*hanu* P "earthquake". Ind., cf. Skr.  
*hanu-* "anything which destroys life".  
Khow. *hon* "inundation". V. *zulzila*.

*hā* G, T "yes". Hind.

*hān* M, G "a pass". *'hān gudari man*  
"let us cross the pass". Cf. Skr.  
*sānu-* "mountain ridge", Kalasha  
*sōnn* "mountain"? (In Kati *'parši*  
means "mountain" and "pass").

*hīn* M, G, T, D "blood". < Av *vohuni-*.  
cf. Orm. L *īn*, Psht. *wīna* etc. Gr.  
39, 43.

*hīncā'kōi* G "dripping with blood, red".  
*ruc sālā-e lāl-e hīncā'kōi tān-a* "you  
have a cheek like a bloodred tulip".  
V. *čak-*.

*han'dam* G "intimate friend". Prs.

*Ha'nifa* G "n. of a man".

*han'wār* T "completely, constantly". Prs.



heŋ'gas G "neighing of a horse". Pash.  
G hiŋ'gas.

hu'pēr-: hu'pāt M, G, T "to dig out,  
drag away (kandan)". hu'pēriman  
M; hō'pērem G; hu'pēra T "may he  
pick (a fruit) (mēwa bekana)"; sōr  
'ōspi hu'pāt T "dragged her from the  
horse (az asp kand)"; ne'hālān  
'hupēren čhī T "the shoots were dug  
up". Pash. S ōpaŋ-, L opuŋ-.

har G, T "every". Prs.

har-: ha'rī G, T "to be lost". dāli-m  
ha'rī G "az pēs-um gum šud"; žū  
phōŋ... ha'ra T "one fruit is lost".  
Cf. Skr. sŋ- "to run away" etc.,  
Soghā. xar-, Kurd. hūr- "to go".

hūr G "hourī". Prs.

'harēi M, G, T "all, whatever". 'harēe-m  
če kū'ra T "whatever I have done";  
sa'bā 'harēe ka T "do whatever you  
like tomorrow"; az 'harēe pur'sā  
ka'nan G "however much they ask".  
Prs.

harf G "word". Prs.

'harkī, 'harke G, T "everyone". 'čhēn  
'harke 'yus tar-ē G "everyone went  
to his house". Prs

harkū "everywhere, wherever".

har'kāra T "wrestling-ground, ring".  
har'kāra tar da 'āya, ku'stī-ē 'ghīt  
"he entered the ring and wrestled".

hai'rān G, T "astonished, perplexed".  
ba 'jāne xu'kā hai'rān ūzāhem T  
"I remained perplexed in my mind".  
Prs.

hēraŋ'gī T "in this manner". Cf. kēraŋ'gī.

hur'sī G "latticed veranda". Prs.

Hērāt G "Herat".

harē: hōt, har'wī (Gr. 200) M, G, T, D  
"to hear". har'wēta-eman M "we are  
hearing"; mā yaē hōt M "I heard a

sound"; har'wēto hēm D; 'ān-em  
'har'wētō G "I am hearing"; mun  
'yaē-ē hōt (har'wī) G "I heard his  
voice"; mā 'huss-an hōt (har'wī) "we  
all heard"; hōt yaē-um hōt G "I  
heard seven voices"; 'agar ma 'mun  
tar har'wē G "if you listen to me";  
har'ēe-a 'hatō G "whatever you have  
heard". < Av har-, haurva- "to  
observe", cf. Psht. arwēdāl "to hear".  
ha'rēw- "to lose". pa'nān-e 'yusika-ē  
har'ēwī "he lost his way home (gum  
kat)". Cf. har-.

hus(s) (حوسى, حوسى) M, G, T, hōss D  
"all". hussī'nān "all of them"  
(هسيان). hos mānēsān D. Cf.  
hu-. Gr. 148.

hi'sāb, he'sāb M, G "account, reckoning,  
share". Prs.

'hāsel G "produce, crop (hāsel, zamīn)".  
Prs.

hast T "existence". Prs.

huš M, G, T "sense, consciousness"  
xu'kān-um huš-um āya M; žū mūi  
hušī M "one hair of sense"; huš  
kan- "to take care". Prs.

hušk G "it dried up, withered" < Av.  
huška-. (Note Indo-Ir. \*sušta- in Phl.  
Psalter xwsty, Kal. šūsta, Kati štu-  
'hušku, 'huškō M, G, ō'skār(?) D "dry".  
šū ō'skār-a D "the clay is dry". Cf.  
hušk.

'hušše G, T "all three". Cf. hu-, hus.  
huš yār G, hu'sār D "wise". Prs.

hōt M, G, T, hōt, hōt D, P "7". < Av.  
hapta.

hat tōs M, G, 'hattos P "17".

har'wā G, T "air, desire". har'wā-e šekāri-  
'ka T "desire of hunting". Prs.

ha'wē, ha wī, hē wī M, G, T "this".  
Gr. 132.

hò'wī, ho'wī M, G, T "that". Gr. 132.

haweka'ī G "having this much power".

haweka'ī bīn = haweqada'rī kor "she accomplished this much".

hòweka T "so much". V ho'wī; cf. hega.

ha'wāl G, T "condition". Prs.

ha'wāla G, T "a cut, stroke". 'sōr-e e'dē tar ha'wāla kor T "he struck at his head". Prs.

hūwar G "husband's brother (hēwar)". Pl. hūwar(yar)ān. Afgh. Prs., or genuine. hēwar rhymes with Psht. lēwar, Skr. devara- etc., but what has become of the d-?

hawerang G "in this way". Cf. ha'wī. V. hēwēzail.

howerang, hōwerang T "in that way". Cf. ho'wī.

hu'wāš: huwā'sī G "to scold (dāu zadan)".

hēwaz T "instead of". hēwaz-e 'tā sōri ka "instead of your head".

he'wyak G, T "this very" Gr. 133. Cf.

ha'wī. ho wyak G, T (هوېك) "that very". Gr. 133. Cf. hò'wī.

hēwezail, hēzail G, T, hezal M "thus". tu xu hēzail na kan G; hēzal 'na kan M. V. zail.

ha'yā G "modesty". Prs.

hauz G "tank, lake". Prs.

hezā (هزا) G "anything". hēc + zā. ha'zār G, T "1000". hōt a zār "7000".

Prs.

hāzer T "present, ready". Prs.

hažda M "18" Prs.

haž'dūr M, T "snake". Prs. V. kirm.

hažnafa'rī G "military conscription". Prs. hašt-nafarī.

# J

jā'ī G, T "place". jā ba jā "on the spot". Prs.

žuba T "Friday". rūz-e žuba. Prs. žuma'.

žibak T "pocket". Prs.

žabul Sa'rā T "Jabl-us-Siraj". Cf. Par'wān.

žaba'lak M, G "lightning". a: mán žaba'lak de'hī M. Cf. Pash. S žabala k). V. balk.

žabr G "power". Prs.

žabār G "powerful". Xu dā-e ja bār. Prs.

žabra'il G "Gabriel".

žādū G, T "sorcery, magic". Prs. Cf.

žādū ē G "magic".

žū'dū G, T "separated". 'sōr-ē-om žū dū kor T "I cut off his head". Prs.

žū'dāi G, T "separation". Prs.

žādū'gar G, T "sorcerer". Prs.

žadrān T "n. of a Pathan tribe". Maq-gal o žadrā o žū'jī; sō na far za'ī'e Maq-gal o žadrāni'ka.

žaf- G "to bark". e spō-a žafetō "the dog barks". Prs., cf. Pash. S žaf.

žigar M, žigar T, D "liver". žigar-um 'eūm kor T "I am angry". Prs. V pa'pō.

žāyu'rī G "having cartridges" (?). tāfan- 'gān-ē žāyu'rī, dā'rū fōrīmān chī "their muskets had cartridges, they got plenty of powder".

žehān G "the world". Prs.

žū'jī T "n. of a Pathan tribe".

žukēw- T "to move, shake". hēž ju kēwen na na'rī "he could not move it". Cf. Shgh. žuk- "to beat" (Zarubin)? V. žum'bēw.

*jāl* M, G, D "hair" (coll.). Pl. *jālān*.  
Hind. *jāl* "net" etc.? But cf. Pash.  
L *čāl* "woman's hair".  
*jāla* M, G, *žāla* D "hail". *jāla čha'ri*  
M, *žāla γārtū* D. Prs. *žāla* (Badakhshi  
*jāla*, Madagl. *jōla*). V. *senge'ri*.  
*jēlau* G, *jēla'bā* T (? Phon.) "bridle". Prs.  
*jō'lā* D "weaver". Prs.  
*jūlē* G "shaking". *jūlē da'hem* "I  
shake". Prs. *jūlidan* "to be scat-  
tered". V. *jum'bēw*, *ju'kēw*.  
*jō'lāk* M "spider". V. *jōlā*. Cf. *diwu-*  
*rūk*, *γa'fak*.  
*žalāla'bād* T "Jalalabad".  
*jēl'lāt* G, *žal'lāt* T "henchman". Prs.  
*jul'wā* G "splendid appearance". Prs.  
*jam* M, G, T "assembled, collected".  
*jam kuṛ*, *jam čhi*. Prs.  
*jāma* G "garment". Prs.  
*jum'bēw* G "to shake". *sōr-ē jum'bē'li*  
"he shook his head". Prs. V. *jūlē*,  
*ju'kēw*.  
*jumkī* G "ear-rings". *gā'an tar-au jumkī*  
*sī*. Panj. *jhumkī*.  
*jan*: *jō* G, T "to beat (alarm etc.)", D  
"to kill". *gap janem* T, *nāra jō*  
T "shouted"; *čiq-ē jō* G "she beat  
alarm"; *ān-e ma tū janem* D "I  
kill you"; *tū ma mun čukun jantū*  
D; *jō m* "I killed"; *jantan astan*  
"mekuštand". Nijrau acc. to G. —  
< Av. *jan*. V. *mēr*.  
*janō* G, T, *janu* D, *janwē* M "alive".  
< \**juanta-ka*), cf. Av. *jan*.  
*jān* G, T "soul, self, body". *jān-um*  
G "my soul, beloved"; *jān-e xu'kán-*  
*au ham huš kan* G "take care of  
yourself also"; *jān-um te'su nī-m* G  
"I bathe"; *ta mām-e jāni'ka-i tū*  
*zānū* T "the whole of his body down  
to the knees". Prs.

*jinē* M, G, T, *jīnj* P, *jīmc* (?) D "wife".  
*jīnē-e ba'rem* "I take a wife"; *jīnēka*  
*xī-m* G "my wife's sister". \**janičī*,  
cf. Kohrud *jīnjī* etc., Zeb. *wujinjāk*.  
*Jun'nad* T "Paradise". Prs.  
*je'nāsa* T "funeral". Prs.  
*janwē* v. *janō*.  
*žāng* G, T "battle, war". *jaṇ tar* "to  
the battle". Prs.  
*jaṇ'gī* T "belonging to the war". *fauj-e*  
*jaṇ'gī*. Prs.  
*jaṇ'jái* G "battlefield". Prs.  
*jaṇ'al* M, G, T, D "forest". *ma jaṇa-*  
*lān-ē ka'fi* T "he cut down the  
trees". Prs.  
*jar-* v. *jar*.  
*jár* G "neighbour". Prs. *ēl o jár*.  
*járū* M "broom". *járū má kantan* "I  
am sweeping". Prs. V. *rüy*.  
*jir* D "bow-string". < Av. *jyā*. V. *zē*.  
*jōr* v. *jōr*.  
*jura* M "male child". *dī bālā paidā*  
*čēn*, *jura-in* "two children were  
born, they are boys". Prs.  
*jur'yāt* M, G, *juṛ'yāt* M, *jur'yāt* D  
"curdled milk (*māst*)". Turki *juṛrāt*.  
cf. Pash. S *jirgūt*, L *jo'γrāt*.  
*jurm* G, T "crime, fine". Prs.  
*jarma'nī* G "German rifle". *tō'fange*  
*jarma'nī*. Also Pash. L, cf. Pashto  
*jarmonai* "a Persian-gulf rifle".  
*jēran* G "a red horse (*asp-i sur*)".  
Turk.  
*jar-nēl* G "general". Engl.  
*jar*: *ja'ri* (*jōr* ?) G, T, *jar*: *ja'ri* M,  
*jar*: *ja'ri* C "to say", *zā-e ja'rem*  
G "I say something"; *jaṛtōn-em* G  
"I am saying"; *mun ma tō zā ja'ri*  
G "I said something to you"; *mun*  
... *jaṛō bōn* "I had said". *ja'ren*  
G "to say" (Phon.); *járto-im* M.

'má ma 'tō ja'rī; 'tū ma 'mun ja'rī;  
 'mā ma 'tō ɬal ja'rī M "I said to  
 you"; 'jartō hēm D, ja'rīm D "I  
 said"; heč khin . . . gap 'na jōr T  
 "nobody said a word". < Av. ga-  
 "to praise", Skr. jī- "to call out,  
 address", cf. Psht. žaɣəl "to cry"  
 (likewise with introduction of the  
 r into the present stem.  
 jōr G, jōr D. jōr M, G, T "well, in  
 health, prepared, arranged". bāw-a  
 jōr-ā? D "is your father well?";  
 wā jōr hēr? M; ma 'tō u'dhek pen  
 'jōr ka'nem G "I shall arrange between  
 you and her". Ind., the form with  
 r through Psht., the one with r  
 through Prs. Cf. ga'rī.  
 'jasta G, T "shoe (paizār)". Pl. ja'stān.  
 Psht. jista "a shoe with high heels".  
 juɣ G, T "concealed". 'juɣ-ē ka'nem;  
 pa'juɣ "secretly". Hind. jhūṭ "fal-  
 sehood, lie", Pash L juṭi f. "thief". Cf.  
 'juṭi G "theft". pa 'juṭigu'rīm. Cf. ēu rī.  
 jāw- G "to chew". Prs.  
 ju'wāp, ju'wāb M, G, T "answer". ju-  
 'wāp-a te da'hēm T "I shall answer  
 you", ju'wāib kōr T (Phon.). Prs.  
 ju wān M, G, T "young, a youth". Prs.  
 Cf. bilō.  
 ju'wānī G "youth". Prs.  
 jō'wārī M, G, ja'wārī D, jo'wār P  
 "maize". Ind.  
 jauza M "yoke". V. žūɣ.

## K

\*ka "who", in tu (kka'i T "who are  
 you"; ká G (ka-á) "who is it (kist)";  
 'ka-yen G "who are they (kistand)".  
 Gr. 142.

kān M, G, T "whose". Gr. 142.  
 kī M, G, T "who". Gr. 142.  
 kō M, G, kō P, kō yān (pl.?) D "roof,  
 ceiling". \*kata-, Wkh. kūf, Ishk.  
 kōs kud. Mj. yis-kig, Orm. cūw (?).  
 kū G, T, kūi M "where". puš-au kī  
 ha? G "where is your son"; kūi para  
 M "where are you going?". Cf.  
 khānjāi. Gr. 150.  
 ka'bī M, G, T "when". hēč ka bī M  
 "any time (hēč gašt)"; har ka bī bē,  
 'dāda-m te ma 'mun 'mēra T "my  
 father may kill me any time"; ka bī  
 'āɣē? M "when did you come?" Ind.?  
 kūb- T "to beat a drum". na ɣāra kūbī  
 "mekūban" Prs.  
 ka'bāp. ka'būb G "roast meat". Prs.  
 ka'būl kan- G "to approve". Prs.  
 qabr G "tomb". Prs.  
 kabur'ɣā M, G "ribs". Prs.  
 qabrī'stān G, karbe'stān M, G, xarbi stān M  
 "graveyard". Prs.  
 ka'būt G "blue". Prs. V. sauz.  
 kabūtār M, G, D "pigeon". Prs.  
 kab zai G "handle". Prs. qabza. V.  
 de'stai  
 ka'čō M, G, ka'čō D "thorn, furze".  
 dhār tar ēi mēm, 'pā tar-um kačō  
 ma'ēi G "I wandered in the hills  
 and a thorn stung my foot". Ind.;  
 Ashk. ka'čik. Waig. kāčik < Skr.  
 kakṣa-.  
 kačō ārak G "furze-gatherer".  
 'kuča M "ram". Prs. quč, qōč "a horned  
 fighting ram". V. ma'nōk. nē rōk  
 ɣa rō.  
 kūč G "wandering, marching (as a  
 nomād)". ɣarp kūč āɣa "an avalan-  
 che fell down". T "family uštuk  
 u puštuk". Prs.  
 kučuk M, ku čōk, G "dog". Cf. Badakhshi

*kūčuk* "puppy"; Orm. L. *ku'čuk*. V. *e'spō*.  
*ku'čōk* G, T, *ku'čuk* P "span (*bilišt*)".  
 Taj. *kučōk* "embrace, fathom". (Turk.).  
 V. *be lišt*.  
*'kačal* M, G, T "dirty, bad (*nābūt, xarāb*)".  
 Prs. *kačal* "one who has no hairs, and is marked with wounds or scars"?  
*ku'čēnd* M "from where". *ōsp-a kučēnd-a*  
*kor* "from where, have you brought the horse?"; *tu kučēnd-e* "from where are you?". Cf. *kū, e'čēnd*. V. *ku jēnd*.  
*kūčānōk* M, G, T, D "knife". \**kṛtyana*?  
 Cf. Prs. *kārd*, Soghd. *krt'ynēh* etc.  
 Gr. 34. 57.  
*ka'čārī* G "court of justice (*hākimmūšīn*)".  
 Ind.  
*kačera'phōr* G "beans (*māš*)". Cf. Hi.  
*kačariyā* "a fruit used for pickling"?  
*qadd, kadd* G "stature, height". Prs.  
*qadam* G, T "foot, step". žū *'kadam*  
 "one step". Prs.  
*kaf* G "foam". Prs.  
*kaf* G "palm of the hand". Prs. Cf.  
*kaf-e dōst* M, D "id."  
*kaf-e pā* M "sole of the foot". Prs.  
*kaif*, G, T "intoxication". *kaif-e xō-*  
*mai ka* T "captured by sleep";  
*'mende 'kair buṛ* T "he became senseless". Prs. *kaif*.  
*kāf tek* M "a big kind of wasp". Cf.  
 Pash S *kāftek*.  
*'keftan* G "captain". Engl.  
*'kāqaz* G "letter". Prs.  
*kā'hī* D "throat". V. *ka'mā*.  
*khā-* M, G "to scratch". *'sōr-um 'khāem*  
 G. *khāitōn* M. Cf. Si. *khahi* "itch"?  
*khū* M, G, T "elevated, high". *'zāi khū*  
*kaniman* M; *khū ka nem* G "I lift";  
*sōr khū kṛṇ* T (Phon.). < Av. *kaofa*?  
*khūf* G "to cough". *khūfem-e* "sulfa

*mēkunam*", *khūftōn-em*. Cf. Ishk.  
*xofuk*, Yd. *kofah*, Mj. *xəfəy*, Khow.  
*kopik*, Kurd. *kof, quf* (Soane), "cough",  
 Oss. *xufin* "to cough". V. *surfa*.  
*khūfō* G "coughing".  
*khuj-*: *khujī* G, T "to ask". *ma 'mun*  
*na khujōr* "do not ask me", *khujī*,  
*khō'jī* 'asked'. Par. S *kōej*, *kūej*, L  
*xoj*, Shina *khōjōiki* etc.  
*khujēw*: *khujewī* (کُجِيو) G, T, D "to ask"  
 'not causative'. *khujēwem* G, T;  
*čā-m-ēr khujēwtan* T "why do you ask me?"; *ku'jētū-hem* D.; *khujē'wī*  
 G "he asked".  
*kha'mōr* G "threshing". *kha'mur wa hē-*  
*wem*.  
*khan-*: *kha'nī* M, G, T, D "to laugh".  
*'khāntā-eman* M "we are laughing";  
*khantō hēm* D "I am laughing" =  
*'ān-em 'khantōn* G; *'khanem G, kha'nī*  
 M, G "he laughed". Cf. Prs. *xan-*  
*dīdan*, Wkh. *kand-āk* etc., Ashk.  
*kōn* etc.  
*kha'nōi* G "laughing".  
*khān* G, T "which (*kudām*)". Gr. 143.  
*khāin* (کُيَاين, کُيَاين) M, G, T "which,  
 some". *khāi zā-m te gasa* "čiz-i  
*mēkanad-om*"; *hē γus khōenika* M  
 "this house belongs to somebody";  
*ma khāin-e 'enem* G "I shall bring  
 one of them". < Av. *katūma*". Gr.  
 143, 145.  
*khān jāi* (کُيَاين جاي) M, G, T "where,  
 whence". *har khānjāi* T "every-  
 where".  
*khān* (کُيَاين) M, G, T "anybody". *heč*  
*khān* . . *na* "nobody". *khān 'na*  
*para* G "let no one become . . .".  
 Cf. Samnani *kin*? < \**kahya* + *nā*?  
 v. Gr. 145).

*'khandi* T "mountain, peak (*tēγ*)". *Paddō-*  
*'khandi* "*Tēγ-i siyāh*". Ind., cf.  
 Shina (Dras) *khān* "mountain", Torw.  
*khān*, Maiyā *khān*, Singales. *kanda*  
 "hill".  
*'khānas* G "bellowing". *'gū-a 'khānas*  
*'kantōn*. Cf. Pash. S *Yānas*. V. *'dōnas*.  
*kheγ* M "ground, soil", *khend* (*ṇā?*) G  
 "cultivated field". Pash. L *khaṇḍ*.  
*khār*, *qhar* G, T (*khār* Phon.) "anger".  
 Prs. *qahr*.  
*khōr* M, G, T, *khōr* D "donkey". *khōr*  
*kōr-a* G "the donkey is blind". Prob.  
 genuine, cf. Av. *xara-* (Gr. 58 ff.), not  
 borrr. from Pash. L *khār* etc.  
*khur* G "cave". Cf. Pash. S *khul* "ra-  
 vine"? V. *'kurri*.  
*khurri* G, D "heel". Pash. L *khurri*.  
 V. *pēs/pā*.  
*khōrā'buγ* G "melon (*xarbuzz*)". Trans-  
 lated from Prs. *xarbuzz*. Cf.  
*khōrā'gū* G "hare". Prs. *xargōš*, Kurd.  
 (Soane) *kerḡū*. V. *sa hōk*, *xar'gōš*.  
*khe'rēw-* M, G "to pick up". *'kurγ-a*  
*'dāna khe'rēwtūn* M "the hen picks  
 grain"; *khere'wīm* G. < \**xrāpaya-*  
 (Greek *χρόσιον* "sickle". Lat. *carpo*  
 etc.)? Gr. 59. V. *o'rēw-*.  
*Kōhe'stān* G "the Kohistan of Kabul".  
*ku'jēnd* M "whence". *ha'wē zī'nān-e*  
*ōspikya ku'jēnd-ēn?* "from where are  
 these saddles of the horses?"; *ēden-*  
*'dhēk ō'spān ku'jēnd-ēn?* "*hami aspān*  
*az ku'jā astān?*" V. *ku'ēnd*.  
*kaik* M, D "flea". Prs. V. *ruē*.  
*kā'kī* M, G "mother's brother (*taγā'i*)".  
 Afgh. Prs. *kūkā* "father's younger  
 brother", Prs. *kāki* "aunt".  
*kūk* G "nail". *kūkān-e āhe'nā* "iron  
 nails". Ind., cf. Pash. S *kō'kū*, Lhd.  
*kōkā* "hobnail, tack" etc.

*Kaiku bād* T "n. of a king, Qubād".  
*Kūi'kāf* G, T "Koh-i Qāf".  
*'kākul* G "lock, curl". Prs.  
*kāku'li* T "having curls".  
*kal* P, *'kala* T "head". *'kala ān āwūrō*  
 T Prs., V. *sōr*, *pēška'lā*.  
*kal* M, G, T "bald". Prs.  
*kā'lā* T, *ka'lā* G "house, fort". *hōt ka'lā*  
*da'rūntar* T "inside seven castles".  
 Prs. Cf. Andreas, DL 1928, 2257.  
*kāl* T "flight". *'Mahmad Ha nīfa 'hūjes*  
*zī 'kāl-a "qūwat iš kam ast, ājes āmad,*  
*hālī kāl-iš ast"*. Prs. *kāl* "flight".  
*kāl* G "time". Ind.  
*Kāl-e Ar zān* G "n. of a place".  
*kā'lä* M, G, T "dress, clothes". *kā'lūn-e*  
*xāu ka-m* T "my husband's clothes".  
 Prs.  
*kōl* M, G "valley". Turki?  
*ku'lā* M "cap". Prs. V. *kūγ*.  
*ku'l'ba* M "plough". *ku'l'ba bariman*.  
 Prs. V. *mē'tēw-*.  
*keli dak* M "jaw-bone". Pash. S *kilidak*.  
*kul'f* G "lock, kulf". Prs. *qufl*.  
*kala'gī da'nān* G "front tooth".  
*kili'γāšt* G "key". Cf. Prs. *kili d*.  
*\*kālāja* T "the upper part of the arm".  
*e dā hūdde kālū'jānī āle šī* "he seized  
 both his upper-arms".  
*'kilk γušt* D "little finger". Afgh. Prs.  
*kilk* "little finger". Pash. S *kelk*  
 "finger", Afgh. Prs. *kilk* "reed".  
*kā'lāli* M "earthen jar". Prs. < Ind.  
*kulāl* "potter".  
*kull* M, G, T "all". Prs.  
*kull* M, G "blunt". Prs. *kall* "being  
 blunt", or *kul* "crooked, defective"?.  
*ka lam* M, G, T "pen". Once = *lāwōγ*  
 T. Prs.  
*kālin*. M, *kā'linā* D "knitted carpet".  
 Prs. V. *pa lās*.

*ka land*, v. *ku'lang*.  
*ka lánfár* G "a kind of perfume". Prs.  
*qaranful* "clove, gilly flower", Turki  
*kalampur* etc. < Gr. *καρύφυλλον*.  
*ku'lang* M, G "crane". Prs.  
*ku'lang* M, D, *ka'land* G "mattock, pick-axe". Prs. *ku'lang*, *kaland*.  
*ka mā* M, G "throat". *umr-e kama'i-om* G "the life of my throat (*umr-i gulū*)". Cf. Psht. dial. *kūmai* "Adam's apple" (EVP. s.v.). Cf.  
*kām* M, G, D "palate". Prs.  
*kōm* T "tribe". *tū 'kōm-e mā'nān-ē*. Prs.  
*kam'ēin* G "whip". Prs.  
*kūmai'dān* B "commandant". *dī pu'shī kūmai'dānā*. Psht. *komaidān*. Engl.?  
*kai'māk* G, D "cream". Prs., Turk., cf. Shgh. *kai'mōxcē*, Khw. *combox* etc.  
*ku'mak* T "help, assistance (*kumakguyd, yārī dādan*)". Prs. Cf.  
*kuma'kī* T "assistance, the reserve of an army". *tū kuma'kī e'dān-a koṛ* "tu kumakī ira kadī"; *kuma'kī :ī-ī* *vazīri'ka chī* "the reserves of the vazir went off". Prs.  
*ka'māl* G "perfection". Prs.  
*ku'mān* T "bow". Prs. Cf. *yū'lak*.  
*ka'mān-i 'Rustam* G "rainbow". *ka'mān-i Rustam cha'ri*. Prs.  
*ka'mand* G, T "halter, lasso". *a'brōān-au ka'mand-a*. Prs.  
*ka mand* G "stable". *mē ka'mand dar āya*, *'sail-ē kuṛ ma ḡ spā*, "she entered the stable and looked at the horses". Pash. L *kamand*.  
*kamān'dār* T "archer". Prs.  
*ka'mar* T "rock". *kama ri cha'ri*. Prs.  
*kamar'band* G "belt". Prs.  
*kīma tī* G "dear, expensive". Prs.  
*kan-*: *kuṛ*, *kōṛ* M, G, T, D *kuṛ*, *kōṛ* Phon.)  
 "to do". *kan tō-em* G "I am doing";

*kan*, *kā<sup>n</sup>*, pl. *ka'nōr* "do"; *kuṛō* (کړو) "has done", *kuṛa bōn* "had done". Av. *kərənav- : kərəta*.  
*'kânō* G, *kōn* D, *kānū* P "blind". Ind., cf. Khw. *kānu*, Ashk. *kāṛā* etc. (v. Rep. p. 25). V. *kōr*.  
*'kōna* M, G, D "ancient, old". Prs.  
*kun* M, G, T, D postpos. "to, for". Gr. 96. Ind., cf. Si. *kanē* "to, for" etc., Pash. L *kan* "to", Waig. *ken* dat. suff. < Skr. *kanē*.  
*kan'ca'nī* M "harlot". Ind.  
*qand*, *qan* G "sugar". Prs.  
*'kunda* G "stocks for offenders". Prs.  
*ken'gāla* T "bride (*nāmzāt*)". Taj. *kūn-gol'a* "betrothal", Prs. *kan'gāla* "filiam poscere". Cf. Psht. *čanyōl* "betrothed" (EVP. s.v.).  
*kuṇj* T "corner". *'kuṇj-e butxānā'ka tar* "in a corner of the temple". Prs.  
*ke'nāra* T "side, edge". *wā ke'nāra bōr* "you must stand aside". Prs.  
*ka'nīz* G "girl". Prs.  
*'qāpēi* T "doorkeeper". Turk.  
*'kō'pān* (pl.?) G "hump". Cf. Shgh. *kūfōn*, Rosh. *k'upōn* (Zarubin); Pash. L *'kōpē*.  
*'kārī* M, G, T "clean, good". *'kārī howyak-a* G "that is better"; *kārī'ān kun na'zar kan* G "look at her beauties". Afgh. Prs.  
*kēr* M, G, T, *kīr* D "work, business".  
*ē kēr dērē* M "ēi kār dārī". < Av. *kaīrya*.  
*ke'rā* G "hire". *ke'rā ka'nem*. Prs.  
*kōr* M, T "blind". Prs. V. *'kânō*, *bī'tēch*.  
*ka rīb* G "near". Prs. V. *nāz'dik*.  
*Kāla'bāy* G, *Kāla'bāy* T "n. of a place".  
*qur'bān* T "sacrifice". *pa'ram qur'bān-e 'nām-au* "qurbān-it mešom". Prs.  
*karbe'stān* v. *qabri'stān*.

'kōrdi M "root", kōrd G "watering basin round the root of a tree". Cf. Kati kor'ū?  
 kār'iḡi G, T "goodness, beauty". ba kār'iḡi ma 'gū dū'ēi G "did he milk the cow well?"; az kār'iḡi T "on account of his beauty". Cf. kārī.  
 kar'gas M "vulture". Prs.  
 kur'y M, G, T, D, P "hen". Cf. Prs. karg, Psht. čirg (m.) Shgh. čaš (čuš m.) etc.  
 'kur'y-e (dhārī G "wild hen".  
 'kur'y-e āwī G "duck". V. mur'yāwī.  
 kirm M, D "snake", P "worm". Prs. V. haš'dār. Cf.  
 kīr'māk M "worm".  
 kurma T "hash, lobscouse". Lhd. kormā "cooked meat, curry".  
 kōrma'hī G "a kind of uneatable fish". Prs.  
 kī'rān T "half rupee, kran". Prs. V. rhuš.  
 qu'rān G "Koran, oath". 'tu ba qu'rān 'dēre "you have sworn on the Koran". Prs.  
 'kērangī T "in what manner". ma ma nā 'xā 'kērangī ku'rō? "What have you done with my husband?". Pash. L. kōrang. Cf. hērangī.  
 kār'nail G "colonel". Engl.  
 karr M, G "deaf". Prs. V. būru, bī gū.  
 kur'rā M, G, 'kurra D "colt". Prs.  
 'kurri T "ravine (šikāf)". V. khur.  
 ka'rār G, T "quiet, resting". yarp o yār ka'rār koḡ G "it stopped snowing and raining"; ka'rārehā-ē ma dharam-ē ūnt T "he slowly brought her down to the ground"; as ka'rārī 'slowly'. Prs.  
 kur'tī M, kur'tin G, D "jacket". Prs.  
 ku'rūt "dried curds kurūt". Prs.  
 kar'waš G "lizard". V. šī lūnq.

kōr M, G "stick, fire-wood". ha'wē kōr-iman mā 'xāp 'kantan M "we are breaking this stick". Pash. L. kō'ra "tree". Cf. kōrdi?  
 kuḡ G, D "cap". Cf. Av. karəti- "n. of a piece of dress"? Cf. Kati kur' "cap". But v. NSgh, 41<sup>2</sup>. V. kulā.  
 kōrd v. 'kōrdi.  
 ko'rīn G "wooden". V. kōr.  
 quḡt T "destroyed, cut into pieces". ma puš-om-ē 'quḡt ku'rō "he has destroyed my son (xurd-iš kat"; quḡt kan tō "mēxurt". Prs. qart "slicing in pieces"? Cf. Psht. qurt kāpī "gravel, fragments of stone".  
 kasaba'ka D "tortoise", cf. Turki qablubaya "Kröte die eine Hülle hat" (Vambéry cf. Ar. kisā' "garment", kasa' "putting on of clothes".  
 ka'sāyan D "bedding". Cf. Pash. L. ka'sānan "id." Cf. the preceding word? V. wī'a'nō  
 'qasam G, T "oath". 'qasam-ē xūr Prs.  
 'Qisem T "n. of a man".  
 kāsḡ G "castle". Prs.  
 ká sūr T "γōr" (?). ká sūr-om ba dheḡ 'dālī gu'rīm "let me now take from him my...".  
 kausa'ra M, G "shoe". mā kausa'ra ghīt M "I have bought shoes". Prs.  
 kaḡš, kauš. Pash. Nir. kōšarā. V. pa'zār.  
 'qissa, 'qessa, kissa G, T "tale". Prs.  
 qessa xān T "reciter of tales". Prs.  
 qast T "intention (mudā)". Prs. qasḡ.  
 káset G, T "messenger". Prs.  
 ku sēw- (Nijr.) "to dig".  
 kaš kan- G, T "to pull, stretch, contract". Prs. kašīdan.  
 kūs P "eyebrow" < Av. karša- "furrow". V. a brō.



*kāša'gū* M, G, *kāša'gū* D, *kaša'gū* P  
 "bullock". Cf. "*kāšghau* Yag, in  
 Badakhshān und Pāmīr" (Tom. 764),  
 Shgh. *xuā-gōw* "bullock" (Zar.).  
*kaštē* M, G, T, D (کشت, کشته) "girl".  
 < \**kaništākī*, Skr. *kaniṣṭhā*, cf. Av.  
*hainī*-etc., Psht. *čan-γōl*. Minj. *kiñ'tika*,  
 Wkh. *kond* prob. also belongs to this  
 stem, not to that of Skr. *kāntā* (Tom.).  
*kešta* M "field, cultivation". Prs.  
*ke'stī* T "boat". Prs.  
*kušta* T "killed". In: as *'kušta ku'stān*  
*kor*, as *'pušta pu'sta* "they made  
 killed of the killed and a plain of the  
 plain"; i. e. "they slaughtered com-  
 pletely". Prs.  
*ku'stī* T "wrestling". *ku'stī 'gwrīman*  
 "let us wrestle". Prs.  
*kaštē ōk* G (کشته اوک) "a small girl".  
 V. *'kaštē*.  
*ka'sēw-* G, T "to sigh, yawn". *'fūza-m*  
*ka'sēwī* G "I yawned"; *'zuṛ tar-om*  
*'ā ka'sēwī* T "I sighed "oh" in my  
 heart". V. *kaš kan-*. Cf. Prs. *āh*  
*kašūdan* "to fetch a sigh".  
*kōš.vāna* T "guest-room (*kūšk*)". Taj.  
*kuš-wona* "house with a single room".  
*ka(i) tī* G "scissors". *γa'rō ku'i tī ka'nem*.  
 Prs. *kai'ī* + Panj. *katī*?  
*qātī* M "famine". Prs.  
*ki'tāb* M, G, T "book". Prs.  
*ku'tal* P "pass". Prs.  
*kai'tān* G "band of a shirt".  
*qāter* G "mule". Prs.  
*ka tex* G, P "cheese". Prs. *qatiq* "butter-  
 milk"; Pash. D *'catek*, *xatak* "salted,  
 hard cheese". V. *pa'nīr*.  
*kaṭ* D "bed". Ind., e. g. Pash. L *kaṭ*.  
 V. *cār pāi*.  
*kaṭ-*: *ka'ṭī* M, G, T, D "to cut". *zū*  
*tī eman kaṭetan* M "we are felling a

tree"; *ka'ṭilo hēm* D; *tū'yān-āw-um*  
*ka'ṭī* T "I paid the price for you  
 (*tōi burridam, xilās kadam*)". Ind.,  
 Pash. S *kaṭ-* etc.  
*kuṭ-*: *kuṭī* M, G "to crush". *o'γur tar-um*  
*ku'ṭī* G "I crushed it in a mortar".  
 Lhd. *kuṭṭan* "to beat, pound" etc.  
*kōṭ* M "short" \**kōt*, Prs. *kōtāh*? V.  
*'γanukō*, *'luṇḍu*.  
 \**kuṭur* v. *'luṇē-e kuṭuri'ka*.  
*'kaṭṭō* G, T "old". Ind., cf. Panj. *kaṭṭhā*  
 "hard" etc.?  
*kaṭ'ṭōi* G "old age". *mau'sum-e ka'ṭōi-yau*.  
*kuṭ'ṭō* G "lame". Pash. L *ku'ṭa* etc.  
 V. *sočēu*.  
*kaṭṭa bāw* D "grandfather". V. *'bābā*.  
*'kāwv n* G "in some direction or other  
 (*kudām taraf*)", *'kāwand* (کاوآند) T  
 "in which direction (*kudām sun*)".  
 V. *wand*.  
*ka'wār* D, P "mouse". Pash. L *kau'ra*  
 "rat". V. *ba'lūr*.  
*ka'wēr-* G "to scrape, scratch".  
*'qūwat* G, T "power, strength". *'qūwat*  
*kun 'ham xu na 'ēhī* 𐰽𐰺𐰍 "neither of  
 them overpowered the other (*ba qūwat*  
*na šud*)". Prs.  
*qūwat dār* G "powerful". Prs.  
*qūwat nāk* G "powerful". Prs.  
*kāz* M, G, T, D "shirt". Cf. Pash. L  
*xās*?  
*qāzī* G, T "judge". Prs.  
*kīzu'pē* G "milking-pail (*kūza, gaudōša*)".  
 Cf. Pash. L *kūza'pī*, Orm. L *kuz'a'li*.

## L

*lab* G, T "lip". In: *lab-e kha'nō* G; *lab-e*  
*zī* T "the banks of the stream". Prs.  
*lauē* M, G, *'lauē* D "lip (the usual word)".

*lau'cân-um* Phon. (لوان); *lapē* G (poetical). Prs.  
*luē* M, G, T, D "naked". *luē kan- T* "to rob"; *sēlā'bân-an* 'luē 'āyēn T "they came with drawn swords". Prs.  
*lēf* G, T "bedclothes". *lēf-a* 'tāl-a *kuṛō?* G "have you hung up the bedclothes?". Prs. *liḥāf*, Badakhshi *lēf*.  
*lag-* "to stick to, strike". *bānō-e* 'eṣq-au ma 'mun *la'gō* G "the arrow of your love has struck me". Ind.  
*la'gēw-* M, D "to lit a fire". *ārē lagēiman* M, rhine-m *lagētū* (\**lagēwtū*) D "I am lighting the fire". V. *lag-*.  
*La'yak* G "n. of a place".  
*lā'yar* M, G "lean". Prs.  
*lhanō* (لھنو) G "slippery (*lašnī*)". Cf. Prs. *lašn* "smooth, slippery" < \*(h)*laxšna-*; *laxšidan*; *la'zīdan* "to slip, slide" < \*(h)*laxš-*, (h) *lagž-* < \**slegħ-s(k)-* cf. Bal. *la'yušay* "to slip."  
*lhāš* G "finished (*xilās*)". *lhāš čemtō* "(the mulberries) are finished". Derivation from \**xlās* < Prs. *xilās* is phonetically improbable.  
*lejj-*: *lejjī* G "to be ashamed". *lejje-tōn-em*. Ind., cf. Pash. L *laḷ-*.  
*lejja'nāk* G "bashful".  
*la'jām* M, G "bridle". Prs.  
*lak* G, T "a lakh, 100,000". *šū llak* T, *dōz lak si pāi* T. Prs. < Ind.  
*laklak* M "stork". Prs.  
*lāi* G "ruby". Prs.  
*lōla* G "tulip". Prs.  
*lūla* T "elder brother". Afgh. Prs.  
*lāl tāq* G "a kind of flower". Prs. *lāl + tāq?*  
*lūla zār* G "tulip-bed". Prs.  
*lam* in *lam dah-* M, G, T, D "to place.

permit (*māndan*)". *ki'tāb sō* 'mēz 'lām da M "put the book on the table"; *badhēk-iman k° s° m° lām dhaitan* M; *lam da'hēm* G, D; *lam-um dā* G; ma 'mun-en na 'lam 'dhaitan G "they do not allow me". *kučā'nōk mēx tar* 'lām da M "hang the knife on the peg". Cf. *la mō*. V. *ēčēw-*, *ḡuk-*.  
*la'mō* M, G "hanging". *čī rāy la'mō a*. Ind., Skr. *lamb-* "to hang down" etc. Cf.  
*la'mēw-* M, G "to hang up". *ēkī zā la'mēw* M "hang up this thing"; *lamēwō ī-a* G "āvē zan *kadu gī s'*".  
*la'in* G "accursed". *šai tāt-e la'in*. Prs. *lunč-e kuṭuri'ka* M "podex". Prs. *lunj* "cheek, inside of the cheek"?  
*lang* D "lame". Prs. V. *šōčēū*.  
*legg* G "leg". Prs.  
*lūngī* H "scarf, lungee". Ind.  
*langō'ṭa* M, G "turban". Hind. etc. *langōṭā* "loin-cloth".  
*lāp'dā* G, *luṇ'dā* M "s'out, corpulent". V. *čāk*.  
*luṇḍu* D "short, narrow". Hind. *luṇḍā* "tailcropped, stripped". Psht. lw. *laṇḍ* "curt, stumpy, short".  
*Lārom* T "n. of a pass near Shutul".  
*larz-* G "to tremble". Prs.  
*lar'zēw-* G "to make tremble". *lar zēwtōn-um-a* "mēlarzānad-um".  
*le rē* G "boy" (said to be a Pachaghani word). *čīnō le rē pē-a vartōn* "the small boy drinks milk".  
*lūy-*: *lūyī* G, T "to seek, search for *pāidan*, *gaštan*". *lūy-tōn-em* T "mēpālom"; *mō* 'ta mām *lu yī* G. Hind. *loḡhnā* "to seek".  
*līs-*: *lušt* M, G "to lick". *līsem e*, *lušt-um-e* G. Cf. Prs. *lēš*. *lušt*. Prob. genuine, v. Gr. 70.

*la sēw-* M, G, T "to untie". *na'ḡōn-ē pu'ṭi lasēwī* T "he took down the bread from his back".

*leš-* M. in *tawa le'sim* "I have fever". V. *tau*.

*laškar* G, T "army". Prs.

*lušt* v. *liš-*.

*lata'i* G "rag". Panj. *lattā* etc.

*lūṭa'kī* M "ear of maize".

*la wak-* "to flee". G *ḥākīm o maḡdum ham lawa'kī* "the governor and the people fled".

*līwōn* M, G, *līwō* M, *līōn* D, P "clarified butter (*rōḡan*)". < Pash. *\*līwan* < *\*grīwan* (Pash. L *lōu*, cf. Waig. *grawū*, *grāwa*, Skr. *ghṛta*).

*lāwəḡ*, *lāwəḡ* M, *lāwəḡ* G, *lau'ṭ* T "membrum virile". Pash. S, L *lay* (*g'ūn* "membrum virile", Pash. L *lau'ṭ* "rod"? Cf. Orm. L *lau'ṭa* "scrotum").

*lauz* G "language". *ōst ... lauz-e Pa'rūcī ... sa'bak ni'sā dhailōn* "he was teaching the P. language". Prs.

*lačš-* G "to slip, slide". Prs. V. *lhanō*.

*lāyaq* M, G "deserving". Prs.

*lāza* (لَاذَة) G "a moment, while", Prs.

## M

*ma* M, G, T, D prefix denoting the acc. etc. Gr. 86.

*māi* G "wine". Prs.

*mā* M, G, T "we". Gr. 113.

*mā* G "mother". Av. *mātar-*. V. *ā ī*, *mācī*, *māma*.

*mūi* M "hair". In the expression *zū mūi hušī* "one hair of sense". Prs.

*ma bōr* G, T "outside". V. *ma*, *bōr*.

*mu bāruk* G "fortunate". Prs.

*ma' mu cī* G, T "to cut, hurt, stick".

*pā tar-um 'kačēō mā'cī* "a thorn wounded my foot (*xalid*)"; *sōr tar-ē mā'cī* "he struck his head"; *šū tar mā'cī* T "stuck in the mud (*dar gil xalid*)". Hind. *macānā* "to stir up, excite" etc.?

*mā'cī* M, G, T "a kiss". *ḡure mā'cī* G "take a kiss". Hind. *macchī*, Psht. *mača*, Pash. S *mačī*.

*mācī* M, G "mother". V. *mā*, *māma*. *mū cō* M, G, *mūcā* C, *mūcō* P, *mūcō* D "ant". < *\*marwičaka-*, cf. Prs. *mōrča*, W.Oss. *muljug* etc.

*maida* M, G "crushed". *wārun-em 'xēra tar 'maida kantōn* M "I grind the flour at the mill"; *mušt pen maida kanem* M "I crush with the fist"; *wārun-a 'maida 'kantōn* G; *wārun-um 'xēra tar 'maida koḡ* G. Prs.

*māda* M, G, *mā-* D "female". *'māda ḡa'sō* G (v. *māda'gū*, *mādaku'cōk*). Prs. V. *šī'čak*.

*muda'i* G "enemy". Prs., cf. Pash L *munda'i*.

*mu'dā* G "at once when" (?) *mu'dā hē ga'pān-ē . . . ja'ṛō bōn* "instantly when she had said these words" (?). Prs. *muddah*.

*mu'dā* G, T "intention, desire *maxsād*". *ēi mu'dā dērē?* T, *ba mu'dā kan* T. Prs. *muda'ā*.

*māda'gū* G, *mā'gū* D, P "cow".

*mādaku'cōk* G "bitch".

*maḡlab* G "purpose". Prs.

*mu'dām* M, G, T "always". Prs.

*maḡlāna* M, *māḡlān* P "mare". Prs. V. *šī'čak cōp*.

*maḡdān* G, T, D "plain". Prs.

*modreb* G "a barber". Prob. a *ḡom* "barber and minstrel in one person".

is meant. Prs. *muṭrib* "a musician, singer".

*ma'gam* G, T "possibly, unless (*magar*)".

*ma'gam* če *ma'čō pherē* G "possibly you will be turned into a fish".

*ma'gam tu pa'ra ta'bīpe ma'nā* G "if you do not become my physician".

Prs. *magar*?

*Muq'bil*, *Muq'bil* T "n. of a man".

*moyol'ruk* D "sheep". V. *ya'rō*.

*ma'γas* D, P "fly". Cf. Prs. *ma gas*.

*mayz* G "kernel". *dežika 'mayz* "walnut kernel". Prob. borr. from Prs. *mayz*.

*mayze sōri'ka* M, G "brain".

*mā'hī* D "fish". Prs. V. *masā*.

*mē'hī* M, G, T (میهی) "month". \**mā-hika*-, cf. Orm. *māi*, Psht. *spōž-māi* "moon", W.Oss. *mayā* "moon, month", Prs. *māk* etc. V. *ma'hōk*.

*mēhīn* T "monthly, of a month". *zu 'mēhīn-a* "he is one month old".

*maha'bat* G "love". Prs.

\**mahačiči*? *sō bōre mahačiči'ka-i šu 'kala-i āvīzān-a* T (Phon.), *'kunj-e 'mahačiči, kunje butzānaka* T (Phon.). The word is repeated three times and is quite distinct. It seems to mean something like "castle, fort".

*ma'hak*, *mhak* G "straight to, at, towards that, exactly there" (?). *mahak dha-ram tar* "to the ground there *da hamū zamīn: dūr*" (but *ha wī dharam tar* "to the ground here, *da hamī zamīn: nezdik*"; *mhak dāl xā tar-ē* "dar hamū pēše šū-iš"; *mahak dha'ram tar-ē dhī; dehī mahak xīf tar-e bi yā*. Prob. *ma + hak*, cf. 133.

*ma'hōk* M, G. *ma hōk*. D, P "moon".

*ma'hōk āle'sī* M, *ma hōk qu rīn čō* D

"the moon was eclipsed". Cf. *mēhī*.

< \**maha-*? Cf. Khorasan Kurd. *mehak* "month".

*'mhākam*, *maha gam*, *maha kām* G, T

(مُحْكَم) "forcibly". *'mhākam-ē āleš*

"*mākām bigir-iš*". Prs.

*mhō'lāt* G, *mūlat* T "respite, delay".

Prs. *muklat*, cf. Bal. *mhōlat*.

*'Mahmad*, *Māmad Ha nīfa 'Sāheb* T "n. of a person".

*Mahmūd*, *Mā mūd*, *Mhāmūd* G "n. of a person".

*meh'mān*, *mhe'mān*, G, T, *mē'mān* M, G "guest". Prs. V. *mēmā nī*.

*ma'hīn* G "fine, thin, a small grain of rice (*berenj-i mahīn*)". Prs.

*'meher* G "love". Prs.

*mehra'bānī* G "friendliness". Prs.

*'mhētar* G "groom". Prs. *mihtar*.

*mu jā* M, *me zā* G, *me jān* pl. T "wimpers". Prs. *miža*, *muža* (Taj. *miža*, Pash. S lw. *mižū*, Bad. *muža*). Prob. all the Par. forms are borr.

*'majma* G "a dish, plate (*yurī*)". Prs.

*mu j'ra* G "reward". Prs.

*mā khān* M, G, T "our". Gr. 113.

*ma'khār* (مقهر) G "in the middle of (*mayz-i, mābain*). *ma khār-e dar yā pa rā*. Prs. *muqhar* "subdued, defeated"?

*ma'kān* G "dirt" (?). *ma'kānān astarōr* sweep away the dirt". Or: "sweep the house", cf. Prs. *makān*?

*makān-rūya kán* (pl.) G "sweepers".

*Mak'kutul lī* T "Mekka".

*makr* T "fraud". Prs.

*Maqet*, *Maqed* T "n. of a warrior".

*Mu qātel* T "n. of a king".

*'maīla* G "festival, fair (*mēla, jašna*)".

Ind.

*māl* M, G, T "property, cattle". Prs.  
*ma'lak* G "movement". *ma'lak xūr*  
 "he moved". Prs. *malaq*, "canter,  
 gallop".  
*ma'lek* G "headman of a village". Prs.  
*mulk* M, G, T "country". Prs.  
*ma'lâik* T "angel". Pl. *malâikân*. Prs.  
*malâ'ik* pl.  
*'mullâ* G, T "mulla". Prs.  
*mâlûm* G, T "known". *mâlûm kan-*  
 Prs.  
*ma'lâmat* G "reproof". Prs.  
*'mûlat* T "delay". V. *mhōlat*.  
*ma'laḥ* M, G, P "grasshopper". Prs.  
*mēlêw-* G "to plough". *jōvârî-îman*  
*mēlêutan*.  
*'mâma* M, G, T "mother". Pash. S *mā'mā*.  
 Cf. *ā ī*, *'māsī*.  
*mēm* G "the letter m". Prs.  
*mēmâ'nī* G "feast". Prs. V. *mēh mēn*.  
*mā'mūr* T "engaged in" (? *ardu'mân*  
*mā'mūr chēn* 'yūs o pu'lâu 'kurma  
*tar* "the people were engaged in  
 eating meat and pillau and hash".  
 Prs. *ma'mūr* "fixed, determined".  
*mu'maiz*, *muba iz*, *muḥbayz* G "umpire,  
 judge". Prs. *mumayiz*.  
*ma'înâ* G "starling". Ind.  
*mēn* M, G, T, D "waist". Prob. < Av.  
*maidyāna-*, cf. Sak. *myāna-*, Prs.  
*niyān*, Luri *mîn* etc. Cf. however  
 Shgh. *mēn-l* "waist-band" etc. Gr. 57.  
 Cf.  
*mēn*, *mē* M, G, T "within, among". Gr.  
 220.  
*mun* etc. M, G, T, D "me". < Av. *mana*.  
 Gr. 112. \*  
*'mānda* G "left, remaining; tired". *yu lū*  
*'mānda chēm*. Prs. Cf. semasiologi-  
 cally Ishk. *frinduk* "tired : *frin*  
 "he remained" < \**ui-ri-na-*; Wkh.

*warexk* "tired": *wareēn* "to remain";  
 Si. *vir-*: *virto* "to be wearied").  
*'mendē* M, G, T "this" (acc.). Gr. 128.  
*'mundē* M, G, T, *mōnde* G, T "that".  
 4 *mandân* pl. D. Gr. 131.  
*men'dhēk* G, T "this very (*hami*)". Gr. 135.  
*mun'dhēk* G, T "that very (*hamū*)". Gr.  
 135.  
*mā'endar* G "stepmother" (*mādarandar*,  
*ambâḡ*). Par. *mā* + Prs. *mādarand*.  
*'mindut* D, P "apricot". Cf. Orm. K  
*matat*. V. *zar dālū*.  
*ma'nōk* G, D "ram" < \**maišna-*? V.  
*'kuča*, *nē'rōk* *ḡa'rō*.  
*ma'nân* M, G, T "my". Gr. 112.  
*min'nat* M, *'mennat* G "entreating".  
 Prs.  
*mu'nāsib* M "fit, proper". Prs.  
*'māneš* G, T, *'māniš*, *'māneš* D, P "man  
 (homo)". Ind., cf. Waig. *ma'naš* etc.,  
 but Pash. *ādam*. V. *'ādam*.  
*manša'hūr* (منشور) G "famous". Prs.  
*mašhūr*.  
*menth-* M, G "to smear, rub, wipe".  
*lī'wōn-em* *'menthetūn* M "I smear  
 with fat"; *dos'māl pen-em ara'qān-*  
*um* *'menthetūn* (*a'stārtūn*) M "I wipe  
 away the sweat with my handker-  
 chief": *'menthemān* M "*bumālūn*";  
*'menthem-e* G. Gr. 61; cf. Wkh.  
*mandāk*, Waz. Psht. *kṣē-mandəl* "to  
 shampoo"; Si. *manan* "to sham-  
 poo", Shina *manoiki* "to rub" etc.  
 But Hi. *mā'nā* "to rub, knead" etc.  
 < *myd-*.  
*man yār* G "mist, fog". Taj., cf. Shgh.  
*manyār* "steam".  
*maḡ dō* M, G Phon. *'maḡdu-m*, *maḡ dō*  
 D. *man dō* T مَند "neck". Ind.,  
 Pash. L. *mauda*, Ó *man'dō*. Ashk.

man'dā, Welsh Gypsy *mend* (Si. *maṇi* "vertebrae of the neck"?).  
*muṇḍa'rān* M, G "thigh". Cf. Pash. Sh. *muṇḍa'rān*. V. *rān*.  
*'Maṅgal* T "n. of a tribe".  
*maṅ'gīr* G, T (*maṅ'gīr*, *'mōgīr* Phon.) "occupied, engaged". *maṅ'gīr-em* T "kār dāram".  
*mer-*: *muṛ* (مر) M, G, T, D "to die". *how' ādam-a* 'mertiin M; *fā'lānī muṛ* M, G, *mērem-e* M, G, D. < \**mrya-*, Av. *mrya-* etc.  
*mēr-*: *māt* (میر: مات) M, G, T "to kill". *'mā* 'mendē 'ādam 'mēriman M "we kill this man"; *hē* 'ādam 'mē'ren c̄hī M "this man was killed"; *'mendē ādam-an māt* M "they killed this man"; *mērtōn-ē-a* G "he is killing him"; *mērtan astan* G "mēkuṣtand"; *ma bi'yā-e ma'nā cū'rān* 'mātō T "the thieves have killed my brother". < \**māraya-*: \**marxta-* (cf. Av. *marək-* "to kill", Orm. *māk* "withered" = 'mātō < \**marxtaka-*). V. *jan-*.  
*mē'rō* G "death".  
*mu'rā i puṭ* M "spine". Cf. Pash. S. *murupušt*.  
*\*murē* G "ant". *murē-i sur'khō* "red ant"; *murē-i* 'paddō "black ant". Prs. V. *mū cō*.  
*mur'cē* M, G "sparrow". < *mrya-ē*, Av. *mərəya-*, Prs. *murγ* "bird"; Psht. *murγāi*, Orm. K *mrya*, Ishk. *murγuk* "sparrow".  
*mur'cāl* T "breastwork (*saṅgar*)". Prs.  
*mu'rād* G "aim, desired object". Prs.  
*'mardum*, *'maṛdum* G, T also *maṛ'dām* "people". *'šēr za'hī dāl maṛ'dām*, *'maṛdum ja ri : xub ker-ā* T "the lion came to the people; people said: it is a good deed". Prs.

*mur'γāwī* M, D, *murγā'wī* T "duck". Prs. V. *kurγ-e ā'wī*.  
*marγū'zār* G, T "meadow". Prs.  
*'maruk* M, G "a kind of pea (*mušung*)". Cf. Pash. S *maxūk* V. "mašung"?  
*mar'kad* G "sepulchre, pilgrimage (*ziyā-rat*)". Prs. *marqad* "sepulchre".  
*Mī'rān* T "n. of a man".  
*Mīrasan* T "n. of a man".  
*Mar'zī* G "n. of a place".  
*Mīr'zā* T "n. of a man".  
*Mīr'zā* G "a nobleman, mirza". Prs.  
*maṛ-* M "to smear" (?). *šū maṛimān* "let us smear it with clay". Cf. Skr. *mṛd-*. V. Orm. *maṛ-*.  
*ma'ṛō* M, G "soft". Cf. Skr. *mṛdu-* (Psht. *maṛwand* "wrist"?).  
*mēṛ* M, G, T, D "man (*vir*)", P "husband". < Anc. Prs. *martiya-*, cf. Psht. *mēṛə* etc. (EVP. s.v. *maṛanaī*). V. *xāi*.  
*muṛ* v. *mer-*.  
*'muṛō* G "dead". V. *mer-*.  
*maṛ'dī* G "courage (*maṛdiga'rī*)". Prs.  
*'maṛdum* v. *'mardum*.  
*'muṛda* T "corpse". Prs.  
*ma ṛōk* G, T "slowly", softly". V. *ma ṛō*.  
*ma'sī* G "ankle-ring". Cf. Psht. *masaī* an ornament for the head"? Ind.? *'masō* M, G "fish". < Av. *masya-*. V. *mā hī*.  
*ma īs* M, G, *ma īz* T "dried mulberries". Pash. L *maīz* "id.", from Prs. *mawīz* "raisins".  
*mes* G "brass". Prs.  
*ma'sāla* G "ingredient, spicery". *ma-sāla-e dastī kā* "the contents of the cooking pot". Prs.  
*māse lī* T "bribe, money ? (*rāpā*)". *risā lān kun-ē māse lī dā*. Prs. *māṣul* "small (present)".

mesl G, məzl M "similar, resembling".  
*ba mizle mušk u ambar.* Prs.  
*mi sāl* G "resembling".  
*musul'mān* G, T "Moslem". Prs.  
*mau'sum* G "time, period". Prs.  
*ma'stī* G, T "merriment, madness".  
*'jaŋg u ma stī-an koṛ* T "they fought madly". Prs.  
*ma'stāna* G "coquettish". Prs.  
*māš* M "bean". Prs. *māš* "pease".  
*muš* v. *muž*.  
*mūš-i par'rān* D "bat". Prs. V. *šau pa' rak*.  
*mašk* G "inflated skin". V. *sanda rā*.  
 Prs.  
*mušk* G "musk". Prs.  
*mušt* M, G, T, D "fist". Prs.?  
*māt* v. *mēr*.  
*Mī'āt* G "n. of a king".  
*muta'bar* M, *mōta bār* T "rich, powerful". Prs.  
*'mātal* G "respite". *dōs ruč-um 'mātal* *ku'ō*.  
*mōtar* (موطر) "motor-car". Engl.  
*maṭṭa* G "dirt, mud". Ind., Lhd. *maṭ* "alluvial deposit", Psht. *maṭṭa* "clay".  
*mēwa* G, T "fruit". Prs.  
*māwe hā* G "mother and daughter".  
*huddī m°, hušše m°*. V. *bāwe hā*.  
 Pash. L. *āywyā*.  
*māwul* G "uncle, mother's brother" said to be a Pachaghani word, Pash.  
 S. *mau lā* etc. V. *kā kī*.  
*māwar* T "woollen jacket (čagman)".  
*mēc* M, *māx* G "nail". Prs. (both forms?).  
*mux* M, G, T, D, P "face, cheek". *mux-e* *audāi kā dēpē* G. "rū-i xū dā dārī" (an oath); *mux-ēš* G "he is silent", *ba 'mux-ē āya* G "he vomited"; *dī mux-e čačō* G "two red cheeks".  
 Cf. Psht. *max*, Orm. *muc*, Skr. *mukha*.  
*\*mucke ān* G Phen. n of a part of

the body, mentioned between *da'nānān* "teeth" and *ala'sūn* "jaws".  
*'margad* G "object, aim". Prs.  
*max'sūd* G "aim, purpose". Prs.  
*'max'sōr* G, T "myself (*xud-i mā*)". =  
*ma xu sōr*. V. *xu'sōr*.  
*maza* G "taste, flavour". Prs.  
*ma'zāi* G "taste". *ma'zāi čašem*.  
*ma iz* v. *ma'iz*.  
*mēz* M, G "table". Prs.  
*mīz* G, D "urine". *mīzī kanem* D. Prob. genuine. Cf. Orm. *mizī*. V. *šāša*.  
*'mōza* M, G "shoe". *'mōza 'pā-i koṛ* G "he put on a shoe". Prs.  
*ma'z'dūr, muz'dūr* M "servant". Prs.  
*ma'zāk* (مزاق) G, T "entertainment, jest, deceiving (*sāattēri, firēl*)". *ma 'mun ma'zāk na ka'na* G "do not let him deceive me"; *'mastī u ma'zāk-au* G, *ba ma'zāk* T "softly, slowly (*ba čatarzōnak?*)"; cf. Psht. *pə maza?*  
 Prs. *mizāh* "jest, joke", *mazzāh* "a jester".  
*māzl* M v. *mesl*.  
*maza nāk* G "tasty". *yu'lū 'kārī maza-nāk āyō* "it tastes very good". Prs.  
*ma zār* G "tomb of a saint". Prs.  
*muž, muš* (موش) M, G, T, D "go", pl. *mu'zōr*. *muš 'paraman* G "come, let us go". Pash. L. *muž, muc* "to flee". V. *par-, čhī*.  
*me'šāz* G "pulse, temperament". *'na gu'rī za īf-e 'Kābul, me'šāz-ē 'cunuk-a* "do not take a woman from K., her pulse is cold". Prs. *mizāj*.

## N

*na* M, G, T "not". Also in prohibitions, as in colloquial Prs.: *na berkh* T

"do not fear". Repeated in 'na 'dērē  
 'yus tar-au na 'māl u 'zar tū T "you  
 have neither riches nor gold in your  
 house". Cf. Prs. na etc.

nā (𐭌) G "no". nā nā. Cf. na.

nāi M, G "reed". Prs. V. qumb.

nē ēe, na ēe T, na'ī ēe G "lest, if not, that  
 not". aga 'mu kun bi'yā bē, kāri bē;  
 'nē ēe na 'bē, 'kačal bi'yā 'heč na bē T  
 "if I shall have a brother, he must  
 be good; if he is not that, I will  
 have no bad brother (aga nē ki na  
 bāša, nābūt hež na bāša)"; 'na ēe  
 he'wyak bite pa'nān-ē gurī-a, 'kāvun  
 pa'rī-a T "that he will not take this  
 road again, but will go somewhere  
 (else) (na ki hamī rāra bāz bigīra,  
 kudām taraf buraca)"; na'ī ēe 'wā  
 tar 'lejjā G "lest he shall feel  
 ashamed by your presence (nē ki az  
 šumā šarminda bāša)".

nī G, T "today". mun nī-xa wān 'xōm  
 dhōr G "I had a dream this last  
 night"; nī guda'rī "this day passed  
 away"; nī wyār "this night". Shgh.  
 nur, Soghd. nur "today". Cherkess  
 nyč'epō "tonight" (< Ir. nū-xšapar.  
 Troubetskoy, MSL. 22, 248). Also  
 Pash S, L nū, Waig. etc. onū.

nī: na'γō M, G, T "to go out, away".  
 nīm-ē G "mēbrāyam"; taf nītō G  
 "taf mēbrāya", 'nētō Phon.; 'ānē  
 gap-e tū...na nīm T "I shall not  
 break your command (na mēbarāyam);  
 sēl na'γō M "the flood came down";  
 na'γēm 1 sg., na'γē 2 sg., ma bōr  
 na'γēm G "bērūn brāmadum". <  
 Av. nīš-ay: \*nīš-gata-, cf. Orm. nīs-:  
 na'yōk; Sar. narjēs: narjēd "to pass  
 through", Chr. Soghd. nī-. Gr. 71.  
 Cf. also Pash. S nē- "to go out".

nō M, G, T, P, nū D "9". < Av. nava.

nō M, G, T, nū D "new, fresh" < Av.  
 nava-.

nūbat G "time, turn". Prs.

'nauča G (nauča Phon.) "young, fresh".  
 wō 'nauča ne hāl. Prs.

nā'dūn T "foolish". Prs.

nāf M, G "navel". Prs.?

'nafar G, T "person". ha zār nafari ka  
 T "one thousand men"; pen jū nafar  
 T; dōs nafaren (?) yurca-en G "da  
 nafar gušna ast". Prs.

ne'gār G "picture, beauty: beloved".  
 xīrō ne'gār-um. Prs.

nīgā'wān T "protector". Prs.

nūya G "guilty (jurm "crime")". an  
 dāl tō nūya čēm "mā pēs-i tū nūya  
 šudam". Prs.?

nə'γūl G, na'γūl D "staircase". Prs.  
 nī'γōl, nū'γōl.

na'γōn M, G, D "bread". āne na'γōn  
 xa'rēm D. Cf. Psht. na'yan etc.  
 (v. EVP. s.v.).

na'γōn-pe čāk G "baker (nān-būi)". Cf.  
 na'γōn pha'kō G "baker". V. peč.

noy rā v. nuq'ra.

na'γāra T "drum". Prs.

nī'hēk M, G, nī'hak D "today". nī'hēk  
 pa nān-e dərīn čēm M "I have  
 walked a long way today". V. nī.

ne hāl G, T (ne hāl, nrhaal Phon.) "a  
 young shoot". Prs.

nhāmuy G "forgetful, forgetting". ma-  
 nān nhāmuy-um čī "I have forgotten  
 it"; tāt nhāmuy-a čī' < \*rhāmuy  
 < \*frāmīšta-, cf. Prs. jarā-muš t).  
 Minj. fərmišk-, Orm. š'amōt. Gr. 63.

nhēn: nhānt M, G, D "to make to sit  
 down, place". mā-imān mā tō nhēn-  
 man M: ān-e mā tō nhēnam D, mo-  
 imān mundē nhēntan "we make him



sit down"; *mā ma tū nhāt* M Cf.  
*nhīn*, *n<sup>h</sup>hīn*: *nhašt*, *n<sup>h</sup>hašt*, M, G, T, D  
 (نهشت: نهين) "to sit down".  
*nhīneman* G "let ut sit", *n<sup>h</sup>haštō-a*  
 "he is sitting", *nhōšt* "he sat down",  
*nhaštam* "I sat down". < \**nī-hīdna*:  
*nī-hasta*, cf. Sāmn. *nīn*: *niāst* etc.,  
 Prs. *nišin*: *nišast* (v. BSL., 24, 205 ff.).  
*Naj mán* T "n. of a man".  
*nājōr* G, T "ill, sick". *hē ōspān nājōr*  
*hastan* G "these horses were ill";  
*eān jōr hēn, ōān nājōr hēn, heuyakān*  
*γulū nājōr hēn* G "these are well,  
 those are ill, and those there are  
 very ill". Prs.-Ind., cf. Psht. *nājōr*,  
 Afgh. Prs. *nājōr*. V. *jōr*.  
*nōjuwānī* G "youth". Prs.  
*nāk* G "pear". Prs.  
*nēk* T "good". *nēk u bad*. Prs.  
*nēkā* G, T "marriage". Prs.  
*nōk* v. *nōrk*.  
*nūk* M, (t, T "point (of a knife etc.)".  
*nūk-e čēli ka* T. Prs.  
*naql* "tale". Prs.  
*noql* T "dried fruits *mēwa-i safēd*".  
 Prs.  
*noqra* G, *noγ rā* M, *noč ra* D, *nok ra* P  
 "silver". Prs. V. *čaḡa l*.  
*nūkar* G "servant, soldier". *tū mun*  
*pen nūkar dhar* "stay with me as  
 a servant". Prs.  
*nūka rī* M, G "service". *mā āyeman*  
*nūka rī-a kaneman* G "we have come  
 to enter your service"; *pa'nān-om*  
*nūka rī tar naγ jō* G. Prs.  
*nūl* M, G, D "beak". Prs.  
*nāu lāj* G "without remedy, helpless".  
 Prs.  
*na mūt* M, G, *na mūt* D, *na mā* P "salt".  
 Cf. Prs. *namuk*, Psht. *mālya* etc.

*na'mā* from \**namāḍaka* (Gauth.,  
 MSL. 20, 19), cf. Gr. 52.  
*na'mō* G "felt". Cf. Prs. *namad* etc. V  
*na'mat*.  
*nām* M, G, T "name". Prs.?  
*nīm* M, G, T "half". *nīm-e sēbe'kā* M  
 "half an apple"; *nīm azār rupa'ī-an*  
*ghīt* M "they took 500 rupees";  
*nīm-e xa wān* T "midnight". Prs.  
*nīm'rōz* M, T "noon". Prs.  
*nams* "19". (*nāms* Phon.). Cf. Sede,  
 Gaz *nūnzé*, Sivend *nūnzā*. Gr. 62.  
*na'mat* D "felt". Prs. V. *na'mō*.  
*ne'māz* G "prayer". *ne'māz-e šām*  
 "evening prayer". Prs.  
*nemā'yān* T "appearance, sign". Prs.  
*na'nū* G "husband's sister (*xāika xī-m*)",  
*'nanu* M "husband's brother's wife  
 (*zan-e hēwar-om*)". Afgh. Pers. *na'nū*,  
 Lhd. *nināp* etc., v. EVP. s.v. *nandrōr*.  
*nar* M, T "male". *šēr-e nar* T. Prs., v.  
*nē'rōk*.  
*nar*: *na'rī* M, G, T "to be able". *nar*-  
*rēn-ē (te) na na'rem* G, M; *nartōn-em* G;  
*agar na rīm sa'ba' žīm* G "if I can,  
 I shall come tomorrow"; *agar na-m*  
*narī, na-ē žīm* G; *ān žīn-om na narī*  
 "I could not come"; *žīn e na na'rem*  
 G "I cannot come". Gr. 158. Cf.  
 W. Oss. *nārsun* "to swell", *nard*  
 "thick". < \**nar* "to be powerful",  
 cf. Skr. *nar* "man", Ir. *nert* "virili-  
 ty", *nertaim* "I strengthen" etc.?  
*nāra* G, T "shriek, cry". *nāra dhī* G  
 "ēīγ zād" = *nāra jō*. Prs. *na'ra*.  
*nār* G "light, brightness". *nūr-e dī*  
*tečhān-um* "the light of my two  
 eyes". Prs.  
*narbuγ* G, *narbuγ* M "he-goat". Prs. Cf.  
*buγ*. V. *taka ca*.  
*nē'rōk* G, *nē'rōk* D "male" *nē'rōk γa'rō*.

γa'sō G "ram, male calf"; nē'rēk  
 ḍsp D "stallion". < Av. *nairyā-*. Cf.  
*nar*.  
 nōrk G, D, P, nōk (?) M "nail". < \**naṛa-*,  
 cf. Sangl. *naṛzak* etc.. v. NSgh. s.v.  
*nāxūn*.  
 na'rāsp M "stallion". Prs. V. *nar*, nē'rōk.  
 Nārwaṭi T "n. of a place near Lārom".  
 Nārwaṭi'ān tar.  
 nīx G "price". Prs.  
 neṛ-: nōṭ M, G T "to pull out". žū  
 zāi neṛem M "čizira 'mēkašam";  
 'neṛem-ē G; nōṭ-om, ba'dē-m nōt G  
 "ālī kašāda-īm"; (ān) na'tō T "I have  
 pulled out", mā čāi āwē nōṭ M "I drew  
 water from the well", manān sōr γōš  
 naṭō "hair has grown on my head".  
 Cf.Orm. K *nawar-*: *nawalak* "to take  
 out, draw water", acc. to Grierson  
 < Av. *nis-bar* (niš-)? Phonetically  
 the derivation of neṛ- < \**nīzr-* <  
 \**nīzbar-* is difficult; possibly < \**nībar-*,  
 with introduction of the *r* into the  
 present from the original preterite,  
 and the formation of a new preterite?  
 Gr. 65.  
 naṛ'γō v. nī-.  
 nask M "lentil". Prs.  
 'nasak T "mutilating". γala'ba nasak an  
 udhe'kū ku'γō "they have tortured  
 him very much". Prs. *nasaq kardan*  
 "to punish by mutilating the cri-  
 minal".  
 nesp G, T "middle, half". ma 'nespe  
 ās'mū "in the middle of the skies",  
 nespe wyāri'ka = nespe xa'wānika  
 T "midnight" (v. s.v. *nīm*): du nesp  
 "two halves". Prs. *nīsf*.  
 nī'sōr G "the shady side of a hill".  
 < \**nī-syāwara-*? (v. EVP. s.v. *siyā*).  
 cf. Panjshir Prs. *nīš'ar* (Andrew), Psht.

*sēwrai* etc. Prob. borrh.; Prs. *nasā(r)*,  
*nišwāra*, *nasar* etc. V. *para'fāf*.  
 nesīyat T "advise". Prs. *naṣīhat*.  
 nēš T "point". nēš-e kūčandkika "the  
 point of the knife". Prs.  
 nōš "a draught" Prs.  
 ni'sān M, G, T "a sign, signal, target".  
 nišān-eman dhaita M "we are show-  
 ing". Prs.  
 nāšpā'ti T "pear (nāk)". Prs.  
 nēšt M, G, D, P "nose". < \**nāstī*, cf.  
 Av. *nāh-*, Sabzawarī *nus*, Soghd. *nas*  
 etc. In Pash., too, we find, a stem  
*nāst-* (corresponding forms in other  
 Ind. languages).  
 na'ti G "nose-ring". Ind., cf. Psht. *nata*,  
 Lhd. *natth* etc.  
 nāteq G "manifestly, clearly (čūrt, bil-  
 kull)". Prs.  
 nōṭ v. neṛ-.  
 na'wā M, G, *nawā'γār* T pl. *nawāγārān*  
 G', *na'wāsa* P "grandchild". *na'wā* <  
 Av. *napāt-*; *na'wāsa* is Prs.; *nawā'γār*  
 seems to be a contaminated form  
 (\**nawāγ* = Prs. *nawāda* < \**napātaka-*  
 + \**natār* < *naptārəm*).  
 nāwa'lāt T "unknown, unaccustomed".  
 Prs. *nā* + *walā* at "authority"?  
 nī'wišta M, G "written", nīwišta kan-  
 "to write". ē-a nī'wišta kantūn M  
 "he is writing" Prs.  
 nāx G, nār D "roof-gutter". \**nāx-va-*,  
 cf. EVP. s.v. *nāwa* "gutter", Kurd.  
 (Soane) *nāwkh* "gutter".  
 nāxē'u'ri P "rainbow." Cf. *to faṅg-i*  
*Ru stam*.  
 nārt نىخت G "cash". Prs. *naqd*.  
 Nāx'tān T "n. of a mountain near  
 Shutul".  
 niyat G "intention, purpose".  
 naza G "weak".

'naiza G "spear". Prs.  
 nâz G "coquetry". Prs.  
 naz'dik M, G, D, nez'dik G, T "near".  
 hamsâ'yân-e nez'dik G. Prs.  
 'nâzûk G "coquettish". Prs.  
 nôza'nîn G "beautiful, delicate, elegant". Prs.  
 na'zar G "glance". Prs.  
 nužda M "19". Prs.  
 Nîž'rau G "Nijrau".

## P

pa "at, to". pa wakhê kan- "to lift up";  
 pa bhâi gurê- "to buy". < Av. paiti.  
 pâ, pl. pâ nân M, G, T, pâi D "foot".  
 pâ < Av. pāda-, pāi Prs.  
 pē M, G, D, P, G also pī "milk". <  
 Av. payah-. Psht. paī, Shgh. pai.  
 Gr. 37.  
 pī (پی) M, G, D, phī T "spade". phī-e  
 šaš pār T v. šaš pār. Cf. Minj. fīya,  
 Shgh. fe, fay, Wkh. pāy 'Zarubin',  
 Prs. fah "shovel". Pash. l. pēka'fī  
 from Ir.? V. bhamkī.  
 pī G "to this side". pī wo pū "in all  
 directions". < Av. \*paiti aētat. Cf. pū.  
 pō G "understanding". ōn-em pō kantō.  
 mun pō ko-. Cf. Psht. pōh "aware  
 intelligent" etc. V. fōm.  
 pū M, G "to that side, away ūsun,  
 ūbar". an dāzem-e pū M "ūsū mē-  
 partam-iš". < Av. \*paiti avat. V. pī.  
 paē G, T "before, in front of". paē-e  
 mur "pēš-i rī". Cf. Shgh. pīc "face"  
 < \*patiša-. Soghd. paē- < \*patiš-  
 Gauth. p. 126. V. apa'e. paētar.  
 pōh phōk M, G, pōk D "to cook"  
 پيچم: پيچوک. pēcem-p (i: pēcetūn

M; zā-em 'pečitō D "I am cooking  
 something"; yūs-um phōk G; mōn  
 yūs pōk D "I cooked meat"; pa'kū-m  
 D "I have cooked"; phakōt-a G "puxta  
 ast". < \*pāčaya-: \*paxwa- Av. pak,  
 Shgh. pīj- etc. (Gr. 58).  
 pōē M, G, pōē D "wool". Cf. Pash. pāē  
 "cotton".  
 pīēa'dār T "having short hair". pīēa'dār  
 u kākulī. Prs. pēča "a lock of curling  
 hair".  
 pača gī da'nân G "back-tooth". Cf. Av.  
 pasča, Keshe peč "behind", Sak.  
 pāteo "afterwards, again". Reg. ē  
 < sē cf. Tedesco MO. 1921, 209 ff.  
 But prob. borr. from a Pash. form  
 related to Pash S. pača'wā "after,  
 behind". V. pēš.  
 puča'la-i ēxi'ka G "eggshell". Cf. Turki  
 počaq "shell, skin of a fruit"?  
 'pačetar G "before". na'γōn-an pačetar  
 lam dā "(šē) put the food before  
 them"; 'gap-e sa'xī ma'nā pačetar  
 āγō "a difficult affair has risen in  
 front of me". V. paē.  
 paī'dū M, G, T "born, produced, appear-  
 ing". paī dū ēhī M "was born",  
 laškar paī'dū ēhī G "the army  
 appeared". Prs.  
 paddō M, G, paddu D, pa'dū P "black".  
 Skr. padma- "lotus-hued" could scar-  
 cely come to denote "black".  
 Pad dō-khandī T "Tegh-i Siyah, n. of  
 a mountain in Shutul".  
 'pādsā M, G, T "king". Prs.  
 pādsā hī G "kingdom". Prs.  
 phī (پي) G "blowing, breath". ān phī  
 kanem Cf. Khov. phūtīk, Yidgh.  
 phāh "to blow", Wkh., Sar., Pash.  
 S puf "blowing". Par. phī from Ind.  
 Pash puf from Ir.

*phōk* v. *peč*.

*phunđō* G "swelling, inflammation".

Ind., cf. Lhd. *phunđan* "to swell".

*phārī* G, T "from that side (az ū sun)".

*phārī-r* 'āya T (Phon). Cf. *phyārī*.

*pī*, *pū*.

*pher*: *pherī* G "to turn, be converted into". *ma'sō* *pherē* (پهره), *pherī*

"she was converted into", *pherō*

(پهرو). Ind., cf. Lhd. *phiran*, *pheran*

"to turn, go round".

*pha'rāt*: *pharāti* M, G, T "to sell".

*mā žū ōsp pharāti* M "I sold a horse".

< \**parā-waxta*, cf. Orm. *prawak* and Prs. *furōxtan* < \**fra waxta*.

*phērēw* G "to turn (trans.), convert, transform". *phērēwem-ē*. *ma māneš*

*ōst e'spō phērēwtōn* "she used to

transform men into dogs (*mēgaštānd*);

*phērēwō bōn* "had transformed". Lhd.

*phirāwan*, v. *pher*.

*phōr*, pl. *phaṛ* M, G, T "corn, grain, fruit". *žū phōr* *ganum* M "one grain

of wheat"; *žū phōr biz* G "yak dāna

*tuxm*". *žū phōr zā* T "a grain of something"; *žū phōr āmar* G "one

apple"; *čāwār phaṛ āmar* G "some apples". Ind., cf. Pash. L *phāl*. Note

*r* < *l* (Gr. 26, 67).

*phīš* G "to strew, scatter, sow". *biz*

*phīšem* "tuxm bupāšum"; *rha yām-*

*iman žō phīštān* "we sow barley in the spring". < \**pršaya*, Prs. *pāšidan*,

Psht. *pūž* "sprinkling".

*phyō* (پيو) M, G, T, *phyū* D "wet".

*žōx-e phyō* G "greenwood *čūb-e tar*".

< \**pītaka*, cf. Skr. *pīta* "soaked, saturated with".

*phyōbuḡ* G "water-melon *tarbuz*". Transl.

from Prs. *tarbuz*, analyzed as "wet goat" (?). With Prs. *tarbuz(a)* and *turb uza* "radish" cf. Skr. *trapusa* "coloquint."

*phyārī* G *phyārī* T "from this side (az ū sun)". V. *phārī*. Cf. Bal. *phōda* "here", *phōda* "there" Gr. 150.

*paijāl* G "footprint". Prs.?

*pal*: *pa'li* G "to walk about *gaštan*".

*pā'nān tar-e ha wī naḡōn-pečaki kī* *pa'li*. Ind., cf. Skr. *palati* "to go"

(*Dhātup*).?

*pel* G "rein".

*pālān* G, T "pack-saddle". Prs. *pālān*

< \**paridāna*? Cf. Shgh. *bōdān*

"saddle" etc. < Av. *patilāna*.

*pai lān* G, T "before, in front of".

*pai lān tar-ē* G "in front of him

*pēšwā-iš*"; *pai lān tar-an* G "be

*pēšwa* (*dūčār-išān*); *mā khīn tar*

*pai lān* T, *pai lān ē* *kaštē ghīt* T "he

seized the girl before him". Ind.,

cf. e.g. Panj *pahilā* "beginning".

*pa'lang* M, G, T "panther". Prs. V.

*parōp*.

*pa'lās* G, D "rug (knitted)". Prs. *palās*,

but Pash. L • *palas*, Khov. *pelēsk*,

Shgh. *pe les*.

*paltan* G, T "regiment, army". *hōt*

*ha'zār paltan* T "7 000 soldiers". Ind.

*pal tūn* M, G, *pa lūn* M "trousers". <

Ind Cf. Psht. (Hazara distr.) *partun*,

ordinary Psht. *partūg* + *patlān*

*pa lāw* G, T, *pu lau* T "pillau". Prs.

*pa'lēw* G "to roll together". *mun dhēk*

*pa lēw*; *pa lēwem-ē* "*bupēcānem*". V.

*pal*.

*pālāwān* G, T "hero, warrior". *pādsā*

*ma* *dut-ē žū pālāwānē kun dā* T

"the king gave his daughter to a

warrior". Prs.

*Pālawān-sang* T "n. of a place in Shutul".

*pan* M "sneeze". *pan-eman dhētan* "I am sneezing". V. *atsa*.

*pān* : *pānt* M, G, T D *pān* "to know, recognize". *mā-īman 'mende 'zā pāntūn* M "I know this thing (*mā ī ēiz mēdānam*)"; *'mende 'ādam-em pāntūn* M "I know this man"; *ān-em ma tō pāntōn* M, *ma tō pāntu-hem* D "I know you"; G. *'pāntōn-em*; *mā ma wā pānta-īman* M "we know you"; *tū ma 'mun pānē* M "do you know me?"; *har ke ēe... pāna* G "everyone who knows", *pānt-om* "I knew, understood". Pash. S *pīān*-, "to know, recognize" (Pash. L *paicān*-?) < \**pati-jñā*- (cf. Kafirī *pa* < *patī*)?

*pen* M, G, T (پن) "with, by help

of". Gr. 98. < \**upāntai*?

*pōn* G, *pōn* D, *pōn* M "feather, leaf". *pōn-e tika* G "the leaf of a tree", *pōnī-a* M "it is a feather". < Av. *parəna*-, cf. EVP. s.v. *pāṇa*. Gr. 63 V. *parr*.

*pōnē* M, G, T, *pōnē* D "5". < Av. *panča*. *pōnēu mī* G "fifth".

*pand* G "advice". Prs.

*pen dī* G "squeezed". *pen dī ka nem*, *pen dī kōr*. Ind., cf. Skr. *pinḍī kṛ*- "to press together".

*Pōindagul* G "n. of a man".

*pin'dar* D "gums". V. *pen'dar*.

*pan'jū* M "finger". Prs. V. *γušt*.

*pin jū* D "50". Prs.

*panj bēl* G "a kind of occult knowledge" (= *taryāk-e bēl*, q.v.). *elm-e panjbēd*- (*ik*)a. Prs. *panj* + *bēl* "Veda, knowledge"?

*pan'jāl* M, *pan'jūn* G (pl. cf. *panja*) "claw, talon". Prs.

*pōn'ju mī* T "fifth". Infl. from Prs., or incorrect for *pōnēu mī* (q.v.).

*Pen'jir* G, T (پنجیر) "Panjshir".

*Pen'jirī*, *Pan'jirī* G, T "an inhabitant of P.".

*pa'nān* M, G, T "road". < Av. acc. sg. *pantānəm*, n. pl. *pantānō*, Shgh. *pünd* etc.

*pa'nīr* M, G "cheese". Prs. V. *ka'tex*. *paes* M, G, D, P (*paes* Phon.) "15" < Av. *pančadasa*. Gr. 62.

*'pāzda* M "15". Prs.

*pōnž bāf* G "with five braids". *jā'lān-e pōnž bāf*. Par. + Prs.

*pōnž* 'γuštak D "100". Cf. *pōnē*, *γušt*. V. *sō*.

*pen'dar* P, *pin'dar* D "gums". Ind., cf. Skr. *pinḍa*- "ball, lump" etc.? V. *γūc-i danāni'ka*, *'wīrā*.

*pa'pā* G "standing". < \**patipāda*-. V. *apā*.

*pa'pō* M, G "lung" (G "jigar"), *pa'pō* D. Ind., Pash. L. *pa'pū*, cf. EVP. s.v. *pappūs*.

*par*-. M, G, T, D "to go, become". *pa ram* G "I go", *'paraman* G "let us go"; *pa rame zāi dhēcem* M "burrīm ēizī mētalbam". Pash. *par* "to go, become", Kal. *pāri* "go", Waz Psht. (lw.) *parēdal* "to run".

*pa ri* G, T "fairy". Prs.

*paira* G "watch, guard". Prs.

*pīr* T "saint". Prs.

*pīra zāl* T "old woman". Prs.

*Pa rāci* M, G "the Parachi language". V. Introduction.

*pa rič* G "to shake a sieve". < \**pari-waič*-, cf. Shgh. *parwiz*- etc. Cf. EVP. s.v. *pēzel*. V. *pa ričōn*.

*par'cāl* T "top of a wall".  
*pa'ričōn* G, *pa'ričūn* D "a sieve". \**pari-waičāna*, V. *pa'rič*.  
*paira'dār* G, T "watchman, guardian".  
 Prs.  
*Parāj'yān* G "n. of a village near Parjshir". Survey Map: Farajghān  
*Parāj'yā'nī* G "a man from P.". *pīra'kī* T "an old woman". Prs  
*pōrk* G, D "excrements of sheep or goats". < \**pīš(a)ka*, Prs. *pušk* (cf. Pash. L *puš* "dung". Gr. 65. V. *gū i yarōi'ka*.  
*par'kāla* G "armour (*wasla*)", T "part, piece". *sōr-ē dī par'kāla chī* "his head was split into two pieces (*sar-iš dū ferix čud*)". Prs. *parkāla* 1) "pars, frustum", 3) "genus panni s. vestis e bysso vel bombyce crassioris similis panni generis" (Vull).  
*pa'rōn* D, *pa'rōnd* P "panther". Related to Prs. *palang*, Psht. *prāng* (Waz. *prōng*), Khaw. *purdūm* etc.? V. *pa'lang*.  
*parr* G "feather", D "wing". Prs. V. *pōn*.  
*pur'sān* v. *pur'sān*.  
*pēri'cān*, *pērai'cān* G "angry, distressed (*yussaman*, *xafa*, *jigarxūn*)". Prs. *parēcān*.  
*para'tāf*, *pa'tāf* G "the sunny side of a hill (*paitau*)". Afgh. Prs. *pētau*. *pītau*. Cf. Psht. (Waz.) *paitōwai* (EVP. s.v. *tōl*).  
*par'wā* G "care, consideration". Prs.  
*Par'wān* G "n. of a place in Kohistan, Parwān, Jebel-us-Seraj".  
*par'wāna* G "moth". Prs.  
*pa'rīz* T "abstinent". Prs. *zā xūrō tar parīz hem* "I abstain from eating anything".  
*(par-): pa'rī* T "to regard". *pa'rī* "sail

*kat*"; *pariēr* "you are regarding (*dēari astīn*)". Cf.  
*'pari* G, T "regarding". *ka'māl-e ma'nān 'pari kan* T "behold my perfection":  
*pa'rī ka* T "*dēari kun*". Pash. S *pa'rī katōyom* "I am looking at".  
*par'da* G "veil, curtain". Prs.  
*pur'sān* G, *pur'sān* M "question". Prs.  
*pa'rāsuy* G, *pa'rāsuy* M "last year".  
 Cf. Wkh. *pard* < \**parut* and *say* "year"? But note *r* < -*rut-* (cf. *zītō*), M *r*. Cf. *āsuy* "this year".  
*'paise* T "pice". *'bay-e paisai'ka* "a pennyworth". Ind.  
*passa bā* M "the day after tomorrow".  
 Prs. V. *šīruč*.  
*pī'sār* D "front". < \**pati-sarah*?  
*pa stō* D "down". *pastō uzgiem*. \**pastaka*-  
 cf. Prs. *past* V. *wača nē*.  
*pūst* M, G, D "skin". *pūst-e tika* G, *pūst-e bhini ke* D "bark". But also D *pūst-i teci kē* "eyelid", *gūi kī pūst* "cow-hide". *pūst* Prs.: *pūst* genuine?  
*pōsta'kī* "sheepskin coat, posteen." Prs.? *pūs'xand* G, T "smiling". *pūs'xand-e ka'nem* G "I smile", *ba 'Haidar, pūs'xand ko!* T "he smiled at H." Prs. \**pōz-xanda* "laughing with the lips".  
*pa'sa* M, D "mosquito", D "fly". *gūika pa'su* G "horse-fly", *ghān pa'sa* G "large fly, cleg". Prs. *pa'sša*, Sivend *pa'xšé*, Talahedešk *pa'xšā* < \**pa'xšaka*-  
 cf. Skr. *pakṣin-* "a bird or any winged animal".  
*pa'sō* M, *pa'sō* G, T (pl. *pa'su wān*), *pa'sō* D "axe". Cf. Skr. *par(a)śu-* "axe", Ashk. *pōs* etc. V. *ta'sō*, *ta warēa*, *wen gā*.  
*pēš* M, G, T "behind, after, for the sake of *pas-i*, *barāy-i*". *mhak pēš gūy-e*

*bāwika-i* T "behind his father's ear";  
*peš 'sōr-e Ali-kā* T "(hunting) for the  
 head of A."; *peš tū tar* M "behind  
 you"; *peš tart tar* T "behind the  
 purdah". Cf. Av. *pasca*. Prs. *pas*,  
 Kohrud and other diall. *peš* (cf. Tedesco.  
 MO. 1921, 209 ff.). V. *a'pešt*, *pač'a'gī*  
*peš'chan*, *pešt*.  
*pēš* M, G "before (*pēš*)". *pēš-i* (پیشی)  
*bōr-au* "I came to your door";  
*pešanim(?) žū paidā čhī* "*pēš-i mā*  
*yak paidā šud*". Prs.  
*puš* M, G, T, D, P "son". *hē māniš*  
*čōr puš dēra* "this man has four  
 sons D". < Av. *puθra*.  
*pūš* T "covering, cap(?)". *tofangika pūš*  
*sōr tar-ē*. Prs.  
*peš'chan* (پیشی چهن) G, T "after, be-  
 hind 'pastar'". *Mux'bīl tar-ē 'dā*,  
*Zai yūn peš'cha'n-ē* T "M. went in  
 front and Z. behind"; *'ē peš'cha'n-ē*  
*nar yō*, *'jīnč-ē tartar ē* "he went out  
 after her, and his wife before him  
 (*da pas-iš*, *pastar-iš*)"; *čā ruč peš'chan*  
 "some days afterwards" V. *pēš*,  
*wa'chan*.  
*pešk* G "list of names for the purpose  
 of conscription". Prs. *pišk* "lot".  
*pi šak* M, G, D, P. "cat". Prs.  
*pēška lā* M "the back of the head".  
 Cf. *pēš*, *kal* V. *sōr*.  
 \**pai šamb-am*, *škamb-am*? Phon. "names  
 of parts of the body mentioned after  
*lau čān-um*".  
*piš kaš* T "a present". Prs.  
*piš kaus* G "knife". Prs. V. *kūča nōk*.  
*pešman dō* G. *pēšman dū* D "back of  
 the neck". V. *pēš*, *man dō*.  
*pē šāna* T, D "shoulder". V. *pēš*,  
*šāna*.

*pī'sānī* M, T, *pīš'ānī* G "forehead".  
 Prs. V. *pī'sār*.  
*pēš'pā* M "heel". V. *pēš*, *pā*. Cf. *sumb*,  
*khu'rī*.  
*pēš'pāi* G "a kick". *pīš'pāi-a-te dahem*.  
 V. *pēš'pā*.  
*pēšpa'rīruč* M "three days ago". Prs.  
*pasparirūz*. V. *čāšoruč*.  
*pēš'puť* G, T *pīš'puť* D "the back".  
*pēš puť-om 'thārem* G "I look behind  
 my back". V. *pēš*, *puť*.  
*'pešte*, *pēštī* M, G, T "afterwards, behind".  
*'pešte ruš waχdi-an kor* M "afterwards  
 they made merry"; *pēštī čhā* M  
 "walk behind me"; *'har čē ē 'kōr*  
*'pešte* (پشته) *xu 'elā na 'dā bā'lo*  
 G "whatever she did, the boy did  
 not let her go afterwards"; *e'dī*  
*pē'stī* G "after this (*az i pas*)";  
*pē'stī* *Māmad Ha'nīfa Sāhebi-ka*  
 Phon. "after M. H. S." Cf. *Sāmnani*  
*pāsti* "behind". V. *a'pešt*, *pēš*, *pēš*-  
*thēra*.  
*pīšt* G, T "mulberry-flour". *'pīšt-i ka-*  
*būt* G "blue mulberry-flour", *ma iz*  
*o pīšt* T. Cf. Prs. *pīst*, Shgh. *pīšt*,  
 Ishk. *put* etc.; Skr. *pīṣṭa*.  
*pušt* G, T "before, in front of (?)".  
*'pušt-e pā'nān-e bāwīka čhu'rī* G "he  
 fell at his father's feet"; *čha'rēm ma*  
*pušt-e 'pā-ē* G; but *pušt-e sōrī žu*  
*lazma bārik-ē 'nōf* T "he drew out a  
 thin strap from (behind) his neck (?)".  
 < In the last sentence *pušt* seems to  
 mean "back" as in Prs.; but this  
 meaning does not suit the first two  
 examples.  
*pušta* G "the back". *pušta i uz'gī* "de-  
 scended from the back (of the horse)".  
 Prs. *pušt* "back", *pušta* "shoulder-  
 blades".

*pušta* G "a plain". Prs.

*pūšt* "skin", v. *pūst*.

*pēš'thērā* G "afterwards". *ba dī'na xa rēm*,

*pēš'thēra-ē xa'rēm* "I will not eat it now, I shall eat it later". Cf. Pasl.

L *peišta'ra* "afterwards" (borr. from Par.). V. *pešte*.

*pe'stina* T "the hindmost (*pasīna*)". V. *pešte*.

*patt* G "down of a bird". Pl. *pat'tān* Ind., cf. Skr. *pattra*?

*pe'tē* Nijran (acc. to G) "paternal uncle". Cf. Shgh. *pe'tiš* "cousin". Connexion of some kind with Av. *ptar* "father" is poss. V. *a'mū*.

*peṭ* T "hidden, concealed". Ind., cf. Psht. *puṭ* V. *teṭeṭa kā*.

*puṭ* M, G, T "the back". *ṣō'e puṭ ka nem*, *gu'rīm*, *zīm* G "hēzum pušt kunum, bigīrum, biáyum"; *pēš pōṭ* T "behind the back". Ind., cf. Lhd. *puṭh* etc. Gr. 65.

*pī'wā* G "soup". V. *šur'wā*.

*Par'mān* G "Paghman, near Kabul".

*puxta* G, T "prepared, completely".

*gap-aw-um puxta kuṛō* G; *de hī dha'ram tar puxta* T "he struck him hard against the ground" Prs.

*pī yāla*, *pī'āla* M, G "cup". Prs.

*pī(y)āz* D "onion". Prs. V. *teku'i*.

*pai'zār* D "shoe". Prs. V. *kausa yā*.

*pež'mān* T "regret". Prs.

## R.

*rā* T "way". In *sōr tar-an te yunan* *rā* "they will find their way to us".

Prs.

*rau* T "quickly". Prs.

*rū* D, P "iron". Cf. Orm. *rō*, but Prs. *rōi* etc. "copper". V. *'āhen*.

*rū* G, T "face". In *rū ba rū* "face to face". Prs.

*rō'bā* M, T "fox". Prs. V. *rūya sōk*.

*ru'bōb* G "guitar". Prs.

*ruē* G, D "flea". One should expect \**rhuē* < \**fruē*, cf. Orm. K *šrak*, pl. *š'acī*, Waig. *prūē* etc. Ashk. *puē*, Pash. K. D *šlūē*. Cf. the Ir. forms, EVP. s.v. *wrōza*, and Minj. *frīga*, Yazg. *frēš*. Shgh. *ferey'j* (Zar.). V. *kaik*.

*rūē* M, G, T, D, P "sun, day". *rūē nap' yō* G "the sun rose"; *pōnē ruē* M, G, *šī rūē* D; *wyār o rūē* G; *ēd ruēa* G "some days", *hō wī ru'ēi* G "from that day". < Anc. Prs. *rauēah* "day". Zazr. Bal. *rōē* "sun", Prs. *rōz* "day" etc.

*ru cūn* M "morning, daylight". Cf. *rūē*.

*rūcōn* M, G, *rūcūn* D "smoke-hole". < Av. *roučana*, Prs. *rōzan*.

*rū'dā* M, G, D "entrails". *brāitōn ēc rū'dān-a ne rem* G "do you want me to tear out your guts?". Prs.

*radd* G, T "repulsion, parrying, refutation". *šam šēr-ē rat koṛ* G "he parried the sword"; *radd-ē kuṛ* T "he parried"; *dī sūy radd o ba dōl kan* G "speak two words in refutation and in exchange (= discussion) (*māhain-iš guftagū kun*)". Prs. Cf.

*radd o badd* T Prob. = Prs. *radd badl* "argument, discussion".

*rūf* G, T "pursuing". *rūf kanem* G; *ma mō cārān rūf koṛ* T "the thieves pursued me". Prs. *rūf'tan* etc. "to sweep"?

*ra fuq* M, *ra fūq* M, G, T "comrade". Prs. V. *aṇḍi wāl*.



*rag* T "vein, artery". *'rag-e dharami'ka* 'kaš-ē kor "he contracted the veins of the earth: made the earth shrink".

*rīg* M, G "sand". Prs. V. *se'ya*.

*rūṣa'sōk* G, D, P "fox". < \**raupasa-ka* (reg. γ v. Gr. 48), cf. Bal. *rophask*, Minj. *rūśa* (Gauth.), Soghd. *ruṣs(yh)* etc.; but Prs. *rōbāh*, Phl. *rōpās*, Oss. *robās* etc.

*'rahō* G, *ra'hō* D. *'rahō* P "husked rice". Ind., with *a* < unstressed *i* (Gr. 30). < \*(w)*rih-*. V. *be'renj*.

*rā hī*, *rā'i* G, T, *ra'hī* M "departing". *ra'hī kanem* M "I send away"; *rā hī chī* G "he departed". Prs.

*ruh-*: *rhūt* (رهينت, رهنیت) M, G, T, D "to weep". *'ruhem-e* G, *ro'hem* D; *na rō* G "do not weep"; *rōita-im* M, *'ān-em rhōitūn*, *rō hētū hēm* D "I am weeping"; *'rhūt-um* G; *a'ze-an am rhūt* M "we wept yesterday, too". < \**rud-*: \**rudna-* (> \**ruhn-* \**rhūn* > *rhūn* + *t*, Gr. 57, 73, 199, V.), cf. Av. *raod-*, *uruṣa-*, Kurd. *runik*, *rōndig*, *rūnek* etc. "tear".

*rha'γām* M G, (*رهغام*) *ra'γām* D, P "spring" (season). *išten rha'γām paidā chī* M "the kid was born in spring". < \**fra-gāma-*. V. EVP. s.v. *war'γūmai* "a male kid" (cf. also Minj. *f'rā'γomay*). Cf. Av. *aiwi-gāma-* "winter".

*rahm* G "compassion". Prs.

*rhammī* G "compassion". Prs.

*rhīnē* M, G, D, P "daylight, light, fire". *rhīnē chī* M "it became light"; *rhīnē-m lagētū* M "I am lighting the fire". < Av. *raośnā-*, Orm. *rūp* "fire". Zeb. *rōšnī* etc.

*rhānt* v. *rēm-*.

*rhīnēkōr* G "torch". V. *rhīnē*, *kōr*.

*rhūt* v. *ruh-*.

*'rhūtō* T "weeping". *'jīnē-ē da 'rhūtō chī*. V. *ruh-*.

*ra'hīs* G, T "chief". *'malek o 'xān o ra'hīs*. Prs. *ra'īs*.

*rhūs* M "half rupee (krān)". Prs. (?) < Turk. *g(w)ruš* (غروش) "piaster, groschen".

*rhāz-*: *rhāzī* G, T; *rhāz-* M "to fly". *badē kargas rhāza* M "the vulture will fly now"; *rhāstōn-a* G, *'ā wa'khē rhāzēm* G "I flew up". < Av. *frā-vaz-*, Shgh. *rewāz-* etc.

*rhāzō ī* T "blown away, broken (*parrīda*, *maidā*)". *šāw-e 'rāst-e šēri'ka-m rhāzō'ī-a* "the lion's right horn is fallen off, too". V. *rhāz-*, cf. Afgh. Prs. az *'āyina 'tā 'ba 'sumb-iš 'gōšt-iš par'rīda bāt* "the flesh had fallen off from the knee down to the hoof".

*rhēz-* v. *rēz-*.

*rhīz-*: *rhīzī* (رهيز, رهيز) M, G, T "to lie down, to go to sleep" (cf. Psht. *cam-lāstəl*). *'rhīzeman*, *'rhīzem*, *'rhīstōn* G; *rhīzī* G, T; *'rhīzō 'hastam* G "I was lying in bed, sleeping". < \**fra-razya-*, Av. *raz-* "to stretch".

*re'kāb* G "stirrup". Prs.

*ram-*: *ra'mī* M, G "to go round, walk". *ramēm* M, *ramem-ē* G "mēgardam", *ra'mī* M "gašt". Cf. Prs. *ramīdan* "to be terrified, to fly in terror", Talahedeshk *ram-* "to run"; Sak. *naram-* "to go out", (t)*tram-* "to go". *rēm-*: *rhānt* G, T "to turn" (trans.). *rēmēm* "mēgaštānem"; *rhānt* "gašt-ānt". < \**rāmaya-* (but why *rh-*?). Cf. *ram-*.

*rīm* G "matter, pus". Prs. If the form *rhīm*, which I have also noted, is correct, the word must be genuine, and may, together with Prs. *rīm*, be

derived < \**raifman*-. (V. Horn Neup. Et. 639).  
*rū'māl* M, *rū'i'māl* T (Phon.) "handkerchief, towel". Prs.  
*'ramma* M, G "herd of cows etc." *'ramma-*  
*buĵika*, *gūika*, *šuturika*, *yarwika* M. Prs.  
*ra'mūz* G "mystery". *ra'mūz-e ešqī-kā*. Prs.  
*rān* D "thigh". Prs. or genuine, Av. *rāna-*. (Psht. *wrūn*, EVP. s.v. *rūn* poss. contains a prefix, cf. Wkh. *brīn* "knee" < \**upa-rāna-*?).  
*rāṅg* C, T *rāṅ* D "colour". Cf. Prs. *rang*.  
*ra'njō* G "distressed, troubled". Prs. *ranja*.  
*rūpa'i* M, G, T "rupee". Ind.  
*rūpīš* T "veiled". Prs.  
*re'sāla*, pl. *resā'lān* T "cavalry". Prs.  
*rāst* M, G, T "right, true, prepared".  
*dōst-i rāst-um* M "my right hand";  
*wa'zīr-e rāstī'ka-m* T "the vizier of my right hand"; *rāst ĵaṛ* G "speak the truth"; *sūy rāst-a* G "the word is true"; *ĵā-e ma'nā' rāst kanē* G "prepare a place for me". Prs.  
*rāst* v. *rēz*.  
*rā'stī* T "truth, truthfully". *ĵaṛ tu rā'stī*. Prs.  
*rust* G, T "high, elevated". *rust kan-* "to lift". *rust u wa'čhan* G "high and low"; *rust-ē koṛ dharamī* T "lifted him up from the ground"; *šam'šer-an rust koṛ* G "they raised their swords". Cf. Prs. *rustan* "to grow", Av. *raod*.  
*rušwā* G *ru'wā* T "disgraced". Prs.  
*rušwā'i*, *ru'wā'i* T "disgrace". Prs.  
*rēš* v. *zī rēž*.  
*ri'sā* G, *ri'sā* D "root". Pis. V. *kōrdi*.

*ru'sān* G "bright". *fā'nūs-e ru'sān*. Prs.  
*ruša'nī* G "daylight", T "illuminated".  
*maryu zār ruša'nī-a* "čirāyān ast". Prs.  
*ri'stan* M "thread, cord". *'mende ri'stan ge'rē-am koṛ*. Prs. V. *tār*.  
*rōt* G "valley". Prs. *rōd*.  
*raw*, *rau* G, T "quickly". *raw čhī dāl*  
*Haidar* T "he went quickly to H.". Prs. *raw* "go thou".  
*ra'wā* G "lawful, right". *čhō-au ra wā nā*. Prs.  
*rēw* T "fraud, trick". *rēw kan-* "to dodge". Prs.  
*ra'wān* M "starting, leaving". Prs.  
*rux ba* G "facing, towards". *rux ba 'yus-ē* "towards her house". Prs.  
*rux'sāla* G "cheek". Prs. *ruxzār*.  
*rux'sat* M, G, T "leave". *waxt-e ruksat*;  
*ruksat g'it*; *čirāy ruksat kan*, *āṇ ruksat* (= *gūl kaniman* M "let us extinguish the fire" (cf. Andreev p. 61 *ruksat kardan* = *gūl kardan*. This expression is prob. a trace of the ancient veneration of the fire). Prs.  
*ruksa'tī* G "leave". *ruksatī na dērem*. Prs.  
*rūy*: *rūt* G "to sweep". *rūyem*, *rūtom*. Cf. Prs. *ruften*, *rōbam*.  
*rāz* T "secret". Prs.  
*re zā* G, T "consent, agreement". *ke Xu'dā bē re zā*. Prs.  
*rēz*: *rāst* M, G "to make, build, prepare".  
*yus rēzem* M "I build a house = *andāzem*, *ṡuhem*"; *ĵāy-a te rēzem* G "barā-i ĵā-i tū mēsāzum"; *yus-um rāst* M. But I also heard *rhēzem* G, T *'mesōzum*; *kīr-e te nī wyār rhēzem* T "*kārīša imšab mēsāzam*"; *rhēzōr* "besizi". *rēz* < \**rāzaya-*; if *rhēz-* is the correct form it must be

derived from \**fra-rāzaya*-; cf. Av. *raz*-. *rāst* must be a secondary form instead of \**rāšt*. V. *al*-.  
*rīza* 'rīza G, T "in small pieces (*maida maida*, *rēza rēza*, *ḡau ḡau*)". *ōsp-ē* 'rīza *rīza* 'chī T (Phon.). Prs.  
*rūz* G, T "day of the week; day of ill-luck". *rūz-e aw'wal* G "the first day"; *rūz-e čāršam'bē* T "Wednesday"; *ma* 'mán *zū* 'rūzī *guda'rō sōrī-m* T "a day of ill luck has fallen upon me". Prs. V. *rāḡ*.  
*rūzī* G "daily bread; every day". *rūzī šī rupa'i dhaitō-i* M. Prs.  
*ruzwā* v. *ruswā*.

## S

*sa ī* G "exactly, completely". *sa ī* 'čē *ha'wī e'spō Sul tāt Maha'mūd bin* "so that this dog was exactly like S. M." Prs. *ṣaḥīḥ*.  
*sī* "is, is present, exists" (inanimate), preter. *sō bōn*, pl. *sē bēn* G. T. Gr. 169, 178. Prob. Ind., cf. Pash. S etc. *šī*; not genuine *fr*. < Av. *saēte* (represented in modern Ir. only by Wkh. *nasun*, 3 sg. pres. *nīsāt* "to lie down").  
*sō* (صو) "100". < Av. *satəm*.  
*sō* (سو) M, G, T "on". V. *sōr*.  
*su* M, G, T, *sō* D "daughter-in-law". *suw-a* T "your daughter-in-law". Cf. EVI. s.v. *nžōr*, NShgh. s.v. *zenāž*, but Par. *s* scarcely < *sa* (cf. *su nī*). Gr. 68. V. *su nū*.  
*sa bū* M, G, T, *sa bā* D "tomorrow".  
*sa bá zā* *ōsp-i zāi pha'rátiman* M "we shall buy another horse tomorrow". *sa bū na*, *šīrū* D "do not

come tomorrow, but the day after". Prs.

*sēb* M, G, T, *sēw* T "apple", G also "female breast". Prs. V. *āmar*.

● *subda'mī* M, *subhōda'mī* G "dawn, day-break". Prs. V. *sār*.

*sēb'jī* M "hip". Cf. Orm. L *su'jī*, Shgh. *sēvje* (Hjuler *sevje*). Prob. bor., but apparently not from Prs. Derived from Prs. *suft*, Shgh. *sīvd* etc. "shoulder"? V. *ṭōngōk*.

*sa'bak* G "lesson". *sa'baḡ gu'rī*; *ōst*... *sa'bak nī šū dhaitōn*. Prs.

*su'buk* M, G "light, easy". Prs.

*saibal* P "centipede". Cf. Psht. *šōbla*, Bal. *sōwāsa*, Waig. *šawoṛa*, Pash. L *sarwāi*? V. *čelpāi*.

*sa'baḡ* (سبب) M, G, T "reason".

čī *'sabap-ā-ā* T (Phon.) "what is your reason?" Prs.

*sabr* G, T "patience". *sabr-e ma'nū ba Xu'dāe* G; *tu sab ka* G "be patient". Prs.

*sābz* G "green". V.

*sabza* v. *sauza*.

*šī cīn* M, *sō'cīn* G, *su'cīn* D "needle". < \**sūcainā*-, cf. Prs. *sōzan*, Bal. *sūcīn*, *sīcīn* etc. With assimilation of the initial sibilant Minj. *šīžna*, Kurd. *šūžin*, N. Bal. *šīšīn*, and with dissimilation of *š-c > š-t* Ishk. *šōtun*. Through a mistake Skr. *sūci* is compared NShgh. s.v. *sej*. Skr. *sūci* and *sūci* are prob. two separate words.

*sad*, *sat* T "100". *šī ha'zār u 'šū sa'dū* "3300", *šī sat* "300", *dī sat* "200". Prs.

*sa dū* M, G, T "voice". Prs.

*said* G "game *muṛṣ-i kōhī*". Prs.

'sāda T "simple, foolish (*laūda*)". *ān o tō ba har ker-an sādā-eman*. Prs.  
 sādā'i G "poor, weak (*yarīb, aḡīz*)". Prs.  
*sau dāgar, sau dāgar* T "merchant". Prs.  
*sau dāgarī* T "trading". Prs.  
 sāf G "clean, clear, in order". Prs.  
*sef'la* T "self-conceited (*xiyālī*)". Prs.  
*sa'far* G, T "journey". Prs.  
*se'ya* D, P "sand". Cf. EVP. s.v. *səga*,  
 Minj. *sāga, sāgva* (Zar.). Prob. borr.  
 from Ind, cf. E. Pash. *seā* < *sikatā*,  
 but W. Pash. *sēl, siyēl* < Skr. *sikatila*.  
 V. *rīg*.  
*sēy, sēx* M, G, D, T "shade". *ine'hak*  
*sēy-a, okestak rūc-a* M "there is shade  
 here ; but there is sun there". <  
 \**sāyakū*, Phl. *sāyak*, Prs. *sāya* etc.,  
 or < \**sayākā*, cf. Orm. *syāka*.  
*sūy* G, T "word, affair (*gap*)". *ēi sūy*  
*tar band ūzāē?* T "da ēi gap mānda-ī?".  
 Cf. Sar. *saug* "proverb, tale" < \**sōk*  
 < \**sauka*?  
*sa'yon* M, G, D "dung of cows". Cf.  
 Orm. L *askan* "dung of cows" etc.  
 (v. EVP. s.v. *yōsāk, xaršīn*), Minj.  
*γῆ-skēn* "dung of horned cattle",  
 Prs. *sargīn* (\**sakr-aīna*, with early  
 metathesis > \**sark*?). Pash. L  
*'šāngūn* < *šakan*?  
*sau'yāt* G "a present". Prs.  
*'sāheb* G, T "owner, master". *'sāheb e*  
*mu.ri'kā* = *'sāheb e 'sūrāt* "a beautiful  
 person". Prs.  
*sa'hōk* D, P "hare". < \**saha*-. Cf. EVP.  
 s.v. *sōe*, and Sak. *saha*-, Wkh. *sui*.  
 Ishk. *sī*, Yd. *sīy*, Orm. *sikak*.  
*su'hān* G "file". Prs.  
*sa'hār* G, *sa'hār* T, *sār* T, P "morning".  
*tā ba sa'hār* T, *sārī ēē chī* T. Prs.  
*seher* G "magic". Prs.  
*salā* G "advice". *ēā ma cī salā koy*

"she gave him advice with some  
 kisses". Prs. *salāh* "advice".  
*sail* M, G, T "regarding, walking about,  
 excursion". *puš-e xw'kân ē sail koy*  
 T "he looked at his own son";  
*sail-ē dhōr; ēē sail u sāmāna!* T:  
*'sail-e bā'zār chē bīman* M "we had  
 gone for a walk in the bazar". Prs.  
*sair*, Psht. also *sail*.  
*sāl* M, G, T "year". *yarpi-ā sāl ba sāl*  
*dhartōn* G "the snow stays from  
 year to year"; *sāl ē ōst... kantō* T  
 "every year... he did (*har sāl*)".  
 Prs. V. *sāy*.  
*sēl* M "flood, inundation". *sēl nap'γō*  
 Prs. V. *sē'lāw*.  
*'sulū, su'lō* T "peace". Prs. *zulh*.  
*se'lāba* T "sword"? *sēlābān-an luē*  
*koy* T; *se'lāwa man'qō tar-ē yušt* T.  
 \*Prs. *silāh* "arms"?  
*sa'lām* M, G, T "salutation". *'aze ān*  
*'āyēm dā 'tū ba sa'lām-au* M "yester-  
 day I came to visit you". Prs.  
*sa'lūmat* G "in health, safe". Prs.  
*su'lān* M, *sū'lān* D "stair, ladder". Prs.  
*sullam?* V. *zī nā, šuy*.  
*sa'lāt* T "prayer". Prs.  
*sul'tān* M, T "sultan". Prs.  
*sē'lāw* G "flood". *sē'lāw 'āya*. Prs. V.  
*sēl*.  
*sīm* G "silver, wire". *sīm u zar* "silver  
 and gold"; *sīm tar-an de'hī* "they  
 telephoned". Prs.  
*sumb* M, G. *ōspe kī sum* D "hoof". Prs.  
*sāmān* T "goods, treasures". Prs.  
*'sinuṣ* M, G, *sāmoṣ* D, P "autumn".  
 "the dark season", Skr. *śyāma*-  
 "black" + *ṛtu*, Av. *sāma*?  
*sāmu'pī* M "born in the preceding spring".  
*ya sō sāmu'pī chī*. V. *sāmuṣ*.  
*sī'nā* G, *sī nō* M "breast". Prs.

*su'nē*: *su'nā* M, G, D "to wash". *tōn-um su'nīm*, *'jān-um te su'nīm* G, *'tōn-e su'nīm* D "I bathe"; *dōstān-em-em sunītūn* M "I am washing my hands"; *sunītū hēm* D; *dōstān am su'nāwū* M; *su'nām* G, *su'nāem* D "I washed". < Av. *snaya*: *snāta*; Shgh. *ze'nē*: *zenād*.

*su'nū* P "daughter-in-law". Prs. V. *su. san'dūq* M "box, chest". *hawī kūcānōk-imān sō sandūq e'ēwitan* "we are putting this knife on the top of the chest".

*sanda'rā* G "inflated skin (*mašk*)".

*Sen'jet Dar'ra*, *Senjedār'ra* G, T "n. of a place near Istalif" (سِنجَد).  
Prs. *sin'jid* "jujube".

*Santoxmānd* T "n. of a mountain near Shutul".

*si pāi* G "soldier". Prs.

*se par* G "shield". Prs.

*su'pār-* G "to entrust". Prs.

*su'pāriš* T "entrusting, recommendation". Prs.

*sar* M, T "head". In special expressions:  
*sar ba sar kan* ¶ "to pile up",  
*huddi sar qand* T "hardūš *sar qand*, both of them like sugar (?)". Prs. V. *sōr*.

*sarāi* "palace". Prs.

*sār* "morning", v *sa har*.

*sār* G "wounded". *sār chēm*. Prob. Prs. *sār* "pain", not < Av. *sāri* "fracture" etc.

*sīr*<sup>1</sup> M, G "satisfied". *sīr maw tar-āw-om thūren' na narī* G "rū-i tūra sēr dida na tānistom". Prs.

*sīr*<sup>2</sup> G "garlic". Prs. V. *bīn*.

*sīr*<sup>3</sup> T "a seer". *γušt sīr bīzeka* "20 seers of grain". Ind.

*sōr* M, G, T, *sōr* D "head". *sōr nōt* T "raised the head (in rebellion)"; *sōr na dēran* T "they have no chief". < Av. *sarah*.

*sōr* M, G, T "on, at the top of". *sōr hawī ādamī* "az *sar-i i ādam*". Gr. 220, V. *sō*.

*sur*<sup>1</sup> G "music (*darsāz*)". Ind.

*sur*<sup>2</sup> T "feast" (*jašt, bāzi, xušwaxt, hai o hū*). Prs. *sūr*.

*sur*<sup>3</sup> M, G, D "female mountain-goat (*āhū*)". Cf. Pash. D *ša'rō*, Khow. *šara*, Katī *šuru* etc.?

*surb* G, T "lead". Prs.

*sarba dal* T "exchange". Prs.

\**surfa* M "cough", *surf-eman kantan*. Prs. V. *khūf*.

*sarfe'rāz* G "proud, satisfied (*xuśāl, biland*)". Prs.

*sargar'dān* G "distressed". Prs.

*su'rāy* "inquiry, investigation". Prs.

*surkh* G "red-hot", *surk(a)* P "red". *yār surkh-a* G. Cf.

*sur khō* M, G (سرکھو), *surku* D "red". < Av. *suxra*, Gr. 59.

*sarkū'rī* G "government service". Prs.

*surma* G, T "collyrium". Prs.

*Sūrāp* G "n. pr., Suhrāb".

*serr* G "mystery". Prs.

*sari'sta* G "preparation, planning". *sari'sta-e zomā'ka* "preparations for the winter". Prs. *sar-rišta* "intention, purpose".

*sūrat* G, T "form, beauty". Prs.

*sār'wān* T "camel-driver". Prs.

*Sar'wār* G "n. of a saint".

*sarwaxt* G "in time (*sarwaxt, sar-i waxt*)". *ān tān sarwaxt kun zahem* "I may come in time [to save] you". Prs.

*sāy* M, G, T, *say* D, P "year". *hē sa rī*

*žā saṛ kun* G "from one year to another". < Av. *sarəd-*, Prs. *sāl*. V. *žusaṛa, paṛásuṛ, ásuṛ*.  
*sat* v. *sad*.  
*sāt* G "hour, while". *žu sāt* "at once" (*yak sāt*). Prs.  
*sīt* G, *sītu* D "sour". < \**suxta-*, Sedé, Keurōn etc. *suté* "vinegar" (Zhu-kowski), Skr. *śukta-* "acid", Khw. *śut*. V. *turš*.  
*sat ka* T "sacrifice, propitiatory offering". *sat ka pa'ram* "may I be your sacrifice (*tasaduk at, sarbadal-at šawom; tū zinda bāši, mā bumuram*)". Prs. *šadqah*.  
*si'tam* G "strength". Prs.  
*'sutra* G "beautiful". Ind., cf. Lhd. *suthrā*.  
*sāattēr* G "enjoyment, passtime". Afgh. Prs.  
*si'tāra* M, G, *si'tāra* D "star". Prs. V. *'stēč*.  
*sāf* G "village". Pash. L *sāf(h)* < *sārtha-* V. *de'āt*.  
*sēw*, v. *sēb*.  
*sō'wār* M, *su'wār* G, T "riding, horse-man". *sōr* *ōsp su'wār 'nhōšt; ōsp* ... *su'wār-ē nhōšt; sōr ōsp ē su'wār-ē čhī; sōr ōsp-an su'wār kuṛ-an* T; *dī sat su'wār re'sāla* "200 horse-men". Prs.  
*suwa'rī* G "riding". Prs.  
*sēx* v. *sēy*.  
*saxt* M, G, T "hard". *xu'nuk-i saxt-a* M "it is bitterly cold"; *āsu qī 'saxt-a* T "love is hard". Prs.  
*sax'ti* G "hardness". *gap-e sax'ti* "a difficult affair". Prs.  
*sauz* M, *sābz* G, *'sauzu* D, *sauza* P "green, blue". Prs. V. *sābz*.  
*sau'za* M, G, D, *sab'za* G "grass". Prs.

*siz* M, G, T "breast (especially female)". *puš-a siz da* D "give your son breast"; *'paraman 'siz ba 'siz-au* G "let us walk heart to heart",

## Š

*šā* T "bridegroom". Prs.  
*Šā-e Mar'idān* T "n. of Ali".  
*Šā-e Zarīṅka'mar* T "n. of a warrior".  
*ši, šu* M, G, T, D, P "3". *ši šu tur, ši sat* T; *ši māneš* G, *ši ruč* D, *šō rūč* M, *šu ruč* G, *šu hazār* G, T; *ši hazār u šu sada, šō hazār u ši sat* T. Gr. 109. < Av. *θrāyō, θri-*.  
*ši 'yuštak* D, *šō yōštak* P "60". Cf. *ši, yušt*. V. *šast*.  
*ši* G, D "horn, branch". < Av. *srū-*; cf. EVP. s.v. *šōngarai*. V. *šāx*.  
*šu* v. *ši*.  
*šū* M, G, D "clay". The similarity with Pash. L etc. *šū'la* is prob. accidental.  
*šā'bāš* G, T, *'šābāš* T "bravo". Prs.  
*šōčēu* v. *šuff*.  
*ši'čak* G, D "female". *ši'čak ōsp. š°* *ya'rō* G, *š° ōsp* D. < \**stričē-* + *ak*, cf. Av. *stri-*, Zeb. *šeč* "female", EVP. s.v. *šəja*.  
*šād'gārī* G "joy". Prs.  
*'šadrax* P "peach". V. *šaf'tālū. \*šatray* = Prs. *šaf'trang* "red peach".  
*ši'dōs* M, G, *šedōs* T, *šidōs* D "13". V. *ši, dōš*.  
*šadzam'būr* M, G "honey-bee". Prs. V. *sātibham'būr*.  
*šaf'tālū* G, T, *šaf'tālū* D "peach". *tān aṇḍi'wāl 'mun kun žū phōṛ šaf'tālū dā. mun 'xūr* G "your comrade gave me a peach, and I ate it". Prs. V. *'šadrax*.

*šāgird* (*šāgird?*) T "pupil". Prs.  
*šāgird* T "apprenticeship". Prs.  
*ša'yāl* M, G, *ša'yāl* D "jackal". Prs.  
*šu'yur* M, G, D, P "porcupine". < Av.  
*sukurəna-* etc., v. EVP. sv. *škōn*. Cf.  
 Prs. (dial.) *šuyur*.  
*šāhed*, *šāhet* G "witness". Prs.  
*šāher* T, *šāir* G "poet". Prs.  
*šāhe'ri* T "poetry". Prs.  
*šahikata* M "the temples". Said to be  
 Prs. (\**šaq-q* kata "the fissure of?").  
 V. *čū'ki*.  
*še'kār* M, G, T "shooting, hunting, game".  
*šekārān-ē* ma 'yus 'bōr T "he brought  
 the game home". Prs.  
*šūkur* G, T "thanks (to God)". Prs.  
*šekār'jāi* G, T "shooting-ground".  
 Prs.  
*šauku'rak* v. *šaupar'ak*.  
*ši'kast* G, T "defeat". *šikast xūr* T  
 "was defeated (*šikast xurd*)", *ši'kast*  
*dā* G, T "defeated". Prs.  
*šāl* M, G "shawl". Prs.  
*šel* G "unhusked rice (*berenj-i pōstdār*)".  
 Early lw. from Ind., Skr. *śālī*, Kati  
*šālī*, Waig. *šeli-mai*.  
*ši'lānd* M, G "lizard (*šilēn*)". Cf. Psht.  
*šlānda* "frog", Afgh. Prs. *šilend*, Prs.  
*šailūna* "tortoise". V. *kar'waš*.  
*šām* M, G, T, *šām* D, P "evening". *šām*  
*čū* D. Prs.  
*šio'mī* T "third". V. *ši*.  
*ša'mālī* G "the north". *maṛdum-e*  
*ša'mālī*. Prs.  
*šumār* G, T "calculation, number".  
*'n-āya bēn šumār tar* T "they could  
 not be counted". Prs.  
*šamšēr* G, T "sword". Prs.  
*šamšērī* G, T "a swordsman". Prs.  
*šā nā* M, *šāna* G "shoulder". Prs. V.  
*pēšāna*.

*šā'nā* M, *šāna* G, D "comb". Prs.  
 Note *ā* in G.  
*šāen* G "reason"? *mun e'dhēk 'šāen 'čiq*  
*ǰō* "I shouted for this reason (*az*  
*hamī xātīr*)". Or, possibly, *šāen* =  
*šā-əm*. Cf. Prs. *šai* "thing, cause"?  
*šā'nī* G "falcon". Prs.  
*šī'nā* T "cradle (*gawāra*)". Ind., cf. Skr.  
*śayana-* "bed, couch" etc.; but not  
 known from Pash.  
*šamufart* G "anger". *čōr tō-an šanu-*  
*fart kōr*. Prs. (Ar.) *šan* "hating"  
 and *farṭ* "being rashly and injuri-  
 ously reproachful"?  
*šī'nīm* 'yushtak D "70".  
*šāzda* M "16". Prs.  
*šōṇḍ* M. *šunḍ* G, T, *šun* D "mouth", P  
 "lip". Ind. (but Pash., *ūšt* etc.), cf.  
 Tirahi *šunḍ* "lip" etc., v. EVP. s.v.  
*šūṇḍ*.  
*šenge'ri* P "hail". Cf. Bal. *trōngal*, Zaza  
*trōge*, Prs. *saganja* (\**šrakancaka-*, or  
 dem. of \**sagan*, cf. *sa'yōn?*); Kati  
*teṇlik?* These forms may be related;  
 but the phonetic correspondences are  
 irregular, and *trōngal*, *trōge* may be  
 connected with Prs. *tagarg*.  
*šāp* G "curse (*duā-i bad*)". Pash. L.  
*šāp*.  
*šup kan-* T "to drink".  
*ši'pāi* G "tripod". *ši* + Prs. *pāi*.  
*šaupar'ak* G. *šōpa'rak* M, *šauku'rak* D  
 "bat". Prs. *šabparak*. V. *mūš-i*  
*par'rān*  
*šāpe'rik* D "butterfly". Prs.  
*šār* M, G, *šār* T, G "town". *či zā šār*  
*tar dhōr*, *ma mun jar* M "tell me  
 what you have seen in town"; *mā*  
*ma tō jartān zū zā šār tar-an dhōran*  
 "we are telling you about one thing  
 we saw in town". Prs. *šār* has prob

been borr. quite recently, while *šār* is an older lw.).  
*šēr* G, T, D "lion, tiger". Prs.  
*šōr*, *šūr* v. *šūr*.  
*šārāb* T "wine". Prs.  
*šīruč* G, D "the day after tomorrow".  
*sa'bā na*, *šīruč žē* D "do not come tomorrow, but the day after". Cf.  
*ši*, *ruč*, V. *pas'sa'bā*,  
*šuručīna* G "the third day of the week, Monday (*dō šamba*)". V. *xuručīna*.  
*šārīk* M "partner". Prs.  
*šarm* G "shame". Prs  
*šar'menda* M, *šar'munda* T (Phon.)  
 "ashamed". Prs.  
*šar'mēw-* G "to put to shame".  
*šī'rīn* T "sweet". *šī'rīn yārāi* = *xīrō yārāi*. Prs.  
*šī'rīnī* M "gift, present, baksheesh".  
*lān ma 'tō šī'rīnī da'hem* "mā tura šī'rīnī bedem". Prs.  
*Šērpur* G "n. of cantonement near Kabul".  
*Šārārā* T "Shahrara near Kabul".  
*šūrāš* v. *šūrīš*.  
*šarša'rā* M, G "waterfall". Afgh. Prs.  
*šur'šur* T "murmur, purr". *šur'šur-e*  
*lāwo*. Prs. *šurrīdan* "to flow, murmur". Onomat., cf. Lat. *susurrus*.  
*šur'wā* D "soup". Prs. V. *piā'wā*.  
*šīr'xēšt* G "resin (*sirīš*)". Prs. *šīr'xist*,  
*šīr'xušk* "a kind of manna".  
*šōr* P "stair, ladder". Pash. I. *šūr*,  
 Kashm. *hēr*, Hi. *sīrkā*. V. *su'lān*.  
*šūr* M, *šūr*, *šōr* G, T "agitation, movement, noise". *šōr-e xu kân-ē* *šūr-ē kōr* M "he shook his own head";  
*šūr da'hem* G "I move"; *watan-om*  
*šūr xūr* T "my country is agitated",  
*šūr* G (Phon.). Cf.  
*šūr-: šūrī* G, T "to be agitated, ex-

cited". *khar-ē* *šūrā* G "her anger rises (*qahr* *bušūra*)"; *qhar-a šūrī* "qhar-it *šūrīdas*"; *šūrā* G (Phon.). I certainly heard as well *r* as *š* in these words.  
*šūr*, *šōr* is borr. from Prs. *šōr* "cry, noise, contention, agitation". But the *r* in *šūr*, *šūr-* remains unexplained. Cf.  
*šūrīš* M "cold", G "snow-storm". *ma*  
*bōr* *šūrīš-a* = *xunuk-a* M "it is cold outdoors". But also *xunuka watan*  
*šūrāš kōr* M "the cold wind made the country freeze" (?). Originally "blowing, disturbing". < Prs. *šōrīš* "confusion, tumult"?  
*šus* G, T, D "30". < *θrisat*, cf. Psht. *dērš*, Prs. *ši*, but Av. *θrisata*. Cf. *yužd u dōs* M.  
*šusāra* M "a kid, three years old". Cf. *ši*, *sār*. Cf. Psht. (Waz.) *daršārla* "sheep, three years old". V. *dušāra*, *lūsāra*.  
*šast* M, G, *šast* *yušt* D "thumb". Prs. *šast* G, T "60". Prs. V. *ši* *yuštak*.  
*šō ša* M "urine". Prs. V. *miz*.  
*šīša* G "mirror". Prs. V. *āina*.  
*šaš'pār* T, in *phī-e šaš'pār* "hoe" (v. *pī*). Prs. *šašpar* "a halberd".  
*šut* G, D "throwing". *šut-e ka'nem* G "I throw"; *šut-um kōr*, *šut-em kan tā* D. Prob. a past part. in *\*-fta*, *\*-xta*. V. *an'dāz*.  
*šātībham'bur* D "bee". V. *šādzam'būr*, *bham'bur*.  
*Šutul* M "the valley of Shutul in Kohistan". V. *Čutul*.  
*Šutulī* M "an inhabitant of Sh.". *lān*  
*Šutulī-em*.  
*šaitān* G "envious, malicious". Prs. (in this sense in Psht., too).



šai'tānī M, T "malice (šuyū'li)". Prs.  
 šu'tur M, G, T, D, P "camel". Prs.  
 šutt T, šott M (šo'čēu G = šott čhū?)  
 "lame". Cf. Shgh. šut.  
 šāx M, T "horn", M, G, D "branch".  
 Prs. V. šī.

## T

ta T "below", ta-i G, T "under". 'ta-ē  
 kor "he unloaded it (farāwurd)";  
 ta-i žū lēf T "under one blanket";  
 ta-i yus kun a G "below thy house".  
 Prs. tah.  
 'tai G, tai T "settled, quiet (qarārī)".  
 wa'tan 'tai čhī G "the country set-  
 tled down"; palta'nān-an tai kor T  
 "they subdued the army". Cf. ta?  
 tau M, G "fever". tau ku'pō G "tau  
 kadas. nājōr šudas"; 'tawa le šim (?)  
 M "I have fever". Prs.  
 tā G, T "until". tā ba T "until, so  
 long as". Used as a particle: "now,  
 then (dīgar)": 'ān čī ka'nem tā? T  
 "what shall I do then? (čī kunum-it  
 dīga)". Prs.  
 te M, G, T, D enclitic particle, Gr. 153.  
 tī M, G, D, P "mulberry-tree", M, G  
 "tree". Cf. Prs. tūt. V. bhīn.  
 tñ, obl. tō. M, G, T tō D "thou". T  
 stressed tā. Gr. 114.  
 tab G "condition, nature". ān-em na  
 pāntōn tab-a "I do not understand  
 your condition". Prs.  
 tāb.<sup>1</sup> G "to heat". Prs. (if genuine \*tēw-).  
 tāb.<sup>2</sup> T "strength, power". 'tāb-e dōsti'ka-i  
 T "the strength of his arm"; 'tāb-e  
 ha'wī Zaiyū'nā čhēn T "they came  
 into the power of, became obedient  
 to this Z."; ō ham tāb-e ma nān-a

T "he, too, is in my power (zēr-i  
 mā-st)"; 'hēc khīn 'tāb-ē 'n-āwurd T  
 nobody defeated him (hēc kašī tāb-iš-a  
 n-āwurd)". Prs.  
 'tāb.<sup>3</sup> T "pain, affliction". kū'kān-e āhe'nī  
 'tāb ē ka'nōr "torture (pierce) it with  
 iron nails". Prs.  
 Ta'bak'kal T "n. of a man". Prs. Tawak-  
 kul.  
 ta'bīp (تبيب) G "doctor". Prs.  
 tečh (تچه, pl. تچهان) M, G T, tec D,  
 teč (?) "eye; spring, fountain". 'āwē  
 'čhī te'čhī-m M "I wept". Not con-  
 nected with Bakht. etc. tīvā', prob.  
 < \*dihā < \*dihā, Prs. dīda (cf. R+p.  
 p. 8). Connexion with Prs. čašm etc.  
 (through \*čech?) is phonetically im-  
 probable (Oss. čäst'ā) not, with  
 Hübschmann. < \*čašti-, but prob. <  
 \*čašn- < \*čaš(m)na-. Cf.  
 tečpe'a'kā-i G "blindfold (čēspu'akāi)".  
 ma gū tečpe'a'kā-i dūcetōn "he is  
 milking the cow blindfold"; tečpe'a'kā  
 dūčen na 'nartōn "he cannot milk  
 blindfold". Cf. tečh, peč.  
 Tūdga'i T "n. of a place".  
 taf G "steam". taf nītō "taf mēbrāya".  
 Prs.  
 tuf G, D "saliva". Prs. V. 'āwē-i šun'qī'ka.  
 tō'fang M, G, T, tu'fang D "rifle". Prs.  
 tō'fang-i Ru'stam M "rainbow". Prs.  
 V. ka'mān-i Ru'stam, nāxčū'rī.  
 tu'fan g'dār T "rifleman". Prs.  
 to'fangjan'gī T "fighting with rifles".  
 Prs.  
 tag'bīr T "plan". Prs. tadbīr. Differen-  
 tiation bd > gb?  
 tōy M, G "male mountain goat". Cf.  
 Wkh. tuy "goat". Prs. taka.  
 tīyat T "strength". tīyat na dērem čē

*ekestak dharem* "I cannot stand to remain here". Prs.  
*thā-* G "to cut, shave". *thāem-ē*. Av. *taš-* (*tāsti*) "to cut", Psht. *təʒəl* "to shave", Shgh. *təš-*.  
*thī-* M, G, D "to burn" (intrans.). *thī-tōn-em* M "I am burning"; *ʔešq tar-au-em* *thītōn* (تَيْتُون) G "I am burning from love of you"; *zup-ē thī* M "*dil-iš sōxt*"; *thī-m-e* G "*sōx-tum*"; *thī* D. Cf. Wkh. *θi-uv-* (trans.), *θau-* (intrans.), Shgh. *θaw-*. Gr. 58, 73.  
*thōi* G "burnt (*sūxta*)". *naʔōni kâ thōi an* "burnt pieces of bread (*sūxta-i nân*)", *ʔōk-e naʔōni kâ thōi* "a piece of burnt bread". Cf. *thī*.  
*thāl* (تِهَل) G "respite, upshoot (?)". *čâ ruč-i zâi ham thāl dâ* (read: *ham mathāl*?) "she gave him a few days more respite (*čand rūz-i digar ham mātāl kaʔ*)". ? V. *mātāl*.  
*thân* (تِهَان) G "thirst, thirsty", *tana* M, *tan* D "thirsty". *thân-em* G. *thân* < Av. *taršna-* (Gr. 65). Is *tan(a)* a different word, cf. Pash. L. *ta'na* "thirsty" (S *tuš'nū*), and also Waz. Psht. *tanda* "thirst"?  
*thār-*: *thā'ri* G, *thā'ri* T "to observe, regard". *ân-e thārem* G "*diā'ri mēku-nam*"; *thār* G "*diā'ri kun*"; *thā'rōr* G (تَاهَرَوَر); *thā'ri-m* G "I regarded", *thā'ri* (تِهَارِي) G, but *thā'ri-an* T "they saw". Cf. Pash. D. *tarēgam* "I see"?  
*ther-* v. *tēr-*.  
*thar* M, G "full". *āwə thar-a* M "it is full of water": *thar-a* (تِهَر) G. Cf. *ter*?  
*thōp* M, G "hole". *thōp ka'nem* M "I bore". V. *tār-*.

*thōp* v. *ter-*.  
*thēw-* G "to lit, burn" (trans.). *thēwem-ē* "I lit the fire"; *thēwōi* "*sūxtānd ast*". V. *thī*.  
*tāj* T "crest of a hen". Prs.  
*tāk* G "vine". Prs.  
*taka* G "kid, two years old". Prs. *taka* "he-goat" (Pash. L. *ta'kū* "he-goat, one year old", *šī'sak-ta'kū* "he-goat, two years old"). Cf. *tōγ*, *taka'čār*. V. *ʔusara*.  
*ta'kīa* G "leaning on". Prs.  
*te'ka* G "mouthful". Prs.  
*teka'i* G "onion". Cf. *tekku*. V. *pī y'āz*.  
*taka'čār* G "kid, one year old", *taka'ca* D "he-goat". Cf. *taka*.  
*takku* D "bitter".  
*tā'qīq* T "truth". In *bā tā'qīq* "certainly". Prs.  
*te'ku* G "pungent". Ind. \**tikka-* < \**tikna-*, Skr. *tikta-* "bitter"? V. *tarku*.  
*ta'kōl* G "armpit". Cf. *ta*; *kōl* borr. from an Ir. dial. with *l* < *š*? Cf. Prs. *kaš* "armpit", Wkh. *kalbun*. V. *ba'γal*, *banabayal*.  
*tāl* v. *tār*.  
*tāla* G "hanging, spread out". *tāla ka nem* "I spread out"; *lēfa ruč tar tāla kuʔō* "have you hung up the blanket in the sun"?  
*tāla* G "meadow". Cf. Psht. *tāla* "a kind of delicate short grass". V. *wlang*.  
*tēl* G "oil". *tēl-e pad dō* "*tēl-e siyā*". Ind. *tālā* M, *tilla* G, *tī la* D, P "gold". Prs. V. *zār*.  
*tā lāi* G "golden". Prs.  
*tōl* G, *tūl* T "weight". *ka'nem tōl-e tūn az zār* G "I shall pay your weight in gold"; *ba tūl zu ʔer wār* T "one ass's load in weight". Ind.

*tul-* G "to see, look at" (?). I never heard this word except in the rather doubtful explanation of the name of the Čutul valley (v. Introduction, p. 7).

*ta'lab* T "searching". *ma mul'lâ-an ta'lab kor* "they searched for the mulla". Prs.

*ta'lâf* P "ceiling". V. *kô*.

*tal'wâr* T "sword". Prs.

*tal'wasa* T "quickly (*bêqa'râr*)". *'zur-a te tal'wasa pêž'mâ ka na* "your heart will quickly repent". P. *tal'wasa* "commotion, restlessness".

*talx* M "bitter". Prs. V. *'tarku*.

*talxâ* G "parched grain". Prs.

*tam* D "cloud". < Av. *tamah* "darkness", Kurd. *tam* "fog". V. *a'ir*.

*tam'bân* G "trousers (*e'zâr*)". Prs. *tum-bân*.

*ta'mâm* G "whole, finished". *ta'mâm-e kašte'â* "all the girls". Prs.

*ta'mîm* G "؟". *ta'mîm 'pâdsâ bin*.

*tu'mân* M "a tomán". *šu tu'mân chi*. Prs.

*ta'massum* M, *tawas'sum* D "a smile". *ta'massum-eman 'kântâ* M; *tawas'sum khan'tân* D. Prs. *tabassum*, Pash. S *ta'massum*. V. *pûs'xand*.

*Tâmâš* T "n. of a king".

*tan-* M "to be thirsty". *taneman*. Cf.

*tan'â* "thirsty". V. *thân*.

*tân* M, G etc. "thy". Gr. 114.

*tâna* T "derision, mockery (*xanda*)". *'mâci 'tâna dâ* "his mother derided him". Prs. *fa'na*.

*tôn* G, *tôn* D "body". < Av. *tanû-* cf. Prs. *tan*.

*tûnd* G "swift". Prs.

*tëndura*, *tendurô* G "sharp". *tendurô-ê ka nem* "I sharpen it"; *tëndura 'ten-*

*dura kû'kân-e âheni* "very sharp iron nails". Corrupted from Prs. *tandurust* "vigorous", or connected with Prs. *tund* "fierce, strong" (Panj. lw. *tund* "sharp")?

*'tunuk* G "thin, fine". *kâz-ê 'tunuk-a* "his shirt is thin". Prs.

*tan'xâxûr* G "drawing pay". Prs.

*taŋ'gî* G, T. "defile, narrow street, straitness, difficulty", Prs.

*ta'pô* M, G "warm, hot" *xu'nôk-e ta'pô* M "a hot wind". Pash. L *ta'pê*.

*tûp* T "gun". Prs.

*ta'pêw-* G "to warm". *dô'stân-um 'ix ku'rô*, *ta'pêwem* "my hands are cold, and I warm them". V. *ta'pô*.

*tar* postposition "in, to, from" etc. Gr. 100.

*tar* G, T "before, in front of". *e'spô 'tar-ê dâ* G "the dog went in front of him"; *'kal 'tar-ê dâ*, *'Qâsem 'bâw-ê pêš'čan* T "the bald-headed son went in front, his father Q. behind";

*xu'xu-ê 'tar-ê dâ 'âŋa* G "he himself came before her"; *mal'kân-an 'tar-ê dâ* T "the maliks went first (*pêš'šud*)". Av. *tarô* "away from, beyond". Gr. 220. V. *ta'rî*, *'tartar*.

*ta'rî* G, T "before, near". *ta'rî mun ôst ma 'tô 'lauz-e Pa'râci* 'Mahmad Ga'nî sa'bak ni'sq' dhaitôn G "M. Gh. used to teach you the Parachi language before me (*pêš az mâ*)"; *ân chê bêm žû mai'dôn ta'rî* T "I had approached a plain"; *'chî ho'wî 'jangal ta'rî* T (Phon). Cf. *tar*.

*târ* M, G, *tâl* D "a single hair". *žû târ dôš-a* M, *žû târ gî'nô* G, *žû gîna tâl* D. But cf.

*târ* M, G, *târ* D "thread". *târân-e ru'bâb* G "guitar strings". Prs.

tēr- (ther-?): thōr M, G, T, D "to drink".  
 tū-yē āwā 'tērtūn M "you are drinking water"; mā-īman na'γōn 'xartān, 'wā-er āwā 'tērtān M "we are eating bread, and you are drinking water"; āwā 'te'rēm G; āw-um 'thōr G; t'h'erem, t'h'ereman (تهرمن, تهرمن), thōr. Prob. the present stem originally has *t*, and T's *th*- is due to the influence of the preterite. Cf. Orm K. *tram*: *tatak*. — *thōr*, *tatak*, < \**tjšta*-; but *ter*-, *tr*- < \**tjya*- (\**tjšya*- seems phonetically imposs., Gr. 64). The connexion with Indo-Eur. *ter-s*- "to be dry", Av. *taršna*- "thirst" (v. s. v. *thán*), Skr. *tjšta*- "dry" etc. seems evident; but the exact nature of the relation is difficult to define. Is \**ter-s*- "to be dry" originally a "desiderative" to a root \**ter*- "to drink"? But in that case why past part. \**tj-s-to*-?

turb, v. turp.

ta'raf T "direction". γus tara'fī T (Phon.) "from the house". Prs.

tārīf T "praising". Prs.

tarka'ī G "poison". Cf. 'tarku "bitter".

Cf. Prs. *zahr* "poison"; *zakra* "bile"?.

'tarku 'tarkō (تروكو) G, 'takku D "bitter".

< \**taxra*-, Prs. *talx*, Prs. *taxr*, Psht.

*trix* etc. We should expect \**tarkhō*

(cf. *surkhō*, Gr. 59); is 'tarkō etc.

borr. from some Ind. form?

tā'rik M, G "dark, darkness". Prs.

tā'rānī M, tā'rānī (تارانى) G "a flower-

ing bush, dog-rose". Pash. L *tāranī*

"dog-rose", cf. Prs. *tarān* "id". Cf.

Skr. *tjṇa*- (Woty. lw. *turīn* "grass, plant")?

tōr'pī G "calf, one to two years old".

< \**tarō-payah*-, cf. Lat. *dē-līcus*; Av.

*tarō pīwa*- "having unsufficient food".

turp, turb T "platoon". 'zū turb re'sāla, 'turpe re'sāla.

tars G "fear". Prs.

turš M "sour". Prs. V. *sīt*.

'tartar M, G, T "in front of, before, near to, pēš". 'tartar-e zū 'ādam chī M "he went before a man"; hē 'ādam-a tarta'r-ē 'dhōr M "have you seen this man before?"; kal 'tartar-ē, Qāsem 'bāw-ē pēš chan T "the bald-headed before and his father Q. behind". < Av. comparative \**tarō-tarəm*, V. *tar*.

tari'wāl T "previous, ancient, foremost (pēšīna)". 'pādšā-e tari'wāl "an ancient king"; 'ā qur'bān-e hō'wī tari'wālī ka-i "I am the sacrifice of the foremost of them". Cf. *tar*?

tar'yāk G "antidote". tar'yāk-e bēd = pan'y bēd (q.v.) "a kind of antidote, the nature of which he could not explain". Prs.

tār-: tā'rī G "to split, burst". 'zur-um na tā'rī "dīl-em na kafīd". Cf. Sar. tarš "to but, strike", Prs. *iftālīdan* "to cleave, break" < \**abi-tard*-, Skr. *tjḍ*- "to cleave". Cf. thōr "hole" < \**tjšta*-.

tūr-: tūrī G "to drip, dribble". tūrtōn; -um tūrī "čakāndom". Skr. *tur*- "to hasten"?

taisō'rī G "pillow". Prs. Par., cf. Madaglashti Prs. *tai-i seri*, Pash. S 'taisari. V. *ta*.

'tašō M, G "a kind of axe, adze? (tēša)". If genuine, < \**rš*, cf. Shgh. 'taršak.. Psht. \**taršaj* "adze" etc. V. *pašō*.

tōšak T "matress". Prs.

tīt T "distributing", tīt kan- "to distribute, throw about". tīt-ē kor.

- <sup>1</sup>tōh G "parrot". Prs.  
<sup>1</sup>tātār G "musk". Prs. <sup>1</sup>tātārī "fine musk".  
 tāv- G "to braid, plait". Cf. Prs. <sup>1</sup>tāftan, <sup>1</sup>tābam.  
 ta'wār G "female dress (raxt)".  
 ta'warča D "small axe". Prs. V. <sup>1</sup>pašō, <sup>1</sup>tašō.  
 tā'wiz G "charm". Prs.  
 tuxm T "seed". Prs.  
 tax'sim M "partition, division". Prs.  
 taxt T "curtain (parda)". Prs. taxt "seat, sofa".  
 taxt u baxt T. In: <sup>1</sup>ā ba taxt o baxt-e <sup>1</sup>tā qasam-um xurō "I have sworn by your throne and your fortune". Prs.  
<sup>1</sup>taxta ba <sup>1</sup>puṭ G, T "on the upper part of the back (taxta ba pušt)". ma <sup>1</sup>tō de'hem <sup>1</sup>taxta ba <sup>1</sup>puṭ "I slap you on the back". Cf. Panjshiri Prs. <sup>1</sup>taxtā ba <sup>1</sup>pišt "on the back". Cf. <sup>1</sup>taxta-e <sup>1</sup>puṭīka.  
 Taxta'hī G "n. of a place near Charikar, Takhtapul".  
<sup>1</sup>taxta-e <sup>1</sup>puṭīka T "the upper part of the back". Cf. <sup>1</sup>puṭ. V. <sup>1</sup>taxta ba <sup>1</sup>puṭ.  
 tū'yāna G "price paid for the bride".  
 tū'yānā-wum ka'fī (طوبانا) "I have paid the price for you". Cf. Pers. tūy "feast" ("marriage"?).  
 tayār T "prepared, ready". Prs.  
 ta yārī T "preparation". Prs.  
<sup>1</sup>tāza T "fresh, refreshed". Prs.  
 tāzī M "bitch". Prs. V. <sup>1</sup>mādaku'čōk.  
 tēz M, G, T "sharp". Prs. V. <sup>1</sup>tendura.  
 taz'ma T "strap, thong". Prs.

## T

- tag T "mad (dēwāna)". max'sōr-ē <sup>1</sup>tag yušt "he feigned to be mad (dēwāna

partaft)". Ind., Pash. L <sup>1</sup>thag "thief, cheat".

<sup>1</sup>tōk G "piece, morsel". Ind., Panj. <sup>1</sup>tukk "bit, piece of bread", Pash. L <sup>1</sup>tuk- "to pick up".

<sup>1</sup>tōngōk M "podex", <sup>1</sup>tu'fūngak G "hip". Pash. S <sup>1</sup>taṭo'na "hip", Waig. <sup>1</sup>tōtārā.

## W

wā M, G, T "you". Cf. Av. vā. Gr. 115.

wē M, G, D "roof-beam". Ind., Skr.

vamšya, Shina bōi, Waig. wāš, Psht.

bainš (Waz. wēša); cf. Shgh. wūs.

From a dial. with  $\acute{s} > 0$  like Pash.

wo, wā G, T "and". V. o.

wō G, wāe T "oh".

wa'chan (وچان) G "low". <sup>1</sup>rust u

wa'chan "high and low". -chan

seems to be a suffix, cf. <sup>1</sup>pešchan.

wa- < apa-?

wačha'nā G "bad". V. xa'rāb. Cf. wa'čha.

wačha'nē M, G "below, down". wačha'nē

param G. V. <sup>1</sup>pastō.

wačha'nē-yus G "cellar (tāxāna)".

wačhan'bhām G "evil smelling". Cf. bhām.

<sup>1</sup>wāda T "promise, engagement". Prs.

wa'fā G "fidelity". Prs.

\*wāyar-: wāyarī G "to dance". <sup>1</sup>tō (edē)

wāyarī "you did (she did) dance".

\*upa-ā-kar-, cf. Skr. car-, or cf. Waig.

wegār "play"?

wā'yār G "dance". <sup>1</sup>ē da wā'yār čhī "she started dancing".

wēh- M, wēh- G: wa'hī (?) G "to flow,

go". ān šār wēhēm M "I go to town";

mā hudinān šār wēhēmān M; wā šār

wēhēr? M; <sup>1</sup>wēhēm G = param;

whēwē "mērawī"; āwā whēwetōn G "the water flows"; ān-em whētōn T; te'chī-ā 'hīn 'whētōn T "blood flows from his eye"; we'hētōn ōst T; whētōn G (وهتون) 'zur tar-ē wa'hī G "she thought (da dīl-iš gašt)"; wa'hen T "swinging round (daur kada)". Ind., cf. Lhd. wahan "to flow, go". But why -ē? Cf.  
 wa'hēw- M, G, T "to roll". (trans). 'zā-īman wa'hēwitan M "cīzi mēgar-dānam"; čarxa-īman wa'hēwitan M; wa'hēwem-ē G; khāmuy wa'hēwem G "I thresh"; sōr tar-ē wa'hēwī T "swung him round his head". V. wēh-. Cf.  
 wa'hēwa'lō G "spindle". V. čar'xā.  
 wa'jip M "necessary" (?). Prs. wājib.  
 wa'khē M, G, wa'kyē D "up, high". wa'khē paraman M, wa'khē param G, wa'kyē param D "I go up"; wa'khē(i) 'āwā 'zītūn M "the water is coming down (az bālā au mēāya)"; wa'khēi 'āyō tar "az bālā āmadan"; 'dhār wa'khē-a M "the mountain is high"; 'mhak dāl 'xā tar-ē len'gān-ē pa wa'khē koṛ G "dar hamū pēš-e šū-iš langhā-iš biland kat"; hur'si wa'khēi tar G "on the lofty veranda"; wa'khē čemen G "growing (kalān šuda)".  
 wa'khō G (وكو) "high, splendid (ālā)"; T "peace". wa'khō chē "peace was concluded" (?).  
 wā'khān G, T, wa'kān D "your". Gr. 115.  
 wa'kar- M "to bark". 'kučuk-a wa'kartūn. V. jaf.  
 wa'lē M, G, T "but, however, certainly". Prs.  
 wīl G, T (ویل) "while, time". zū wīl

"at once, suddenly (yak gašt, yak sāt)". Ind., Waig. wēl etc.  
 Wālī'yād T "n. of a man". Prs. wālī-i 'ahd "heir apparent".  
 wa'lēkin M "but". Prs.  
 -wa'nō G, T "towards". -wa'nōi "from". Pash. L wanā, Gr. 102.  
 weŋ'gā G 'Nijrau) "axe". V. 'pašō.  
 'wenger- G "to bleat". 'buja 'wengertō "buz wangas mēkuna". V. bā'nas.  
 waŋ gēw- G "to eat, swallow". waŋ'gēwem, waŋ'gēwītōn, waŋgē wīm. Cf. Prs. bunguš "deglutition", bunguštān "to swallow" (\*upa-han-kuš- or a similar form; cf. Skr. kuy- "to gnaw"? wa'pēš, wapešt M "back, again". V. a'pešt, pēš.  
 'wīrā G "gums". Lw., cf. Pash. S bī'rū, Bad. Prs. wī'rā. Connexion with Psht. 'ōraī (Waz. wraī etc.) is doubtful.  
 'wārun M, G 'ārūn? M) "flour". wārun-um mai'da koṛ. < \*ārtana- (\*upār-tana-?), Prs. ārd, Psht. ṛṛə (q.v.).  
 wīra'nō G "bedding". Poss. < \*whīranō < \*aḡīrštanaṣ < \*aḡīštanaṣ < \*abištaranāka- (Gr. 45 g, 54) Skr. abhi-stj- "to cover", cf. Prs. bistar "bedding", Soghd. pr š t r n "rug". EVP. s.v. byastan "coverlet".  
 we'sej-: we'sejī G, T "to send, despatch, order". we'sejem "I send"; we'sejīm G "I sent", we'seštō T "is sending", ma 'xā-ē we'sejī G "she sent her husband". Scarcely < \*abi-sāčaya- "to instruct, command", cf. Av. sāčaya- "to teach", aiwi-sak- "to think of, remember". Apart from other considerations, j < ē would be irregular (Gr. 50).  
 wāskaṭ G "waistcoat". Engl.  
 wa'spē G "buttermilk (dūy)". \*apas-

- *payāh*, cf. Skr. *apas-* "water" in compounds. Cf. Waig. *wašīp*, *išpī* borrr. from Par.? V. *dōγ*.  
*wāš-* G, D "to rain". *γār wāštō* G, *γār wāštū* D "it rains". Ind., cf. Waig. *waš* "rain" etc.  
*wāši'na* v. *bāša'na*.  
*wa'tan* M, G, T "country". *wata'nī-um* *salfār koγ* M "I travelled from my country"; *wa'tana wa'tan laškar āli'sō* T "the army has taken land after land" ("the whole land"?).  
*wata'nī* G "tame". Prs. Cf. *dhārī*.  
*watan'dār* T "countryman". Prs.  
*waxt* M, G, T "time". *wax'tī* "one time". Prs.  
*w(i)γār* M, G, T (وِیَار), *wiār* D, P "night". *uk-ē wi'γār koγ* T "he spent the night there"; *nesp-e wyārī'ka* T "midnight"; *wi'γār* T (Phon). Pash. L *wyāl* etc. r < \*l? (cf. *phōr*).  
*wyāra'wyār* G "this very night (*šawa-šaw*)".  
*wa'zīr* G "vizier, minister". Prs.  
*Wa'zīr* T "n. of an Afghan tribe".

## X

- xāi-* G "to wish". *xāitōn*. Prs.  
*xā(i)* M, G, T, *xā* D "husband". Pl. *xāān* G (not \**xānān*, cf. Gr. 82!).  
*xāika xī-m* G "my husband's sister"; *xā-e xīka-m* M "my sister's husband". Cf. Minj. *šṽūy* (Gauth.), *šfiy* (Zar.), Yd. *šfoh* < Av. *fšuyant-* "peasant, \*householder". Cf. Sak. *kṣundai* with *kṣ* < *fš-?* (cf. s.v. *xu'wān*). Prs. *šūi* (Afgh. Prs. *šūi*, not with *majhul*-vowel, cf. Hübschmann

- 796) may be derived from the same stem. Prs. *šohar* is difficult; but Horn's and Hübschmann's derivation < \**xšaoda-* (\**xšaodraka-*), (cf. Av. *xšūdra* "semen") is neither phonetically nor semasiologically satisfactory. Words denoting "husband" have usually a social, not a sexual meaning. *šohar* < \**šohr* (ar from *pidar* etc.) < \**fšauθr-*, \**fšautar-*?  
*xē* G, T (*xē* Phon.) "open". *bōr xē kanem* G "I open the door"; *zuγ-um bāl xē dēra* G "my heart spreads out its wings (*dil-om bāl wāz mē-kuna*)". \**wišāya-*, cf. Prs. *gušādan*, *gušāyam* (Barth. < \**wi* + *hāy-*), Wkh. *wušūyam* "I untie". Gr. 43, 69.  
*xī<sup>1</sup>*, *xu* M, G, T, D, P "6". Gr. 109. Av. *xšvaš*, Shgh. *xduš* etc. < \**xwaša-*, dissimilated < \**xšwaša-*.  
*xī<sup>2</sup>*, pl. *xīān* M, G, D, P "sister". Prob. < \**hwahī* instead of \**hwahā* (Av. *xwānhar-*). Cf. Wkh. *xui*, Shgh. *yax*, Sangl. *iwa*, Kurd. (ūr) *xveh*, Zaza *wai* < \**hwahī*?  
*xu<sup>4</sup>* M, G, T, *xō*, *xā* T "self". < Av. *x<sup>o</sup>atō*, Prs. *xud*. V. *max'sōr*.  
*xu<sup>2</sup>* G, T "but, indeed". *aga 'ēnen-ē na na'rem xu xa'rem te* T "if I cannot bring him, I shall at any rate eat him"; *xā param*; *bālō x' bīn* T. Cf. Psht. *xō* "indeed". V. *xu<sup>1</sup>*.  
*xūb* M, G, T (خُب) "good, well". *xub-em* *pāntōn* M "I understand well"; *yu'lū xūb māneš-a* G "he is a very good man"; *xub na dēra* T "it is not well". Prs.  
*xūbī* T "goodness, friendliness". Prs.  
*xabar* G "news, informed". Prs.  
*Xai'bār* T. "n. of a place". *žī-e Xai'bār*.

*xabargi'rānī* G, T "asking for information". *xabargi'rānī felānī'kā chē bēm* G "I had gone to ask news about somebody". Prs.

*xud* M "self". *sar-i xud*. Prs. V. *xu*, *Xu'dā(i)* M, G, T "God". Gen. *xudā'ika*, *xudā'yān*. Prs.

*xu'dāi*<sup>1</sup> T "alms". Prs.

*xu'dāi*<sup>2</sup> T "natural". *'xāl-i xu'dāi* "a natural mole". Prs.

*'xedmat* G, T "service". Prs. V. *'xizmat*.

*'xudrat* G "power". Prs. *qudrat*.

*xudrūya* G "selfwilled". Prs.

*xu'dōs* M, G, T *xu'dōs* D, P. "16". Gr. 109.

*xudexti'yār* G "independent". Prs.

*xudexti'yār wāla* T "independent". Prs. + Ind.

*xa'fa* M, G, *xapa* T "angry, distressed". Prs.

*xaif* T "terror". Prs.

*xīyū'ṛōk* G, *xīyū'ṛūk* D "sister's son". V. *xī*, *yū'ṛōk*.

*xā'hāt* T "a particle denoting the future (*magaram*)". *ma 'mun ham wā 'ham xā'hāt de'hī* "you will indeed have beaten me, too (*xāhad zad*)". Prs.

*xī'jinjek* M "sister-in-law". V. *xī*, *jīnč*.

*xāk'bāt* M "dust (storm)". Prs.

*xu'hān* G, T "own". Gr. 138. V. *xu*.

*xāl* G, T "mole". *'xāl u xī'tāb*. Prs.

*'xāla* G "mother's sister". *xālaika puš* "cousin". Prs.

*'xālī* M, G, T "empty". Prs.

*xalk* M, G, T "people". Prs.

*'xullas* T "in all (*kull-iš*)". *'xullas ča-dōs ha'zār* "14 000 in all". Ar., Prs. *xullas* "pure, sincere"?

*xa'lās* G, T "loose, free". Prs.

*xām*<sup>1</sup> M, G "skin, hide". *'xām-i gū'ika*

M. Prs. (Ar.) *xām* "an untanned hide" (Prs. *xām* "raw undressed",? *xām*<sup>2</sup> "raw" in *nogra-e xām* G "uncoined silver (*nāzarbzada*)". Prs.

*'xaima* T "tent". Prs.

*xōm* (خوم) M, G, T *xōm* (*xōš*) D "sleep, dream". *xōm-ē kaniman* M; *xōm hem* D; *xōm-em buhetō* D "I have a dream"; *xōm-an buṛ* T "they fell asleep"; *saxt xōm-um dhōṛ* G "I had a bad dream"; *xōm-ē na buṛ* G "he did not fall asleep". < Av. *xwafna-*. Gr. 58. N. Turf. *xwamr*, Yazdi *xwamr*, Awrom. worm etc. < \**hwadm-* < *hwafna-* (cf. Shgh. *xūdm*)?

*'xamba* G "low". Cf. Prs. *xam*, *xamda* "curved, bent", Shgh. *xambin-* "to bow the head" (Shaw).

*xān* G "khan". Prs.

*xān* : *xā'nī* G, T "to recite, read". *ne'māz-ē xānī*. Prs.

*xāna* T "house" Prs. (Corrected by G into *yus*).

*xūn* T "blood". In: *jigar-um xūn kop* "I am angry". Prs. V. *hīn*.

*'xandak* T "moat, ditch". Prs.

*'xenjak* "a tree affording a mastic (*pistacia khenjak* or *terebinthus*)". Prs.

*xunuk* M "wind", G "cold". *xunok-i saxt-a*, *xunok-i tapō-a* M; *ma bōr xunuk-a* = *'šūriš-a*; *uk ham 'xunuk-a* G. Prs.

*'xānem* T "princess". Prs.

*xar* : *xūr* M, G, T "to eat". *'xarem-ē* G; *'xaram* (?) T; *xareman* M, G; *na'γōn-ima xārta* = *na'γōn xar'ta-īman*, *mā-ima xartān* M; *mā na'γōn 'xūru* = *na'γōn-um 'xūru* = *xūru-m na'γōn* M. < Av. *x'ar-*, Prs. *xurda-*. V. *wangēw-*.



*xair* M, T "well". *ǰōr hē, ba xair hē?*

M "are you well?". Prs.

*xār* G "distressed". Prs.

*ǰārī* "distress, toil". *ǰārī wo ǰārī* G "distress and complaint" Prs.

*xēr* M, G, D "hay". *\*hwarya*, cf. Oss.

*xor* "folder", Burushaski (Wershikwar, Zar.) *xork* "hay, straw" (Ir. lw.?).

*ǰēra* M, G "water mill". *āwā-i xera'i ka* M "mill-water"; *xēra tar* M "in the mill". < *\*hwatāryaka*-. Cf. NSgh. s v. *xedā' rǰ* (< *\*hwatāraka* "self-grinder"), and cf. the forms given by Zar. (Minj.) V. *xēra' gir*.

*ǰāra-i zambūri' ka* G "honey". V. *ǰāra' i, zam' būr*.

*xira' i* (خیری) G "sweets, present (*širīnī*)". Cf.

*ǰīrō* (خیرو) M, G, *ǰīru* D "sweet". *ǰāwa-e ǰīrō* G; *ǰīrōya ǰār-ai* \*G "o, my sweet friend". < *\*xširaka*-, Prs. *širīn* "sweet", *šir* "milk", Skr. *kšīra*-.

*xarāb* M, G, T "bad, destroyed". *ē ǰūš xarāb čī* M "this meat has become bad". Prs. V. *wačha'nā*.

*xārō* T "expense". Prs.

*xuru' čīna* T "the sixth day (*šašumǰi*)". *ǰrūz-e xuru' čīna* "Thursday". Cf. *xī, xu; ruč*. V. *šuru' čīna*.

*xēr' dān* G "hay-stack (*kāhdān*)". V. *xēr*.

*xarī' dār* G "buyer". *ǰardum-e ǰān xarī' dār* "šauk-i tura dāran". Prs.

*xēra' gir* G, *xirager* M "mill-stone". V. *ǰēra, gir*.

*xar' gōš* M, T "hare". Prs. V. *khōrō' gū, sa' hōk*.

*xerāj* G "value". *xerāj-e ǰmālke Īrān ǰēra* "kašte". Prs.

*xarkau* G "a kind of bird". Prs. *xarkūf* "a kind of large owl".

*xērī' mān* (خیریمان) G "elegant, graceful (*xarimān, xušnumāi*)". *ba hō' wī ǰāzuke xērī' mān čē ǰchēlōn sō ǰzīnā* "ba hamī nāz *xarimān* ki tu mēri sar-i zīnā". Cf.

*xī' rāmānī* (خیرامانی) G "graceful". *ǰčīmō-e xī' rāmānī*. Prs. *xīrāmān*.

*xara'nē* G "eatable". V. *xar*-.

*xar' puštak* M, D "hedghegog". Prs.

*xur' rāk* T "food". Prs.

*xīrs, xers* M, G, T "bear". Prs. V. *uč, uš*.

*xu' rōs* M, T, *xu' rās* G "cock". Prs. V. *bāš'a' na*.

*xī' rāt* G "wisdom". Prs.

*xer' wār* T "an ass's load". Prs.

*xāp* M, G, T "broken, torn". *xāp ka' nem* G "I break"; *ha' wē ǰkōr-īman ǰmā ǰxār ǰkantan* "we are breaking this stick"; *xāp* = *sulāy* T; *šāx-ē ǰxār ku' rō bōn* T "he had broken the horn". < *\*xšārta*-, cf. Prs. *šārīdan* "to flow, trickle, drop", *šarbin* "a tree from which flows liquid pitch", *šāša* "urine" (*\*xšāršaka*?) < Skr. *kṣar*-, Av. *γšar* "to flow". Cf. Afgh. Prs. *ǰpāyā-iš šārīda būt* "its feet were torn", *ǰgōšt-iš par' rīda būt*. V. *rhāzō' l*.

*xāpa* M, G, *xāpa* D, P "summer". Cf. Yd. "wāroh", Psht. *wōpāi* "summer" (Barth., miran M. V, 5 < *\*wāhyt*), Sar. "wāgh", "wug" also with *\*rt. x* < *\*hw*-, *hu-w*-. *\*hu-wāhytaka*-.

*xū' rō* G, T "eating". V. *xar*-.

*xasur* M, G, P, *xā'sur* D "father-in-law". Prs.?

*xu' sōr* G "himself". Cf. *xu, sōr*. V. *max-sōr*.

*xasur bira* G, *xusurbu dā* D "brother-

in-law". *xasur*<sup>1</sup>*bīra-m*; *xasur*<sup>1</sup>*bīra-i* *biyā*<sup>1</sup>*ka-m* "my husband's brother" (?). Cf. *xasur*, *bāyā*. V. *hīwar*.  
*xīst kan-* G, T "to rise, jump". *ōsp xīst kor* T "xēz zad"; *pu*<sup>1</sup>*fi-m-ē* *xīs kor*, T "he jumped from my back". Cf. Afgh. Prs. *xēst* "rose", Prs. *xāstan* "to rise".  
*xāsia*<sup>1</sup>*tān* G "special nature (*kaifiyat*)". *xāsia*<sup>1</sup>*tān-e xāra*<sup>1</sup>*kā*. Pl. of Prs. *xāsiyāt*.  
*xāš* G "wish". Prs. V. *xāi*.  
*xīš* G, T "family, kinsman". *xīš u* *kōm-ē* *huss* T; *huss-e xīšān-om* T "all my kinsmen". Prob. Prs. *xwēš* (but Av. *šōiθrya-* "belonging to the home, clan" might poss. result in Par. *xīš*).  
*xuš* M, G, *xuš*<sup>1</sup>*u* D, *xušu* P "mother-in-law". *xuš* < Afgh. Prs.; *xuš* genuine < \**hwasrū*, Skr. *śvaśrū*.  
*xūša* M, G "ear of corn". *xuša-i* *ganumika* M, G; *žū xūša de*<sup>1</sup>*rāk* G "a cluster of grapes". Prs.  
*xuš*<sup>1</sup>*hāl* M "happy". Prs.  
*xēšem* T "anger". Prs.  
*xaš*<sup>1</sup>*pūš* T "covered". *ma* *hōt* *čā-n* *xaš*<sup>1</sup>*pūš kor* "they covered the seven pits". Prs. \**xašš-pōš* "covering a cleft, fissure".  
*xīst* M, *xēst* G "brick". Prs.  
*xešāwa* G "weeding". *xešāwa kaneman* "xešāwa kunim". Prs.  
*xušwaxt* M, G, T, *xušwaxd* G (خشوخت) "merry, happy". Prs.  
*xušwax*<sup>1</sup>*tī* G, T *xužway*<sup>1</sup>*dī* M, G "merri-ment, happiness". *da xušwax*<sup>1</sup>*tī* *ku*<sup>1</sup>*č* *čhī*. Prs.  
*xī*<sup>1</sup>*tāb* G "conversation". Prs.  
*xatar* G "danger". Prs.  
*xātīr* G, T "intention". *az* *xātīr* *če* "with the intention to . . .". Prs.

*xatt* T "letter". Prs.  
*xī*<sup>1</sup> T "belly (*iškam*)". *dōst-ē bur sō* *xī*<sup>1</sup>*e bā*<sup>1</sup>*lō*. Cf. Psht. *xēta*, *xī*<sup>1</sup>*ə*.  
*xa*<sup>1</sup>*wān* G, T "night". *a*<sup>1</sup>*ze xa*<sup>1</sup>*wān* G "last night". *nī xa*<sup>1</sup>*wān* (v. *nī*, *pōnē* *xa*<sup>1</sup>*wān* G; *nīm-e xa*<sup>1</sup>*wān* T. < Av. *xšapan-*, Prs. *šabān-rōz*. V. *wīyār*.  
*xā*<sup>1</sup>*wān* G "master, khan". Cf. Prs. *xudāwand*, *xāwand*. V. *xāwand*.  
*xuwān* M, G "shepherd". Cf. Prs. *šubān* < \**fšupāna-* Horn; Yd. *xušwan*, Soghd. *xwēp*<sup>1</sup>*n* *xu*<sup>1</sup>*š-u-?* < *fšu-?* (cf. Sak. *kšundai* s.v. *xā*<sup>1</sup>).  
*xāwand* M, T "master, possessor". Prs. V. *xāwān*.  
*xu*<sup>1</sup>*ru* G, T "self". V. *xu*. Gr. 138.  
*xō*<sup>1</sup>*yā* M, *xō*<sup>1</sup>*yā* G "scrotum". Prs.  
*xī*<sup>1</sup>*yāl* M, G "thought, fancy". *xī*<sup>1</sup>*yāl* *bur* G "he thought; xōm *xī*<sup>1</sup>*yāl-a* G "a dream is a fancy". Prs.  
*xaz-* T "to hide oneself". *mēn* *γus* *sān-an xa*<sup>1</sup>*zēn* "pu<sup>1</sup>*š* *šudan*". Prs.  
*xizmat* M "service". Prs. V. *xedmat*.  
*xa*<sup>1</sup>*zāna* G "treasury". Prs.  
*xuž*<sup>1</sup>*bū* G "perfume". Prs.  
*xužway*<sup>1</sup>*dī* v. *xušwax*<sup>1</sup>*tī*.

## Y

*yā*<sup>1</sup> G, T "O!". Prs.  
*ya*<sup>2</sup> G, T "or". Prs.  
*yā*<sup>1</sup>*bū* G "mule". Prs.  
*ya*<sup>1</sup>*kīn* G "certain". *ya*<sup>1</sup>*kīn-om* "I am sure". Prs.  
*ya* *lā* T "let loose, free". Prs.  
*yāl* M, G "mane". Prs.  
*yār* G, T "friend, beloved". Prs.  
*yax*<sup>1</sup>*dān* T "ice-house". Prs.

## Z

\*zâ- G "to be born". *gû* 'zâwō "a cow is born"; *duḡā'nī* 'zâwō "twins were born". Cf. Prs. *zādan*, Av. *zan-*.

zâ, zâi M, G, T, zâ D "a thing, something (čiz)". *ha'wī* 'zâik'a bai "the price of this thing"; 'zâi 'dhêwem G "čizi mētalbam"; *pušī'ka* 'zâ na 'čhō bō T "nothing had happened to his son (bačē-š čizi na šuda)"; 'zâē čē 'laškar-ē bīn G "whatever army he had (čizi čē laškar būd)" 'zâi 'mardum bēn T "all the people there". < Av. *zāta-* "born, existing", Skr. *jāta-* "born, produced, kind, sort, etc."

ze G G "from, through". In: *ze* 'ešq-ē ma 'mun 'mâtō "she has killed me with her love" Prs. V. *az*.

zē M, G "bowstring". Prs. V. *jīr*.

zū'bân M, (in poetry) G "tongue". Prs. V. *bân*.

za'if M, G, D, P "woman". Prs.; Afgh. Prs. *zaif*, Pash. D etc. *zâ'ip*.

za'gâ G (?). *hē yus khân-e zagâ'ka* "this house belongs to somebody else" (?).

\*zâ'y M "son". Pl. *zâ'yan*, 'zâyan (?). *zâyan-a ku hēn* "where are your sons?"; *zâyan-um ēg na hēn* "my sons are not here". Cf. Psht. *zōe* "son" (EVP. s.v. *zōwul*), Soghd. *zāk*, Orm. K *win-jōk* "son of a co-wife" etc., Waig. *zaḡa*, Ashk. *zagā* from Par. ? V. *puš*.

Zai'yūn, oñ T "n. of a princess".

zah- G, T, zâh- M: za'hī G, T "to arrive".

zâhem e M, 'zâhem-e G "mērasam";

žō zhaitōn G "the barley is ripening"; *žōt na zhaitōn* T "did not arrive"; *zâhēm* M, za'hēm (زاهيم) G

"I arrived (rasīdam); 'hē 'ādam za'hī,

ja'rī M "i ādam rasīd, guft"; 'tī čē 'nō za'hī G "when the mulberries were newly ripened". < Av. *ā-zā-* "to arrive"? But -h? (Av. *zah-* "to leave" does not suit the meaning.)

'zahmat G "trouble". Prs.

za'hēw- G, T "to make to arrive, bring". V. *zah-*.

zak G "quick (čābūk)" Ar. *zakk* "running"?

zail G, T "manner, mode". 'hewē-zail,

'hōwē-zail G "in this, that manner"

(v. 'haverang, 'howerang). Shina *zēl*

"manner, kind", Burushaski *zail*.

From Ar. *zail* "distinguishing, separating"?

zâl T "old woman". 'pīra zâl. Prs.

zulf M, G "curl". Prs.

zilzī'la M, G, 'zilzila D "earthquake". Prs. V. 'hanu.

zām M, G, 'zāmā D, P "son-in-law".

*zām*, cf. Psht. *zūm* < \*zāma- (Barth.,

Air Wb. 1689), 'zāmā < Av. *zāmātā*,

cf. Prs. *dāmād*.

žō'mâ M, 'zemā, G, D, P "winter". *zemā*

*āya* D. < Av. *zim-*, Orm. *zemūk*,

Psht. *zimai* etc. (Prs. *zīj* "snow"

(dial.) < \*zinj, cf. NSgh. s.v. *žōnīj*).

zam'būr M, G "wasp". Prs. V. *bham'būr*, *šād zam'būr*.

zama rīt G "dew" (? prob. misunderstood).

zân M, G, T "until tā ki". *zân har*

*ka'bī čē me'rā* G "until he dies (tā

*har kai ki bumara)*"; 'ečēn zâ Šu'tul

M "from here to Sh."; 'zân 'harče

čī 'mun ja'rī, tu kan "do whatever

I have said (tā har čī)". Prs. V. *az*

*ân* s.v. *az*.

zā'nū M, G, zā'nū D "knee". Prs.

zīn M, G, T "saddle". Prs.

zī'nā M, G "stair, ladder". Prs. V. *su'lān*.

'zenda T "alive". *na 'murda-i na 'zenda-i* "neither his corpse nor his living person". Prs.

zan'jīr G, T "chain". Prs.

za'nuk, ošk M, G, za'nak D "chin". Cf. Bal. *zanūk*, Pash. L, S *zanak* (from Par.?), but Prs. *zanax*.

za'nēng G, T "how, in what manner?". *za'nēng 'ēimō 'dēra* G "what a (graceful) walk she has"; *za'nēng ba kārīgī ma 'gū dūci?* G "how well did he milk the cow?"; *ān za'nēng kanem* "what shall I do?"; *zanēng-a pāt* "how did you know?".

za'nēngī T "of what kind?". *ō za'nēngī 'kaštē bin?*

zar G, T "gold" (in poetry). Prs. V. *zīta'i, tō'lā*.

zār M "poison". Prs. V. *tarka'i*.

'zārī G, T "complaint". *'xārī wo 'zārī*. Prs.

zēr M, zīr T "under". *zīr-e dōst-om* T. Prs.

zūr T "force". Prs.

zūrī G, T "power, force" *mā'khā 'zūrī wā 'huldē bāwē'hā kun 'na za'hū* T "my power cannot compare with that of you two, father and son". (Cf. Semenov, Mater. Gorn. Tadž. I, 54: *devro zuri mīn na mirasa* ("СПЛА ДИВА НЕ ИМѢЕТЪ ДЛЯ МЕНЯ НИКАКОГО ЗНАЧЕНІЯ"). Prs.

zarb G, T "blow, hit". Prs.

'zardak M, T "carrot". Prs. V. *gāze'arak*.

zar'dālū M, G "apricot". Prs. V. *'mindut*.

za'rūr G "necessary". Prs.

zūrāwar, zūrāwar G, T "powerful". Prs.

zur zōr M, G, T, D (*zur* Phon. "heart"). < Av. *zərəd*, cf. Psht. *zrə* etc.

zur'bar G "beloved (*dilbar*)". Par. + Prs.

zur'gīr G "unhappy". *ān tō kun zōr-gīr-em* "mā ba tū dilgīr astum". Par. + Prs.

zur'thō G "eager (*dilsōz*)". Cf. *zur, thī*.

zāt T "birth" (*az mādar tawallut*). *Alī'ā zāt chī*. Prs.

'zīta-i 'ēxi'ka (*zīta'i-i?*) G "yolk of an egg". Cf. *'zītō, čaṭāi-ēxi'ka*.

zīta'i G "maize"; "gold". *zīta'i-a-te da'hem*. Cf.

'zītō M, G (زیتو), zītu D. 'zīta P "yellow". *'rōng-au ṭala'ba 'zīt phe'rō* G "your colour has become very pale". < Av. *zairita*, cf. Minj. *zīt*. Shgh. *zīvd*. Gr. 45, 55.

zut D "very". *'zut xu'nuk-a* "it is very cold". Cf. Orm. *zut, jut* "very much", Prs. *zūd* "quick"?

zāw'lāna G "foot-chain". Prs.

zaxm G, T "wound". Prs.

## Z

ža, pl. *žā'nān* (ژان) M, G, T "other". *žā-e ēx am dēre* "have you another egg, too?" < Av. *yūta* "separated", Prs. *judā*, Phl. *yulāk*, Shgh. *yīga* "other" (Zar.). Cf. Shina *mūtū* "other" < Skr. *mukta*.

žē: āya M, G, T, D "to come". *žē* (ژē) M, G, D "come"; *žīm* M, G, T "I shall come"; *žōr* T "come" (2 pl.); *žīn* inf.; *žīa'mān* G "coming (*āmada*)"; *žītōn* (ژیتون) G "is coming". Cf. Av. *āy-*, Minj. *zā āyem* "I come", *wā yī* "he comes" (Zar.). *žē* < *ā-yāya* cf. Tedesco, MO., 1921, 231). Reg. the loss of *ā*-v. Gr. 43. The type

- \*āya-(ā-yāya)\*āgata- is not restricted to NW. Ir., as stated by Tedesco. V. āya. Cf. also Pash. N žā-: āgam.
- žī M, G, T, D "rivulet, stream". < \*ya-  
wyā-. Skr. yavyā-, Anc. Prs. yauviyā-,  
Prs. jōi.
- žō M, G, žō D, P "barley". ān men-  
dānān žō dahem G "I give them  
barley". Av. yava-, Prs. jaw. Pash.  
S žū etc. has developed independently  
from Skr. yava-.
- žū (ج, جو) M, G, T, D, P (žū Phon.) "1".  
sēbān-e mā'khān žū žū 'phōr 'xukun-  
an da G "give us our apples one by  
one". < Av. aēra-, Minj. yū, Zaza  
žau etc. Gr. 35, 109.
- žūγ G "yoke". Cf. Prs. juγ, yōγ, Waz.  
žōγ (lw. from Orm.?). V. jauza.

žā'hī G, T "alone, separate". žā'hī hā  
G "he is alone", 'γuss-e žā'hī G "a  
separate house".

žāla v. 'jāla.

žī'rēž (جړجړ) G, T, rēš D "partridge".

Cf. Prs. zarij, Shgh. zarej etc., v.  
EVP. s.v. zarka.

žāsar G, žāsar D "next year". V. žā, šār.

žusara M "kid, one year old". V. 'dusara,  
šusara.

žū'wōš M, žū'w'ās G, T, žū'ās D, žū'uns  
P "11". < Av. aēvandasa-, cf. Zaza  
žūendās. Gr. 62, 109.

žōx G, T "fire-wood". žōx-e phyō T;  
aṇ'jī'wālān-um ja'rī čē: 'paraman 'žōx  
kū Phon. "my comrades said: 'Let us  
go and fetch wood'". Cf. Wkh. yax  
"twig".

# ORMURI

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## INTRODUCTION.

1. For the earliest information about Ormuri (*Ormuri*) or Baraki we are indebted to Babur, who is also the first to mention Parachi. The passages in his Memoirs which refer to 'Bereki' have been quoted above (p. 3).

The first European scholar who is aware of the existence of the 'Vurmúd' tribe in 'Cánigúram' and the 'Barki' language is Leyden<sup>1</sup>. Elphinstone writes in his 'Account of the Kingdom of Caubul'<sup>2</sup>: "The next class of Taujiks are the Burrukees, who inhabit Logur and part of Boot-Khauk. Though mixed with the Ghiljies, they differ from the other Taujiks, in as much as they form a tribe under chiefs of their own, and have a high reputation as soldiers.<sup>3</sup> They have separate lands and castles of their own, furnish a good many troops to government, closely resemble the Afghauns in their manners, and are more respected than the other Taujiks. Their number are now about eight thousand families. All traditions agree that they were introduced into their present seats by Sooltaun Mahmood about the beginning of the eleventh century, and that their lands were once extensive; but their origin is uncertain; they pretend to be sprung from the Arabs, but other say that they are descended from the Kurds or Coords."

<sup>1</sup> Asiatic Researches, XI, pp. 363 ff., London 1812.

<sup>2</sup> I, p. 411.

<sup>3</sup> Till recent times the Logaris have been reckoned among the best soldiers in the Afghan army.



Burnes<sup>1</sup> mentions "the Burukee or Kanigramée spoken by the people of Logur", which "has an affinity to Persian, although those using it claim a descent from Arabia, and assert that they entered the country with Sultan Mahmood".

2. According to Leech<sup>2</sup> "there are two divisions of the tribe, the Barakis of Rājān in the province of Lohgad, who speak Persian, and the Barakis of *Barak*, a city near the former, who speak the language called Barakî". Some of them settled in Kaniguram in the country of the Waziris, and "the Barakis of this place and of Barak alone speak the Barakî language". "We receive a warning from the study of their vocabulary, not to be hasty in referring [?] the origin of a people merely from the construction of their language; for it is well known that the one now instanced was invented by Mir Yúzúf who led the first Barakis from *Yemen* into Afghanistan" (in the times of Mahmud of Ghazni). Raverty<sup>3</sup>, too, mentions the tradition about the Arab descent of the 'Bárakais'.

3. Bellew<sup>4</sup> quotes a tradition according to which the Orakzai, Afridi, Mangal, Waziri, Khatak and Khogiani tribes of the Pathans are of Ormuri origin. The Ormurs are described as having been fire-worshippers, and as observing peculiar religious ceremonies. Once a week they congregated for worship, men and women together, and at the conclusion of their devotions the officiating priest extinguished the fire they worshipped, and, at the same time, exclaimed "Or mur", a term expressive of the act, for in Pukhtū "or" (*ōr*) means "fire", and "mur" (*mər*) means "dead", "extinct".

In 'An Inquiry into the Ethnography of Afghanistan'<sup>5</sup> Bellew identifies the Barakis with the Barkaians, who according to Herodotus were transported "from the far distant Libya to the village in Kunduz of Baktria" (!), and he finds support for this theory in a

<sup>1</sup> Cabool, p. 269.

<sup>2</sup> JASB, VII, pp. 727, ff., quoted in LSI, X, 123.

<sup>3</sup> JASB, XXXIII, pp. 267 ff., quoted in LSI, I. c.

<sup>4</sup> Journal of a Mission to Afghanistan in 1857, p. 63 f. Cf. also *Tārīx-i Murassa'*, Kalid-i-Afghani, p. 222.

<sup>5</sup> Pp. 61 ff.

— misunderstood — passage from Arrian. Of greater interest is Bellew's statement that the Barakis "besides their head quarters in Kunduz and Logar, have settlements in Butkhak, and at Kani-goram in the Vaziri country, and on the Hindu Kush, about Bamian and Ghorband districts". "Amongst themselves", he continues, "the Baraki use a peculiar dialect, which is more of a Hindi language than anything else, to judge from the few words I have met with". "They are a fine, tall, and active people, with fairer complexions than the generality of Afghans, and are held in consideration as a respectable people. They have no place in Afghan genealogies by that name, being generally reckoned along with the Tajik population". Bellew derives the ruling tribe of '*Bàrakzi*' in Afghanistan from the Baraki.

4. Among the authors mentioned above Leech and Raverty are the only ones who have given short vocabularies of the language (the Logar dialect); Leech has also given a few sentences with translation. Most of the words in Raverty's vocabulary are copied from Leech.

5. The first fuller description of the language is that given by Sir George Grierson in the Memoirs of the Asiatic Society of Bengal<sup>1</sup>, and subsequently in the Linguistic Survey of India.<sup>2</sup> His account deals with the Kaniguram (Waziristan) dialect, and is based chiefly on Ghulam Muhammad Khan's *Qawāid-e Bārgistā* supplemented by material furnished by British officials in Waziristan. My indebtedness to these works, both in their descriptive and in their etymological parts, is so great that it has been impossible to acknowledge it in each case in the following pages. I may be permitted to testify once for all how much every page of the following account of Ormuri owes to Sir George's lucid survey of the grammatical system of the language and of its affinities.

6. Our knowledge of the Logar dialect of Ormuri being limited to Leech's and Raverty's short vocabularies, I tried during my stay

<sup>1</sup> Vol. VII, No. 1, pp. 1—101.

<sup>2</sup> Vol. X, pp. 123—325.

in Kabul in 1924 to get into touch with Ormurs from this valley. To begin with I was told by people who knew the Logar valley well that Baraki was no longer spoken in Barak-i Barak, the ancient headquarters of the Ormur tribe. Even a man said to be from this village denied the existence of any other language than Persian and Pashto in his native place. After some difficulty I got hold of a young man from Barak-i Barak, who, though not an Ormur himself knew something about the language. The information he could give me was very limited; but it proved on the whole to be fairly correct, and the vocabulary which I got out of him included a few evidently genuine Ormuri words which my second informant did not seem to recollect.

In the beginning of August, just at the moment when I had arranged to go to Barak-i Barak myself, news was received in Kabul that the insurrection had spread to Logar and that the rebels from Khost had crossed the Altimur Pass and entered the valley. But in spite of these difficulties the Afghan Foreign Office managed to fetch an old man, Dīn Muhammad by name, from Barak-i Barak to Kabul. He worked with me for about a week, but could not be induced to stay longer away from his home.

7. Dīn Muhammad said that he was one of the few persons in Barak-i Barak still speaking pure Ormuri, and this statement agreed fairly well with what had been told me by my first informant. According to the LSI,<sup>1</sup> the Ormurs now occupy some four or five hundred houses in Kaniguram. At Butkhak, about ten miles east of Kabul, people said that they belonged to the Ormur tribe; but they all spoke Pashto, and I met with no one there who knew any Ormuri. The Ormurs living in the Khalsa Pargana of the Nowshehra Tahsil in the Peshawar district<sup>2</sup> are also all of them Pashto-speaking. I did not hear anything about Ormurs living in Ghorband, Bamian or Kūnduz (cf. Bellew, quoted above), and I think it is at

<sup>1</sup> X, p. 123.

<sup>2</sup> Called *Urmars* in the Gazetteer of the Peshawar District, 1883—84, pp. 103, 106, 114.

any rate very improbable that they have preserved their original language.

8. Din Muhammad was not acquainted with *Bargistā*<sup>1</sup> as a name for his own language, which he called *Ormūrī*. According to him the Ormur tribe are Sayyids<sup>2</sup> and are descended from the two brothers *‘Mīr-i Barak* and *‘Mīr-i Barakāt*, who came from *Bar-yaman* (Yemen) into Turkistan, the former being buried in *Anxōi* (Andkhui), and the latter in Mazar-i Sharif. *‘Mīr Yūzūf* (cf. Leech quoted above, 2) was the son of *‘Mīr-i Barakāt*.

9. I do not think the traditions about the Arab or Kurdish descent of the Ormurs quoted above are much more valuable than those which make the Pathans Israelites, the Baloches Syrians, the Özbis Pashais Quraishis from Mekka, the Chitralis descendants of Alexander's deported prisoners, the Bashgali Kafirs the poorer brethren of the Englishmen, the *nīmā* tribes of Kunar Germans, or the Gurkhas and Burmese Hazaras.<sup>2</sup> Nor is the tradition rendered more credible by being connected with Mahmud of Ghazni. Solomon, Alexander, Ali and Mahmud are the four historical personages to whom popular fancy generally attributes all important events of the past. The tradition about the Ormurs being Kurds, mentioned by Elphinstone, cannot be reconciled with the one which makes them Arabs from Yemen, and cannot be upheld without the support of linguistic facts, a question which will be discussed below.

It is, however, very probable that the tradition of their having emigrated to Kaniguram in Waziristan from Barak-i Barak is true. The names *Barakī* and *Bargistā* seem to indicate that Barak was their old, if not original, home.

Nor is it impossible that there may be a nucleus of truth in the statement that they were 'fire-worshippers' till comparatively recent

<sup>1</sup> Cf. LSL. X, p. 123.

<sup>2</sup> This "tradition" was probably invented on the spot by my Pathan servant in order to explain the similarity between the Hazaras and those Mongoloid peoples which he knew from his service in the Indian army. According to him Mahmud of Ghazni had conquered the whole of India, and had settled Hazaras in Burma and Nepal!

times. And it is interesting to note that Ormuri is the only modern Ir. dialect, which has preserved the ancient technical term of Zoroastrian theology for "studying", "reading."<sup>1</sup> The account of the extinguishing of lamps at their religious festivals, reminds us of the slanders told about Yezidis, Druses and other sects of Western Asia, and need not have any foundation in fact. And the etymology of the word *Ormur* suggested by Bellew (3) seems rather fanciful.<sup>2</sup>

10. In connexion with these traditions regarding the "lamp-extinguishing" ceremonies of the Ormurs, it is well worth noticing that the only member of this tribe who has played any rôle in history, was the famous arch heretic *Bāyazīd Anṣārī*, the *Pīr Rōšan* ('The Saint of Light') of his own adherents, and the *Pīr Tārīk* ('The Saint of Darkness') of his opponents. According to the *Makhzan-ul-Islām*<sup>3</sup> Bayazid was an Ormur (*Wurmar*) from Kaniguram. And, according to Leyden<sup>4</sup>, the famous and important sect founded by him was accused "of practising the abominations of the unchaste sect termed Cherāgh-cush" ('Lamp-Extinguishers'). It seems quite possible that the heretical tendencies of Bayazid were based in some way on religious traditions and practices peculiar to his native tribe.<sup>5</sup>

<sup>1</sup> V. Voc. s.v. *aw*.

<sup>2</sup> In Rep. p. 16 I proposed to explain *Ormur* as a Psht. form, derived from \**ārya-mṛ̥(y)a*. *ārya*- would, however, probably result in Psht. \**ār*, not in \**or*. — The Ormurs of Logar call the Afghans *Kāš* (Kaniguram pl. *kāšī* "the Wazirs"). The *š* in this word may be derived from \**s(t)r*, \**xšy*, \**fšy*. Is there any possibility that the original form is \**Kāfšya*, connected with *Kapīšā*, etc. (cf. Sylvain Lévi, JA, 1923, p. 52 f.)?

<sup>3</sup> British Museum, Or. Mscr. 6274, f. 117 v.; India Office Mscr. 2792, f. 137 a; Dorn, Chrestomathy of the Pushtū Language, p. 22.

<sup>4</sup> l. c. p. 378.

<sup>5</sup> In London in 1926 I had an opportunity, through the courtesy of Sir E. Denison Ross, to examine a unique manuscript of Bayazid's theological work, the *Xair-ul-Bayān*, which had been supposed to be lost. The manuscript was written by *Bahār Tūstī*, a disciple of Bayazid, and was finished on Wednesday the 20th of Ramazan, A.H. 1061 (A.D. 1650). This book is the oldest Psht. work extant, and presents many interesting orthographic and linguistic peculiarities. But the language

11. The Ormuri of Kaniguram (Waziristan) and the Ormuri of Barak-i Barak (Logar) are two distinct dialects, the Kaniguram form being, generally speaking, the more archaic.

Regarding phonetics one of the most important points of difference between the two dialects is that Log. has preserved  $\dot{s}$  ( $< sr, str, x\dot{s}y, \dot{s}y$  etc.),  $\dot{z}$  which has become  $s, z$  in K.; e. g. Log.  $\gamma w\dot{a}\dot{s}i$  "grass": K.  $\gamma w\dot{a}si$ , Log.  $r\dot{o}\dot{z}$  "day": K.  $ry\ddot{u}z$ ; cf. 54, 57. On the other hand Log. has given up the distinction between K.  $\dot{s}$  and  $\dot{s}r$ ; e. g. Log.  $\dot{s}\ddot{o}$  "3",  $\dot{s}\ddot{u}$  "6": K.  $\dot{s}r\ddot{e}$ ,  $\dot{s}r\ddot{a}h$ ; cf. 60. In loan-words we find  $\dot{s}$  in both dialects e.g. in Log.  $\dot{s}\ddot{a}sta$ , K.  $\dot{s}\ddot{a}ista$  "pretty",  $\dot{s}$  in both dialects in Log.  $\dot{s}\ddot{a}it\ddot{a}n$ , K.  $\dot{s}\ddot{a}it\ddot{a}n$  "devil" etc.; but e.g. Log.  $\dot{s}\ddot{a}r$ , K.  $\dot{s}\ddot{o}r$  "town", Log.  $u\dot{s}y\ddot{a}r$ , K.  $hu\dot{s}y\ddot{a}r$  "wise". This variation depends on the date of the borrowing and whether its source is Prs. or some Psht. dialect — Log.  $\dot{s}irw\ddot{a}$ , K.  $sirw\ddot{a}$  "soup" must be an ancient loan-word from Prs.  $\dot{s}\ddot{o}rw\ddot{a}$ ,  $\dot{s}\ddot{o}rb\ddot{a}$ . — K.  $\dot{z}$  has resulted in Log.  $g$  (v. 65). Regarding the occasional change of  $s < c$  in K. cf. 69; regarding the dropping of  $h$  in Log., and the prothetic  $h$  of K. v. 74. Note Log.  $g-$  "to seize"  $<$  K.  $gl-$  (v. Voc. s.v.).

The vowel system of Log. makes a less original impression than that of K., owing chiefly to the frequent change of  $a$  into  $u$  (v. 27). It seems probable that K.  $\bar{a}$  has been changed into Log.  $\hat{a}$  (cf. 29) through the influence of Afghan Prs.

12. The morphological system of Log. has been very much simplified. The geographical position of the two dialects renders it very natural that this should be so. K. is spoken by a comparatively strong community in an isolated part of the rugged Waziristan hills, surrounded only by culturally and socially unimportant Psht. dialects. Log., on the other hand, is a dialect that is rapidly dying-out; the Ormurs of Logar inhabit a broad, open valley, not far

conforms in the main to ordinary literary Psht., which is based chiefly on the Mohmand and Yusufzai dialects. We find very few traces of any influence of the Waziri dialect. Note, however, the word *taštan* "master, husband". Lorimer gives *čəštan* as the Waziri form of the word; but Orm. of Kaniguram has *taštan*, a form which is evidently borrowed from the local Waziri dialect of this village.

from Kabul, are in constant contact with Persian-speaking neighbours, and for several generations have served extensively in the Afghan army.<sup>1</sup> No wonder, then, that Log. has lost the distinction of gender (v. 81), has simplified the formation of the plural of nouns (v. 82), and has reduced the number of irregular past participles (v. 123). The system of contracted pronouns (v. 102) is also much simpler in Log. than in K., and the use of the particles *ai* and *di* has been discarded on account of its intricacies.<sup>2</sup> Regarding the termination of the aorist 2 sg. v. 118. I have been able to detect one instance only of greater morphological archaism in Log., viz. the preservation of the aorist 1 sg. in *-im* (v. 120).

13. While K. has borrowed freely from Waziri Psht., the vocabulary of Log. has been influenced by other Psht. dialects, and, to a still greater extent, by Prs.

A number of genuine Orm. words found in K. seem to be missing in Log., although it is of course possible that they may, after all, exist in the dialect.

We find e. g.:

K. <i>hōnd</i> "blind":	Log. <i>kōr</i> .
» <i>hiṇs</i> "bear":	» <i>xirs</i> .
» <i>nōrṣ</i> ( <i>narm</i> ) "soft":	» <i>narm</i> .
» <i>pis</i> "to write":	» <i>nimišta k</i> .
» <i>rō</i> "iron":	» <i>āin</i> .
» <i>rawas</i> "fox":	» <i>rōbā</i> .
» <i>sikak</i> "hare":	» <i>xargōš</i> .
» <i>šrak</i> "flea":	» <i>kaik</i> .
» <i>tusk</i> ( <i>xālī</i> ) "empty":	» <i>xālī</i> .
» <i>winjōk</i> "son of a co-wife":	» <i>bačandar</i> .
» <i>xwarinc</i> "right (hand)":	» <i>râst</i> .
» <i>yānak</i> "ashes":	» <i>xâkistār</i> .

Cf. also words such as K. *sukal* "porcupine", *pīn* "honey", *imbāi* "friends", *hēncēi* "tears", *šramōt* "forgetting" etc., of which

<sup>1</sup> V. 1.

<sup>2</sup> Cf. LSI, X, p. 219 ff.

I found no corresponding forms in Log. K. *nwastak* "to lie down" was probably discarded because it became Log. \**nustuk* and could be confused with *nustuk* "to sit down" < K. *nastak*.

On the other hand we do not find recorded among the words from K. such good Ir. words as Log. *undərw-* "to sew", *bēs* "rope", *γōš* "snow", *jušp* "span", *kālī* "knife", *mālī* "husband", *mōž-* "to loosen", *nefak* "navel", *nimēk* "salt", *ʔskan* "cow-dung", *pōm* "wool", *šinī* "needle", *zemāk* "winter", *zināk* "chin" etc. The interesting loan-word *grām* "village" is also peculiar to Log. (K. *kʷlai* from Psht.).

14. The dialect of Logar does not seem to have changed very much since Leech published his vocabulary in 1838. The forms found in his vocabulary and collection of sentences, and in the vocabulary published by Raverty, agree very well with those I heard. We find e. g. *she* "1" (Log. *šē*, K. *sō*), *rosh* "day" (Log. *rōž*, K. *ryūz*), *yāsp* "horse" (Log. *yāsp*, K. *yāns*), *wokh* "water" (Log. *wōk*, K. *w<sup>a</sup>k*).

Most of the innovations of Log. had already taken place. Thus *ž* had become *g* in *glon* "thou takest", *pabega* "above"; *wa*, *wē* had resulted in *o* (*u*) in *ar-ghoshṭakai* "you did fall", *ghok* "said"; there was no distinction of gender, *shuk* "became", for instance, being used as a masculine; the termination *-on* had been introduced into the aorist 2 sg. (cf. 118), e. g. *on* "thou art", *daron* "thou hast"; *shera* "gives", *shok* "gave" correspond to the modern Log. forms (v. Voc. s. v. *šēr-*) etc.

In some cases we find more archaic forms surviving than in present day Log. Thus we find *ghe* (\**šē*) "3" (Log. *šō*, K. *šē*), *khuranak* "hungry" (Log. *xrunuk*, K. *axwaranak*), *glon* "thou takest" (Log. *g-*, K. *gl-*), *wrosht* (Rav. *warosht*) "beard" (Log. *aurūšt*, K. *w<sup>a</sup>št<sup>a</sup>*), *-ner-*, *-ne* "in" (Log. *-ne*, K. *inar*), Rav. *w<sup>a</sup>rizza* (but Leech *rizza*) "rice" (Log. *rezan*, K. *rījañ*), Rav. *ra-ḏzai* "come" but Leech *raza* "comes" (Log. *ar-zam*, K. *rī-jam* "I come"), *sūgh* (= \**sūš*) "red" (Log. *šūš*, K. *sūš*). Of special interest are the numerals: *khoshty* "60" (Log. *šūštu*, K. *šwaišti*), *hawai* "70" (Log.



*awaitu*, K. *awāi*), *hashtai* "80" (Log. *câr jîstu*, K. *haštāi*), *nuvî* "90" (Log. *niwê*, K. *nawî*). *shîst* "30", *tsasht* "40", *panzast* "50" are more archaic forms than either Log. *şîstu*, *câştu*, *panjâştu* or K. *şîstû*, *câştû*, *panjâştû* (cf. 99).

15. The affinities of Orm. within the range of the Ir. languages has been discussed in Rep. pp. 26 ff.

With W. Ir. and Par. Orm. shares the preservation of initial voiced stops (cf. Par. Gr. 7). The development of *dw* > *b* and the loss of intervocalic dentals, changes which are characteristic of N.W. Ir. and Par., are also found in Orm. But the points of special resemblance between Orm. and N.W. Ir. are not so many as those between Par. and N.W. Ir. mentioned p. 9. E.g. Orm. has *n-* "to sit down", but Par. has *nĥin-*, Säm. *-nin-*, Orm. does not possess the verb *\*ā-ni-* "to bring" etc.

According to Tedesco<sup>1</sup> Ir. *\*-ah* became *-i* in E.Ir. I have tried<sup>2</sup> to show that this development was not universal in E.Ir., and we find no trace of it in Orm. On the contrary, we find Orm. K. *sō* "1" (Log. *šē* with palatalization due to the *š*, v. 28) < *\*syō*, *\*syah*, Orm. *kōk* "who" < *\*kō-ka* < *\*kah*, and probably Orm. Log. *afō* "that" (K. *hafō* m., *haf* f) < *-ō*, *-ah*.

There seem to be no linguistic facts in support of the tradition of the Kurdish origin of the Ormurs. The only point of special resemblance that I have been able to detect, is the employment of an extra *l-* suffix in the word denoting "egg": Orm. K. *hanwalk*, Log. *wulk*: Kurd. *hîlka* etc.

16. Regarding the relations between Orm. and Par. v. above pp. 9 f. There are, however, profound differences between the two languages, cf. e.g. the treatment of the groups *ft*, *xt*, the demonstrative pronouns, the personal pronoun 1 pl. Par. *mâ*, but Orm. *mâx* etc.

17. Rep. p. 36 n. I have pointed out the possibility that Bal. may contain some elements borrowed from an Ir. dialect spoken in

<sup>1</sup> Monde Oriental, XV, p. 256; ZII, IV pp. 127 ff.; cf. my remarks Rep. p. 30.

<sup>2</sup> NSgh., p. 84.

the country before the advent of the Baloches. To the examples adduced there may be added Bal. *gwaš-* "to speak": Orm. Log. *γōš-* (\**γwaš-*); cf. also Bal. dialect forms, such as *šai* "3", N. Bal. *ša-* < \**fra-* (e.g. in N. Bal. *šamušt'a* "forgotten": Orm. K. *š'amōt*), *goi* "ear" etc. When the Baloches first came into contact with the Indians, they still retained *w-*, as appears from the Khetrani loan-word *vahor* "snow": Bal. *gwahar*, and from Bal. *gwač* (recent borrowing *wač*) "buffalo-calf" < Sindhi *vachi*. Possibly the transition from *w-* to *gw-* in Bal. is due to the influence of an Ir. substratum akin to Orm., *gw-* being substituted for *γw-*.

18. Orm. contains several words which are known only from E. Ir. (cf. Rep. p. 32). A certain number of such words are included in the list Par. Gr. 9. Others are:

*ban-* "to throw down": Psht. *lwan-*, Yazg. *devan-* etc., Av. *dvan-*.

K. *hōnd* "blind": Sak. *hana-*, Minj. *yādəy*, Av. *anda-*.

K. *mēršr* "sun": Minj. *mīra*, Av. *miθra-*.

*šē* (K. *sō*) "1": Sak. *šsau*.

*šir* "good": Sak. *ššira-*, Soghd. *šīr*, Av. *srīra-*.

*waw-* "to obtain": Sak. *byau-*. Av. *avi-ap-*.

K. *xwarinc* "right (hand)": Soghd. *xwarant*, Sak. *hvarandau* acc. sg., *hvaramcainī* "on the right hand".

This last word is possibly an ancient loan-word in Orm.

19. But the E. Ir. language with which Orm. has been in the closest contact for centuries, and which has exercised a profound and far-reaching influence on the development of the language, is Psht. Orm. possesses a great number of Psht. loan-words; but the connexion between the two languages is of a much more fundamental nature, and appears to me to exclude the possibility that the contact dates only from the time of Mahmud of Ghazni.

In the first instance there are several words in the two languages which, although showing a special relationship, have developed phonetically on different lines. Some of these words may be Psht. loan-words in Orm.; but the phonetical divergences show that the borrowing must have taken place a long time ago.

Rep. p. 33 f. I have mentioned Orm. K. *γark* "lost"; *γwāšī* "grass"; *gišī* "tooth"; K. *bazar* "fore-arm"; K. *wan* "co-wife"; K. *winjōk* "son of a co-wife"; K. *duškī* "a little", *prân* "yesterday"; K. *râš'ai* "brother's son"; K. *xwarkai* "sister's son"; K. *tā* "paternal uncle"; *xwâš* (K. *xwaš*) "sweet", *nas-* (K. *nis-*) "to take out" etc.

Other instances are: Orm. *bruš-* "to glitter": Psht. *brēšēdal*; Orm. *γanj* "bad", *γūnj* "rag" (cf. 51); Orm. K. *mrig*, *mrik* "slave": Psht. *maryai*; Orm. *n-* (pret. K. *nastak*) "to sit down": Psht. *nāstəl*; Orm. *nāk* "wife": Psht. *nāwē* "bride".

The most striking morphological correspondence between Orm. and Psht. is the use of the so-called contracted pronouns (cf. 102). There is evidently some connexion between the Psht. and the Orm. forms, even if its exact nature cannot be determined. Note also Orm. *tōs* (K. *tyūs*) "you": Psht. *tāsū* (Waz. *tus*); Orm. genitive particle *tar*, *ta*: Psht. *da* < Av. *tarō*.

The transition of  $\dot{e} > e$  in Orm. is due to Psht. influence, cf. also Log. *g* <  $\dot{z}$  (v. 65).

All these features show that, notwithstanding the profound differences in the original dialectical bases of the two languages, Orm. and Psht. must have been neighbours for a lengthy period, and there is no reason to assume that Orm. was introduced from the west of Iran. \*

20. Orm. is at present completely separated from the Dard languages; but it contains a few loan-words which point to an earlier contact. The most important word is Log. *grām* "village"; cf. also *pīng* "cock", K. *pīng<sup>a</sup>* "the time just before dawn": Khw. *piṅga-ḥūi* "cock-crow, early dawn", and possibly *drī* "hair" (v. Voc.).

GRAMMAR.  
PHONOLOGY.  
Phonetical System.<sup>1</sup>

*Vowels.*

21. *a* (*a*) is rather advanced: *ca're:s* "14", *tar* "of". After *š* it becomes still more palatalized: (*šä(:)ndas* "11." When stressed, the *a* is frequently lengthened: *da(:)s* "10.", *na(:)k* "not"; in some words, such as *šä:n* "today", *a:št* "8", I usually heard a long vowel; but I do not think that this *a:* ought to be considered as a separate phoneme. In final position a very short *a* (*ä*) occurs. It corresponds to K. (LSI.) <sup>a</sup> (the Psht. sounds written <sup>a</sup> in the LSI. belong more or less to the *a*-group).

*a:(ä)* resembles the corresponding Par. and Afgh. Prs. sound. Before nasals and in the neighbourhood of *š* the *a:* is perhaps slightly rounded; but the difference is much less marked than in Par.: *ca:r* "4", *ya:sp* "horse", *na.m* "name", *ca:št* "40". Note *kla:nak* boy, but also *kla(:)nak*.

*ä* occurs in the diphthong *äI*, *aI*; as an independent phoneme I heard it in *nä(:)* "9"; cf. *zä'ri:*, *zä'ri* "small".

*e*, *ε* is of rare occurrence: *ce're'vi:* "grazes", *pəš'tennä*, *-ännä* "question".

*e:* is a very frequent sound: *še:* "1", *pe:nc* "5", *ne:r* "house", (*y*)*e:* "is", *spe:v* "white". It is usually rather high; but varies a little

<sup>1</sup> Regarding the system of transcription employed in this section v. p. 18, note.

- according to the neighbouring sounds. It is occasionally segmented in *p<sup>(i)</sup>e*: (*pyē*) "father", *k<sup>i</sup>e*: "why", *d<sup>i</sup>e:k* "saw".
- i*: is comparatively high: *n<sup>i</sup>ve*: "90", *š<sup>i</sup>ri*(<sup>·</sup>)*m* "I give", *ne:ri* "in the house", *ki* "to", *di* "from" (shortened forms of *ki*: *d<sup>i</sup>:*). In some cases (in the neighbourhood of labials?) we find *ɨ*: *ˈmɨnzi* "in the middle", *f<sup>i</sup>kr* "thought", *j<sup>i</sup>m*, *j<sup>e</sup>m* "under"; but also *zɨnda* "alive".
- i*: in *d<sup>i</sup>:* "from", *j<sup>i</sup>:st* "20", *aːvi:m* "I read" etc.
- u* is usually rather high and advanced: *zut* "very", *xui* "self", *š<sup>i</sup>:stu* "30", *umr* "life". The character of the *u* differs very much according to the nature of the surrounding consonants. The *u* of *ˈYušim* "I say" is more palatal than that of *ˈYušim* "I fear", but less so than that of *jušim* "I see". We find *š<sup>i</sup>ükum*, *š<sup>u</sup>kum* "I became" but *ˈbukum* (*o*) "I was"; *š<sup>u</sup>k*, *š<sup>i</sup>u(:)k* "became", *š<sup>u</sup>:š* "red".
- u*: is heard in *tu(:)* "thou", *mu(:)n* "me", *bu(:)k*, *bu:ək* "was", *š<sup>u</sup>:le:s* "16"; but it is not certain\* that it is a separate phoneme. Similarly *o*: occurs as a lengthening of *u*: *z<sup>u</sup>k*, *z<sup>o</sup>:k* "beat", *k<sup>u</sup>k*, *k<sup>(u)</sup>o:k* "who", *umr*, *o:<sup>u</sup>mr* "life", *-uk*, *-o:k* termination of the past part. In other words *o*: was always heard: *ɣ<sup>(u)</sup>o:k* "said", *u<sup>o</sup>k* "water", *aːq<sup>o</sup>:ə* "that", *ç<sup>o</sup>:n(d)* "some", *s<sup>(u)</sup>o(:)* "6". Probably *u* and *o*: are separate phonemes; but they overlap to some extent, stressed *u* resulting in *o*:; and unstressed *o*: approaching *u*.
- A wider *o*: occurs in a few words: *do*: "2", *u<sup>o</sup>:* "7".
- ö*: was heard in *š<sup>ö</sup>:* "3".
- ə* occurs as the result of the reduction of full vowels: *š<sup>u</sup>stək*, *š<sup>u</sup>stuk* "wept", *pəšˈtänma*, *pu-* "question". Also inserted in *t<sup>(ə)</sup>xan* "bread", and, optionally, before initial groups of consonants: *(ə)stur* "big" etc. The diphthongs are *aɪ*, *äɪ* (*aɪ*) and, rarely, *aʊ* (*au*). E.g. *aːvaɪtu* "70", *ˈbummäɪ* "on the ground", *aʊz* "tank".
- Nasalized vowels are very rare: *ɶ:št* "8" (but *ya:sp* "horse": K. *yānsp*).

## 22.

## Consonants.

	Bilabial	Labio-Dental	Dental	Alveolo-Palatal	Retro-flex	Velar	Uvular	Glottal
Plosive . . . .	<i>p, b</i>		<i>t, d</i>		<i>ʈ, ɖ</i>	<i>k, g</i>	<i>q</i>	
Affricate . . .			<i>c, ɟ</i>	<i>ç, ʝ</i>				
Nasal . . . . .	<i>m</i>		<i>n</i>		<i>ɳ</i>	<i>ŋ</i>		
Lateral . . . .			<i>l</i>					
Rolled . . . .			<i>r</i>		<i>ɽ</i>			
Fricative . . .	<i>ɸ, v (u)</i>	<i>(f)</i>	<i>s, z</i>	<i>ʃ, ʒ, y</i>	<i>ʂ</i>	<i>x, ɣ</i>		<i>h</i>

23. *q* occurs in loan-words, but is often replaced by *k*. *ɳ* occurs in the group *ɳd* and in *ru:ɳ* "fire".

*r* is more alveolar than dental.

*ɸ* is heard in *aɸo*: "that"; but the initial *f*, e.g. in *fɪkr* "thought", is probably labio-dental.

*v* is frequently velarized into *u, o* before velar vowels: *qa:k* "obtained", *(u)ustuk* "rose", but also *uɔk, uɔk* "water".

*ʃ* is rather advanced; before *u, o* it is markedly rounded: *sa:m* "before", *ʃun* "blood", *jo:ʃ* "boiling". Regarding the palatalizing influence of *ʃ* on a neighbouring vowel, v. above s. vowels. *ʃ* is probably one single phoneme; but its acoustic quality is very different in different positions. It is rounded and retracted e.g. in *ʃo:m* "showing", *ɣo:ʃ* "snow", but more advanced in *ɣuʃim* "I fear", *juʃim* "I see"; advanced and unrounded in *ʃi:stu* "30". Before a *t* the acoustic effect approaches that of a velar fricative, advanced in *a:ʃt* "8"; retracted in *ɣuʃtuk* "feared" (sometimes nearly pronounced *ɣuxtuk*), *ʃo:ʃtu* "60". In this position the *ʃ* is pronounced with an elevation of the back of the tongue, and the retroflexion of the front of the tongue is less marked. Consequently the *t* in *ʃt* does not become *ʈ*.

Note that K. *ʃʳ, ʒ* have become Log. *ʃ, g* (cf. 60, 35).

24. The only consonants which are doubled are *m, n, l*. E.g. *bummä* "earth", *pəʃtännä* "question", *mulluk* "died". In K. we find also *rr* and *zz*: *stirrak* "star", *bizzī* "cooks".

### Rules of Sandhi.

25. Regarding the interchange between *-a* and *va* cf. 101.

Assimilation of consonants occurs. Cf. e.g. *'ca-d bu 'da:k* "what did you do?" with *-d < -t*; frequently *p' < b'* (*bu*) before unvoiced consonants. Note *γušna'gi: d-bri:m* "I am dying from hunger" < *di mri:m*; *mak'so:n* "do not become" < *mak 'so:n*.

### Historical Phonology.

#### Vowels.

##### Ir. *a*.

26. Ir *a*<sup>1</sup> is preserved in a number of cases: *az* "I" (Av. *azəm*), *das* "10" (Av. *dasa*), *bar* "door" (Av. *dvar-*), *ban-* "to throw" (Av. *dvan-*), *amar-* "to hear" (\**ā-mar-*), *awēs* "17" (Av. *haptadasa*), *'skan* "cow-dung" (\**sakan-*), *γaf-* "to weave" (\**waf-*), *nāk* "not" (\**na-ka*), K. *mwastuk* "to lie down" (Av. *nī-pad-*), K. *wan* "co-wife" (Av. *hapaθnī-*), *zan-* "to beat" (Av. *jan-*), etc.

In some words the *a* is occasionally lengthened (cf. 21), e. g. *dūs* "10", *šāndas* "11". An early lengthening has taken place in *yāsp* (K. *yānsṣ*) "horse" (Av. *aspa-*), *mūlī* "husband" (Anc. Prs. *martiya-*), *kālī* "knife" (\**kartyā-*). In the last two words the change of *rt > l* has caused a compensatory lengthening to take place (cf. K. *xwalak* m. "ate", *xwālk* f., cf. 42, b.).

27. Frequently we find *a > u* in the neighbourhood of labials and *ṣ*; but I have not been able to lay down any rule regarding this change: *mun* K. "me" (Av. *mana*), *'spuk* (K. *spuk*) "dog" (\**spaka-*), *xr-* (K. *x(u)r-*) "to eat" (Av. *x'ar-*). In Log. this tendency is more marked than in K. E. g. *xui* (K. *xwan*) "self", *γuskak* (K. *γwac*) "calf" (\**wasā-*), *γuṣ-* (K. *γwaṣ'-*) "to fear". In K. *gunum* (Log. *ganum*) "wheat" the first *u* may be due to assimilation, and in *jusp* "span" to the influence of an original labial semi-vowel (\**γwyasp < \*witaspi-*); but in *gustuk* (K. *gastak*) "to take away", *mustuk* (K.

<sup>1</sup> Cf. Par. Gr. 28.

*nastak*) "to sit down", *asul* (K. *asal*) "this year" we find a spontaneous change  $a > u$ .

With labialization and compensatory lengthening:  $\gamma\bar{o}\dot{s}$  "snow" (Av. *vafra*-), K.  $n\bar{o}(\gamma)\dot{s}$  "soft" (Av. *namra*-),  $p\bar{o}m$  "wool" (\**paršman*-), K. *cōm* "eye" (Av. *cašman*-),  $\dot{s}\bar{o}$ ,  $\dot{s}\bar{u}$  (K.  $\dot{s}^ah$ ) "6" (Av. *xšras*), The development of Av. *ēvant*  $>$  *cōn(d)* "some" may be due to the  $v$ ; but note K. *hōnd* "blind" (Av. *anda*-), with stressed  $a > \bar{o}$  before  $n$ .

In  $w\bar{o}$  (K. *hō*) "7" (Av. *hapta*),  $t\bar{o}k$  "hot" (\**taftaka*-) the original  $f$  may have labialized the vowel (but cf. 59, and v. below).

In  $s\bar{o}$  "100" (Av. *satəm*),  $z\bar{o}k$  m. "beat" (\**ataku*-) etc. (cf. 50; 126), *-ata-* seems to have developed into \**awa-*  $>$   $\bar{o}$ . But note the difference in stress: \**sātam*: \**jatākahya*.

28. Regarding the palatalizing of  $u$  through  $i$ -epenthesis cf. 38. In  $p\bar{e}nc$  "5" the  $\bar{e}$  seems to be due to the influence of the original palatal  $\hat{n}$ , cf. Psht. *p̄inj*, Shgh. *p̄inj*, *p̄ins* etc. But unstressed: *panjēs* "15", *panjāstu* "50" (Psht. \**panjōs*), cf. 54. —  $\bar{e}$  in *panjēs* etc.  $<$  \**aya-*  $<$  \**ada-* cf. *nīmēk* "salt"  $<$  \**nimadaka-*? Cf. 36, 50.

Ir. *-ah*,  $\bar{o}$  in K. *sō* "1" (palatalized in Log. *šē*), *kōk* (K. *kuk*) "who" (\**kō-ka*-)?

### Ir. $\bar{a}$ .

29. Ir.  $\bar{a} > \hat{a}$  (K.  $\bar{a}$ ): *dwās* "12" (Av. *dvādasā*, *māwā* "mother" (Av. *mātā*), *māi* "month" (Av. *māhya*-), *numāz* "prayer" (Prs. *namāz*), *dāk* (K. *dāk* f.) "made" (\**dātakā*) etc. But *panjāstu* "50", v. 99.

30. Unstressed  $\bar{a}$  is shortened: *amar-* "to hear" (\**ā-mar*-), K. *ayōk* "reached" (\**ā-gatāk*-), *asul* "this year" (\**ā-sarda*-), K. *dōk* m. "made" (\**dāwāk*  $<$  *dātāk*-, cf. 126), *marzā* "brother" (\**hamātrzāta*-), *wulk* (K. *hanwalc* f.) "egg"  $<$  \**āwyālakā*-? Cf. 41.

$\bar{ā}m$ -,  $\bar{ā}n$ -  $>$   $\bar{ām}$ -,  $\bar{ān}$ - (K.  $\bar{ām}$ -,  $\bar{ān}$ -): *nām* "name" (Av. *nāman*-), K. *hām* "unripe" (Skr. *āma*-); *prān* "yesterday" (\**pa-āna*-, Psht. *prūrūn*), K. *šwān* "shepherd" (\**fšupāna*-), K. *yānak* "ashes" (\**āsnakūh*-?). In  $p\bar{o}n$  (K. *pōn*) "roof"  $<$  \**pāna*-, the  $\bar{o}$  must be due to the  $p$ . Cf. also *wōk* (K. *wōk*) "water" (\**āpaku*-), *tōa* (K. *tūwā*) "sun" (\**tāp*-?)



Ir. *i*.

31. Ir. *i* > *i*, *e*: K. *pištak* "wrote" (\**pišta-*), *zemāk* "winter" (\**zimaka-*), *mi zī* "urine" (\**miz-* or *maiz-?*), *nīmēk* "salt" (\**nimadaka-?*), K. *nyōk* "put" (\**nihādaka-*), K. *syōk* "broke" (\**sid-*), *p(y)ē* (K. *piē*) "father" (Av. *pitā*), K. *šrī-buk* "stinking" (\**friṣya-*).

Unstressed *i* > *a* (cf. Par. Gr. 30): *na'γōk* "went out" (\**ni-gataka-*, but cf. *nimēk*), *nawar-* "to take out" (\**ni-bar-*), *nustuk* (K. *nastak*) "sat down" (\**ni-hastaka-*), cf. K. *nvastak* "lay down" (\**ni-pastaka-*). Probably *eə*, *ea* "what?" (Av. *ēt*) is a proclitic form.

Before *š* we find *ē*: *mēš* (K. *mēršr*) "sun" (Av. *mišra-*), *-nēštu* (K. *nīštā*) "outside" (cf. Av. *nīštara-*); but v. *pištak* above. With *spō'i* "louse" (Av. *spiš-*) cf. Par. *'spō*, Prs. *supuš*.

Ir. *ī*.

32. Ir. *ī* is preserved in: K. *šrīn-* (Log. *šen-*) "to buy" (\**xrīnā-*), K. *rījan* Log. *'rezan*) "rice" (\**wrī-*), *šir* (K. *sir*) "good" (Av. *srīra-?*).

Ir. *u*.

33. Ir. *u* is preserved in: (*w*)*ust-* "to rise" (Av. *us-stā-*), K. *tusk* "empty" (\**tusaka-*), *ga'nūm* (K. *gunum*) "wheat" (Av. *gantuma-*), *mu* "face" (Skr. *mukha-*), *šūk* "became" (\**šutaka-*), *šustuk* "wept" (\**fra-rustaka-*), K. *sukal* "porcupine" (Av. *sukurəna-*). *u* has been lengthened in: *šūs* (K. *sūšr*) "red" (Av. *suzra-*), K. *dūk* f. (Log. *dōk*, *duk*) "milked" (\**duxtakā*), *dūa* (K. *dūwā*) "daughter" (\**duxtā*), *wōkū* (K. *wyūk*) "dry" (Av. *huška-*).

Apparently unstressed *u* > *a* in *parγan-* (*parγa'nīm*) (K. *parγūn-*) "to dress" (\**parī-gund-*). Note K. *šrak* "flea" (\**fruškā-?*).

K. *wuzmau-* "to test, try" (\**uz-mā-*) > Log. *izmau-* (*'zmau-?*).

Ir. *ū*.

34. Ir. *ū* in *būk* (K. *byōk* m., *buk* f.), *'bummā* (K. *būmmā*) "earth"; *šūm* "inflamed, wounded" (Av. *xrūma-?*).

Ir. *r*.

35. K. has *walak* f. *walk* "brought" (\**ā-bṛtaka*-), *xwalak*, f. *xwālk* "ate" (\**hwṛtaka*-), *mulak*, f. *malk* "died" (\**mṛtaka*-), *kwulak* f. *kwalak* "copulated" (\**kṛtaka*-?), *dilak*, f. *dalk* "reaped" (\**dṛtaka*-), *hatak* f. *hōtk* "abandoned" (\**hṛštaka*-), *tatak* f. *tōtk* "drank" (\**trštaka*-). Cf. Log. *wūluk*, *xulluk*, *mulluk*, *wutuk*. The rules regarding the distribution of *u* and *a*, *ā* are not clear.

Other instances of Ir. *r* are K. *pat* "back" (Skr. *pr̥stha*-, Av. *paršta*-, with *ar* = *r*); K. *š'amōt* "forgetting" (\**frāmṛšta*-); *mušaw*- (K. *muxaw*-) "to rub" (\**mṛš*-). In *kir'zī* "hen" (\**kṛçyā*-), *girī* (K. *grī*) "mountain" (Av. *gairi*-), *mirgā* "sparrow" (\**mṛgī*-?), *golak* (K. *gilak*) "rat" (\**gr̥dyaka*-?), K. *hīns* "bear" (\**ṛšī*-, cf. 66), *hīn*- "to be ground" (\**ṛnya*-) the *i* is probably due to epenthesis. Regarding *trunuk* (K. *tranak*) "thirsty" v. 66.

Ir. *ai*, *aya*.

36. *ai* results in *ē*: *mēi* (K. *maī*) "female sheep" (Av. *maēši*-), *spēw* (K. *spīw*) "white" (Av. *spaēta*-), *spēk* (K. *ispēk*) "barley" (\**spaika*-). *i* before *n*: K. *pīn* "honey" (\**paina*-). But also *wīs*- (K. *wēs*-) "to enter" (if \**upa-isa*-, but poss. \**abi-isa*); unstressed: *pīkāk* (K. *pīkak*) "(butter)milk" (Av. *payah*-), *mīzī* "urine" (\**maiṛ*-?). *ras*- "to spin". K. *las*- "to lick" (2 sg. *lēsi*, 3 sg. *lusi*) with *ais*, *aiš* > *as*, cf. EVP. s.v. *maž*.

Final *-aya* > *i* in *zli* "heart" (Av. *zərδaya*-), prob. *gi ri* "mountain" (Av. *garayō*), *-im* (\**ayami*) cf. 120. Rounded, after *š* in *šō* (K. *šē*) "3".

*ē* < \**aya* < \**ada*- in *panjēs* "15" etc., K. *mēx* "locust" (Av. *madaṣa*-), *nimēk* "salt" (\**nimaduka*-).

Ir. *au*, *awa*.

37. Ir. *au* > *ō*: *rōž* (K. *ryūz*) "day" (Av. *raoṇah*-), *gōi* (K. *gōy*) "ear" (Av. *gaoša*-), *gōi* (K. *giyōy*) "cow" (Av. *gar*-), K. *rō* "iron" (\**rauda*-), *pōz* (K. *pyūz*) "mouth" (Prs. *pōz*), K. *ma-ryōk* "moon" (\**rauka*-), *mōž*- "to loosen" (\**mau*-). *ū* before *n*: *rūn* "ghee" (Av. *raoṇna*-), *rūn* "fire" (K. "bright") (Av. *raoṇna*-).

áwa (áwa) > â: nâk "wife" (\*náw(y)akā-), gâk "meat" (gâwakā-?); cf. prâk, dâk (v. 126).

awâ > ô? Cf. ôzuk "remaining" (\*awa-zâtaka-), ôn "so much" (\*awânta-?). In final position u: nûw (K. nyûw) "new" (\*nawahya? Av. nava-), tû "thee" (Av. tava). nâ (K. n<sup>ah</sup>) "9" is prob. borr. from Psht. — Note K. rawas "fox" (\*rauwas < \*raupasa-), nēs (K. unēs) "19" (< \*nrayas < \*navâdasa).

#### i- and u- Umlaut.

38. gišī (K. gas) "tooth", cimī (K. côm) "eye", drišī "lie" (\*drušš-). si-kak "hare" (\*sahya-, cf. Ishk. sī, Yd. sīγ, Wkh. süi etc.), zīnāk "chin" (\*zanyaka-, cf. Waz. Psht. zanyē etc.); biž- (K. bēz-, biz-) "to cook" (\*pāçaya-), nēla "presence, with" (Av. nazdyō), bēga "above" < \*barzyah-. Possibly tēš "bitter" < \*taxrī-?, zēš "thorn" < \*jaθrī-bēš "rope" < \*bastrī-. Regarding K. 2 sg. γēfī etc. v. 120.

Apparently *l* < *rt* prevents the epenthesis: mālī "husband" (\*martya-), kālī "knife" (\*kartyā-). Note awaitu (K. awāi) "70" (Av. haptāiti-), but nīvē "90" (Av. navaiti-); winjōk "stepson", but stressed *a* in wan "cowife" (Av. hapaθnī-).

39. *u*-Umlaut occurs in K. dyūr<sup>a</sup> "firewood" (Av. dāru-), possibly in puẋōk (K. f. pyūẋk) "cooked" (Av. paçra-). Regarding -ōn < -antu(?) cf. 116.

#### Final Vowels.

40. -ah, -ā (cf. 78), ī(h), -ahya, -ahi, -aya, -a have been lost, except in monosyllabic words. -ati results in -a (v. 117), -ātiš in -ē, -āī (v. 99). -ayah, -(ī)yah (-iyā), -ayahī, -ayati all become -ī (cf. 78, 111).

#### Elision of Vowels.

41. As in Par. (Gr. 43) unstressed initial vowels have been elided, mār "we" (\*ahmāxam), mar'zā "brother" (\*hamātyzāta-), nēr "house, within" (\*antarya-), war- "to bring" (ā-bar-), K. wan "co-wife" (hapaθnī-), wīs- "to enter" (\*upa-isa-? v. 36). The elision has taken place at an earlier date in bōy (K. bōi) "near" (\*upāya-), probably on

account of its being weakly stressed; cf. Par. *pen* (\**upāntai*?). Regarding *jēm* "below" cf. 46.

Elision of medial, unstressed short vowels in *jist* "20" (cf. Par. Gr. 43), *ṣīstu* "30", *cāṣtu* "40", *pañjāstu* "50" (cf. 50), *prān* "yesterday" (\**parāna*-), *ṣkan* "cow-dung" (*sakān*-), *paryan* "to dress" (\**pari-gund*-), *syākā* "shade" (\**sayākā*-) etc.

### Stress.

42. Regarding the following attempt to reconstruct the stress-system of the ancient Ir. dialect, from which Orm. is derived, cf. Par. Gr. 44 ff.

a) A long penultima was stressed: *prān* "yesterday" (\**parāna*-), *mar'zā* "brother" (\**hamātrzāta*-), *syākā* "shade" (\**sayākā*-) *wan* "co-wife" (\**hapāṭnī*-), *awaitu* (K. *awāi*) "70" (\**haftātī*-), *jusp* "span" (\**witāspi*-), K. *ṣ'amōt* "forgetting" (\**frām'ṣta*-). Corresponding to this last-mentioned word Par. has *nhāmur* (\**frām'ṣta*-, cf. Par. Gr. 45 b); it is possible that the Orm. word ought to be derived from *frām'ṣtahya* (v. 125). *spēw* "white", *yāsp* "horse" etc. may be derived either from the nom. \**spāitah*, \**āspah*, or from the oblique \**spāitahya* etc. Probably the latter is the more probable derivation, considering the nearly exclusive use of the oblique form at masculine nouns and adjectives (cf. 125).

b) A long antepenultima was stressed before a short penultima: K. *nāsk* f. "sat down" (\**nihāstakā*), K. *yānak* (pl.) "ashes" (\**āsnakāh*), *wōk* "water" (*āpakā*), *rezan* (K. *rījan*) "rice" (\**wrījanāh*: now a secondary pl. *rījannī* has been formed in K.), *pañjāstu* "50" (\**pañ'āsata*-), *cāṣtu* "40" (\**caṣwārsata*-), *mālī* "husband" (\**mārtiyahya*). *nāsk* and *yānak* show that a short penultima was not stressed before a long final syllable, as was possibly the case in pre-Par. (45 c)). Regarding *ganum* cf. c).

c) A short antepenultima was stressed before a short penultima: *nustuk* (K. *nastak* m.) "sat down" (\**nastākahya*), *ṣkan* "cow-dung" (\**sakānahya*), K. *winjōk* "stepson" (\**hapāṭnī-zātākahya*), K. *carwōk* "sheep and goats" (\**caṣwār-pādākahya*), *tran* "bread" (\**nagānahya*?).

K. *raucas* "fox" (\**raupāsahya*), *zi'nāk* "chin" (\**zanyākahya*), *'zemāk* "winter" (\**zimākahya*?), *ga'num* (K. *gunum*) "wheat" (\**gantūmahya*, or with secondary stress-shift \**gāntumāh*?), *nāk* „wife" (\**nāwakā*), *gākā* "meat" (\**gāwakā*), *aš'tēs* "18" (\**aštādasa*), *nēs* (K. *unēs*) "19" (\**nrāyas* < \**nawādasa*), *jīst(u)* "20" (\**u'īsati*), *šīstu* "30" (\**šrisata*-), *ni'wē* "90" (\**nāwati*-, cf. 99), K. *tusk* "empty" (\**tūs(y)akah*, from the nom.). Note e.g. *da'rīm* (K. *darām*, cf. 120) < \**dārāyami*, but Par. *'dērem* (\**dūrayami*), cf. Par. Gr. 45 f); similarly *pan'jēs* (\**pančādasa*), but Par. *'paes* (\**pānčadasa*).

d) *zli* "heart", *'giri*, *gi'rī* (K. *grī*) "mountain" are probably not derived from \**zydāyah*, \**garāyah*, but have been subject to a subsequent shifting of accent.

### Semivowels.

#### Ir. y.

43. There is no instance of Ir. *y*- in Orm. except possibly *yūx* "plough", *yūγ-lun'da* "yoke", which may, however, be lw.s. K. *yas-* "to boil" (intr.), *yasaw-* (trans.) are probably borrr. from Psht. *yašēdol*, *yašawul*.

A prothetic *y*- occurs: *yum* "I am" (Psht. *yəm*), *yāsp* "horse", K. *yānak* "ashes" etc.

Regarding -*āya* v. 36; *bōy* "near" (\**upāya*-). *i(i)y* > *e* in *cawam*, *cum* "I go"; *šy* > *š* in *šūk* (K. *suk* f.) "became", but *sam* (K. *sām*) "I become"; *sy-* > *s* (K. *s*) in *šē* (K. *sō*) "1", cf. 69; but *tusk* "empty" (\**tusyaka*, or \**tusaka*-); possibly *ʕy* > *ʕ* > *o* in K. *imbūi* "friends" (\**hampāʕya*-), *rūi* "road" (Av. *raiʕya*-, or lw.?).

#### Ir. w.

44. Initial *w*- > *γ(w)* (cf. Par. Gr. 48): *γōš* "snow" (Av. *vafra*-), *γwāšī* (K. *γwāši*) "grass" (\**wāstra*-), *γuskak* (K. *γwac*) "calf" (\**wasā*-), *γōr-* "to rain" (Av. *vār*-), *γūz-* (K. *γwaz*-) "to fall" (Av. *vaz*-), *γuš-* (K. *γwaš*-) "to fear" (\**wi-ʕrah*-), *γušaw-* (K. *γušaw*-) "to wash" (\**wi-ʕraw*-), *γuš-* (K. *γwac*-) "to speak" (\**wuṣṣya*-), K. *γaf-* "to weave"

(\*waf-), K. *γwar* "oath" (Av. *varah-*), K. *γwaž-* "to take an oath" (Av. *varəz-*).

45. \**wy* resulted in *j* (through \**γw<sup>y</sup>*): *jusp* "span" (\**γ<sup>y</sup>usp* < \**wyasp* < \**witaspi-*), *juš-* (K. with dissim *jūš-*) "to see" (Av. *vī-darəs-*), *jīst* "20" (\**γ<sup>y</sup>īst* < \**wīsatī-*). But original *wy-* through early *j-* > *j-*: K. *jāk* "place" (\**wyākah-*).

*wr-* > *r-* as in Par.: *rezan* (K. *rījan*) "rice" (\**wrījana-*). Regarding *hw-*, *xšw-* v. 74, 57. — *čw* > *c* (v. 47). *θw* > *h* > *o*: *cār* "4". *duc* > *b-*: *bar* "door" (Av. *dvar-*), *ban-* "to throw" (Av. *dvan-*), *bē* (K. *bī*) "other" (\**dwitya-*). *dō* (K. *dyō*, *dū-*) "2" < \**duwā*, *ducās* "12" < \**duwādasa*; K. *dīm* "second" is a secondary formation from the cardinal.

Regarding *-awa-* etc. v. 37.

Prothetic *w* is common before *ō*, *u*: *wōk* "water", *wutuk* (K. *hatak*) "left, placed", (*w*)*ustuk* "rose".

### Consonants.

#### Initial Plosives and Affricates.

46. Initial plosives remain unchanged before vowels (cf. Par. Gr. 49); *k-* "to do", *kīlī* "knife", *kīr žī* "hen", *gōī* "cow", *gī rī* "mountain"; *tū* "thou", *tōk* "hot", *das* "10", *dūk* "made"; *pēne* "5", *pyē* "father", *bēš* "rope", K. *bazar* "arm from the wrist to the elbow", *-bēga* (K. *-bēžā*) "above". The palatal affricates result in dental affricates (*j* further > *z*) as in Psht.: *cār* "4", *cōn* "some", *zan-* (K. *jan-*, *zan-*) "to beat", *zēš* "thorn" (\**jaθrī-*). Cf. also *jēm*, *zēm* etc. (K. *jēm*) "below" (\**hača-udama-*) with early loss of the initial *ha-*, (v. 41) and *-zäy-* (K. *-ja-*) "to arrive", the compounded form of *caw-*. — The derivation of *cān* (K. *cān*) "year" is unknown.

47. Before *sk-*, *sp-*, *st-* a very short vowel is sometimes heard: (*ʷ*)*spuk* (K. *spuk*) "dog", *ʷskan* "cow-dung", (*ʷ*)*stōr* (K. *stīr*) "tired" etc.

No instance of original *gr-* is known (*grām* "village" from Ind.). *dr-* in: *drīšī* "lie" (\**druš-*); *drī* "hair" is probably a lw. If K. *braz-* "to burn" represents the regular development of *br-*, K. *raš'an*

"nephew", *rāṣṛa* "niece" are probably borrowed from early forms of present Psht. *wrārə*, *wrēra*. The -*ai* points to borrowing, but is not found in Psht. in this word, and  $\dot{s}^r < \theta^r$  ( $>$  Psht. *r*) would point to very early borrowing.

Regarding  $\dot{c}(i)y- > \dot{c} > c$  v. 43,  $\dot{c}i\dot{v}- > c$  in *cōnd* "some" (Av. *čvant-*).

48. The lenition of original initial surds in *bīž-* (K. *biz-*) "to cook", *guḍā* "where?", K. *gān*, *kān*, "when?", *dar* "contracted pron. 2 prs." must be due to sandhi.

#### Non-initial Plosives and Affricates.

49. Ir. *k* remains after vowels and *n*: *sikak* "hare", *spuk* "dog", *nīmēk* "salt", *ṣkan* "cow-dung" (\**sakana-*), K. *sukal* "porcupine" (Av. *sukurəna-*), K. *sank* "rock". K. *mṛig* and *mṛik* "slave" (\**maryaka-*, Psht. *mrayai*); *sūg* "beard of wheat or barley" is possibly borrh. from Pts.; K. *sag<sup>a</sup>* "sand" is borrh. from Psht. — In Ishk., too, the intervocalic unvoiced guttural shows a similar special power of resistance.

Intervoc. *g* becomes  $\gamma$ : *drāγ* "long", *parγan-* (\**pari-gund-*) "to dress", *naγōk* "went out", *txan* "bread" prob.  $< *dγan$  (\**dγ-* being an unstable group)  $< *nγ- < *naγ-, *nag-$ ; the derivation of K. *galγ* "shoulder" is uncertain. After *r* we find *g* (through differentiation): *mīrgā* "sparrow" (*drāγ* "long" with early metathesis  $< *dārga-$ ); probably after *n*: *ṇṛguṣṭ* "finger" (possibly lw.). The derivation of K. *γānγ* "embrace" is uncertain.

In K. -*k*, -*g* are palatalized before the pl. termination -*i*: *spuk* "dog", pl. *spuk'i*; *pīng* "cock", pl. *pīnjī*. But Log. *ṣpuk*, pl. *ṣpuk'i*, -*i*; *pīng*, pl. *pīngī*.

50. Intervocalic *t*, *d* are elided. *t* in: *p(y)ē* "father", *nīwē* "90", *sō* "100", *dāk* "made" (\**dātaka-*); possibly with the development of a labial glide in *māurā* "mother", *spēw* "white", *zōk* "beat" (cf. 27). *d* in: *n-* "to sit down" (Av. *nī-had-*), *aštēs* "18" (Av. *aštadasa-*), *nīmēk* "salt" (\**nīmalakṭ-*), K. *rō* "iron" (\**rauda-*).

As in Par etc. the *t* was preserved through early contraction of vowel: *jīst* "20", *ṣīstu* "30", *cīstu* "40" etc. (cf. 41).

51. *nt*, *nd* > *n*: *gaṇum* "wheat", *xan-* "to laugh", *parṇan-* "to dress", *nēr* "house", *cōn* "some". K. *band* "a large stream" is borrr. from Prs. *band* "dam". *undərəw-* "to sew" is an ancient compound (\**han-dy̥b-*, cf. Par. *an'darf-*); *šāndas* "11" has been influenced by *das* "10". But final *nd* after a long vowel has been preserved, or restored, through segmentation in K. *hōnd* "blind" (Av. *anda-*), *cōnd* (= *cōn*) "some" (Av. *čwant-*). Cf. *γēnd* "penis" < Psht. *γēn*, *auzānd* "hanging" < Afgh. Prs. *auzān(d)*, *waz mīnd* "heavy" < Prs. *wazmīn*; v. Voc s.v. *xrīnd*. A similar tendency is found in Waz. Psht. *armōnd*, *darmōnd* < *armān*, *darmān*, possibly in Psht. *drūnd* "heavy" < \**grūnd* < \**grūn*, cf. Pash. L. *g'rānd* "pregnant" < Prs. *girān*.

*γūnj* "rag" is prob. borrr. from Psht. \**γāndʷ-* (cf. EVP. s.v. *āγustəl*); with *γanj* "bad" (\**γandʷ-*) cf. Psht. *γandəl* "to dislike". K. *xwarīnc* "right" (Soghhd. *xwarant*) is also probably a lw.

52. *rt*, *rθ*, *rd* result in *l*, thus deviating from the usual development in E.Ir.: *mulluk* "died", *xulluk* "ate", *mālī* "husband", *kālī* "knife", *zāl* "old", K. *sālā* "coldness", K. *dil-* "to reap"; *gal-* "to weave" (\**garθ-*); *zli* "heart", *a-sul* "this year", *g-* (K. *gl-*) "to take away" (\**grd-*), *gəlak* "rat" (\**grdyaka-*). *mār* "flour", *maṛ-* "to knead, pulverize" must be borrowed from some other Ir. dialect. *aḷḷu-gaḷ* (*ardugaḷ*) "both" with recent assimilation of Prs. *hardū*.

53. Intervocalic *p*, *b* become *w*: *war-* "to get" (Av. *ari-ap-*), *mr-* "to lie down" (Av. *nī-pad-*), K. *carwōk* "goats and sheep" (\**čaθwar-pādaka-*), K. *wan* "co-wife" (Av. *hapaθnī-*), K. *rawas* "fox" (\**raupasa-*), *wōk* (K. *w'k*) "water" (\**āwk* < \**āpakā-*), *tōa* (K. *tūwā*) "sun" (\**tāpa-*), *war-* "to bring" (Av. *ā-bar-*), *aw-* "to read" (Av. *aiwi-ah-*), *wīs-* "to enter" (\**upa-* or \**abi-isa-*?) etc. — *bōy* "near" (\**upāya-*) with early loss of *u-*, cf. 41.

*mp* > *mb*: K. *imbāi* "friends" (\**hampāθya-*?), *rb* in K. *garū* "kid" (Av. *garəwa-* "foetus", Sar. *γerr* "kid"). Cf. *undərəw-*, 51.

54. Intervocalic *č* > *ž* (K. *ž*): *rōž* (K. *ryaž*) "day", *mōmāž* "prayer", *mōž-* "to untie", *bīž-* "to cook". In K. *γwāc-* (Log. *γus-*) "to speak" *c* has been secondarily developed from *s* (cf. 69) < *š* < *xšy* (Av. fut *ra:xšya-*, v. 57). The derivation of *mlič* (K. *mliž*, "apple" and of



č (K. *hinc-*) "to be able" (\**hakya-*?) is uncertain. — Intervocalic *j* > *ž* in *užnar-* (K. *wazn-*) "to kill". In *jem* etc. (K. *jēm*) "below" (\**hač-ađama*) *ha-* has been lost at an early date, and *j* is treated as in initial position (cf. 41, 46). But *rezan* (K. *rījan*, with *j* < *z*?) "rice" (\**wri*)*anā*). The normal development must, however, have been that intervocalic *-j-* lost its occlusion as well as *-č-*. — In Psht. *-č-* results in *-j-*, but *-j-* in *-ž-*. In this language the dentalization of palatal affricates took place at an earlier date than in Orm., where both *-č-* and *-j-* had lost their occlusion before the introduction of this phonetical change.

*nč* > *nc* in stressed, final syllable: *pēnc* "5"; but cf. *panjēs* „15", *panjāstu* "50". — *rč* > *rž* in *kirži* "hen" (\**kryā-*). But K. *marcōi* "ant", with suffixal *č* treated as an initial, cf. Prs. *mōrča*.

55. Regarding *dw* v. 45. *st* e. g. in *nustuk* "sat down"; but *juſp* "span" (\**witaspī-* < \**witasti-*) with dissimilation? (Cf. Charpentier, JRAS. 1927, pp. 115 ff.) *sp* e. g. in *yāsp* "horse". Regarding *šk*, *sč* v. 72. *zd*, *žd* > *l* in *nēla* "presence, with" (Av. *nazdyō*), *šūlēš* "16" (\**xšwāzdasa*). Probably through \**ḍ* > *r* (cf. Psht. *špāras*), cf. *rd* > *l* v. 52.

#### Fricatives.

56. Initially before vowels the only Ir. fricative which occurs in Orm. is *x*: *xan-* "to laugh", *xar* "ass" (lw.?).

Between vowels *x* and *f* are preserved: *mux* "face", *mēx* „locust" (Av. *mađara-*), *māx* "we"; *γaf-* "to weave", *nefuk* "navel". K. *pan* "wide" may be genuine (Av. *paθana-*), or borr. from Prs. *pahn*.

57. *θw* is reduced in *cār* "4", *θy* in *rāi* "road" (Av. *raiθya-*), K. *īmbāi* "friends" (\**hampāθya-*?); but *xw* > *x*: *puxōk* "boiled".

Ir. \**θs* > *s* in *γuskak* "calf". It is improbable that *c* in K. *γwac* has really preserved the occlusion of the original *ts* (cf. 69). *fš* > *š* in K: *šwān* "shepherd".

*xš* > *š*: *šō* (but K. *šūw*) "night" (Av. *xšap-*), *šin* (K. *šin* from Psht.?) "green" (Av. *axšaēna-*), K. *māši* "fly" (Av. *maxši-*), K. *baš-* "to give" (Av. *baxš-*), *driši* "lie" (\**drucš-*?). But *xšy* > *š* (K. *s*).

as in Psht.: *duš-* (K. *dūs-*) "to milk" (\**dauršya-*), *yuš-*, (K. *yuuc-*, cf. 69) "to speak" (\**waxšya-*). K. *brūs-* "to glitter" (cf. Psht. *brēšēdāl*) scarcely < \**upa-rauxšya-*, *xšw-* in *šū* (K. *š<sup>ah</sup>*) "6". *šūštu* (K. *šwaištī*) "60". Regarding the derivation of *šipī* "curds" v. Voc.

58. Before a nasal, *ʒ* (and probably other fricatives) lost its specific articulation and was elided: K. *wan* "co-wife" (Av. *hapaθnī-*), K. *mēmni* "female guest" (\**maiθmn-*). Cf. also *rūn* "ghee" (Av. *raoγna-*), but *rūn* "fire" *raoxšna-*). v. 71.

59. Before occlusives *x* and *f* were assimilated so early that the resulting *t* was elided in the same way as original intervocalic *t*. It is at any rate doubtful, whether the *x* and the *f* have left any trace in a respectively palatal and labial glide (cf. 27, 126). *xt* in: *dukā* "girl, daughter", B. *dūa* (K. *dūk<sup>a</sup>*, *dūr<sup>a</sup>*), *γōk* (K. *γwēk*) "said" (\**waxtaka-*), *dūk* "milked" (*duxtaka-*), *mōk* "untied" (\**muxtaka-*), *prāk* "sold" (\**parā-waxtaka-*), K. *b<sup>ve</sup>ēk* "gave" (\**baxtaka-*). *ft* in *tōk* "hot". *hō* (K. *wō*) "7", *awēs* "17", *wāk* "got" (\**abi-aftaka-?*), *šipī* "curds" (v. Voc.). Possibly *rx* is treated in the same way as *xt*: K. *māk* "withered" (\**marxtaka-*, cf. Par. *māt* "killed"?).

60. *ʒr*, *xr* and *fr* (and also *mr*, v. 62) result in *š* (K. *š<sup>r</sup>*) initially and between vowels. *ʒr* in: *šō* (K. *š<sup>r</sup>ē*) "3", *zēš* "thorn" (\**jaʒri-*), *yuš-* (K. *yuwš<sup>r</sup>-*) "to fear" (\**vi-ʒrah-*), *mēš* (K. *mērš<sup>r</sup>*) "sun" (Av. *nīθra-*), K. *rūš<sup>r</sup>ai* "brother's son". — *xr* in: *šen-* (K. *š<sup>r</sup>in-*) "to buy" (\**xrīn-*), *šūm* "inflammation" (Av. *xrūma-?*), *tēš* (K. *tēš<sup>r</sup>*) "bitter" (*ta.rī-?*), *šūš* "red", assimilated from K. *sūš<sup>r</sup>* < Av. *surra-*. — *fr* in: *šu-* (K. *šaw-*) "to weep" (*fra-rauda-?*), K. *š<sup>r</sup>amōt* "forgetting" (\**frām<sup>r</sup>šta-*), K. *š<sup>r</sup>i-būk* "stinking" (\**frīθya-*), K. *š<sup>r</sup>ak* "flea" (\**fruškā-*), *šir-* (K. *š<sup>r</sup>aw-*) "to give" (*fra-ap-* or *fra-dā-*, v. Voc.), *γōš* "snow" (Av. *vafra-*).

This strong cerebralizing effect of *r* on a preceding fricative, which had probably previously lost its specific articulation, is very characteristic of Orm. The development of *ʒr* > *š* is known from Par., Soghd. and other dialects, the change of *fr* into *š* only from Bal. (*šamušag* "to forget") and Gabri: the corresponding development of *xr* is, as far as I know, not found in any other Ir dialect.

61. The group *str* (*sθr*) results in *ś* (K. *s*): *bēś* "rope" (\**bastrī*-), *γwāśī* (K. *γwāsi*) "grass" (\**wāstrya*-), *giśī* (K. *gas*) "tooth" (\**gastra*-). The etymology of *kāś* (K. pl. *kaśī*) "Afghan" is unknown; the *ś* may represent *str*, *sr*, *xśy* (v. 67, 57) and possibly other Ir. sounds. (v. p. 312, n. 2). — Note *θr* > *ś*(*r*), but *str*, *sr* > *ś*. Apparently the *s* has been less liable to cerebralization than the weak sound *θ*. — The contrast between *s(t)r* > *ś*, but *rs* > *ś* (v. 66) corresponds to that between Psht. *s(t)r* > *ś*, but *rs* > *ž*. In both languages *rs* was the weaker group, which was assimilated first and was most thoroughly influenced by the *r*.

*yēwər* "cloud" (*abrya*-) seems to show that voiced fricatives resisted the influence of the *r* better than the unvoiced ones.

#### Nasals.

62. Initial and intervocalic *n*, *m* remain: *nīmēk* "salt", *nām* "name", *ban-* "to throw", K. *wan* "co-wife", *numāž* "prayer", *māwā* "mother". K. *hām* "unripe", *ze'māk* "winter".

Regarding *nt*, *mp*, *ŋk* etc. v. 51, 53, 49. Regarding \**ñc* in *pēnc* "5" v. 54. Regarding *rn*, *sn*, *šn*, *xśn*, *śm*, *zn* v. 64, 71. Cf. *txan*, 49.

Before *r* an *m* loses its nasality and is treated as a fricative: K. *nō(r)ś* "soft" (Av. *namra*-). But cf. *yēwər* "cloud" 61. Cf. *txan*, 49.

63. Regarding nasalization through assimilation v. 75. A spontaneous nasalization of vowels occurs, especially in K. E.g. *āšt* (K. *hānšt*) "8", K. *yānsp* "horse", K. *hīns* "bear", K. *hīnl-* "to be ground", *hēncēi* "tears", *hanwalk* "egg", *hīnc* "to be able". The nasalization seems to have something to do with the initial *h*, which is probably pronounced without the nose being firmly closed by the velum.

#### Rolled and Lateral Sounds.

##### Ir. *r*.

64. Initial *r* in: *rōž* "day", *rūn* "ghee", *rūn* "fire". Intervocalic *r* in: *darīm* "I hold", *nēr* "house" (as a postposition *nēr* and *ne* "in").

Regarding *rg*, *rb*, *rt*, *rd*, *rē*, *rx* v. 49, 52, 53, 54, 59. *rn* > *l*: K. *sukal* "porcupine", *mlič* (K. *mliž*) "apple" (\**marni*?, cf. Psht. *maṇa* etc.?), K. *hīnl-* "to be ground" (\**ryna*-). K. *kūn* "deaf" may be borrr. from Psht. *kūn*: *kīn-* "to copulate" may also possibly be a lw. *k-* "to do" is borrr. from Psht. *kawul*, or represents a parallel development of this frequently used verb.

65. *rz* results in *g* (K. *ž*): *bēg* (K. *bēž*) in *pabēga* "above" (Av. *barəzyah-*), *g-* (K. *ž-*) "to leave, place" (Av. *harəz-*), K. *daž-* "to load" (Av. *darəz-*), K. *γwaž-* "to take an oath" (Av. *varəz-*), K. *ažun* "millet" (Prs. *arzan* etc.), *xwāš* (K. *xwāšr*) "sweet" (Av. *xwarəzišta-*), cf. K. *xwāžāwī* "sweetness". It is possible that K. *ž* (in *ž*-) is incorrectly written for *ž*. \**žr* was assimilated into K. *ž*, while the *r* was kept apart from the unvoiced *š* in *šr*. The transition of *ž* into *g* in Log. reminds us of N. Psht. In some transitional Ghilzai dialects, such as in Rustum Khel, and possibly in Pur Khel, we find a similar distribution to that in Orm. Log.: *š* remains (or becomes *š*), while *ž* becomes *g* (Pur Khel also *g'*, *γ'*). — Note *marzā* "brother" (\**hamātr-zāta*-).

66. *rs*, *rš* > *š*: *juš-* (K. *jūš-*) "to see" (Av. *vī-darəs-*), *mušaw-* (K. *muṣaw-* for *mušaw*-?) "to rub" (\**marš-*), *cāstu* "40" (\**čadwarsata-*), K. *hīns* "bear" (the Log. form would have been \**iš*) < \**ršī-* (*š* before *i*, cf. 35. Also Psht. *yaž*, *ig*, *ēž* etc. prob. from the fem.).

In the group *ršn* the *r* developed into *ra*, *ra*, and the heavy group of consonants *ršn* was avoided: *trunuk* (K. *tranak*) "thirsty" (Av. *taršna-* = \**tyšna-*), cf. also *prusaw-* "to sprinkle?" (v. Voc. s.v.).

67. The development of *ršt* into *t* is curious; probably the intermediate sound was a cerebral *t*, which was, however, changed into *t* before the introduction of cerebrals in Ind. lws. Cf. Psht. *t* < *št* (but *št* < *ršt*!). Examples: K. *pat* "back" (Av. *paršta-*), K. *š'amōt* "forgetting" (\**frāmyšta-*), K. *mutaw-* "to rub" (\**myšta-*), *wutuk* (K. *hatak*) "left, laid" (*hrštaka-*), K. *tatak* "drank" (\**tyštaka-*). The derivation of *gustak* "took" (K. *gastak*, *glastak*) is uncertain. Possibly \**gṛsta*- > \**grasta-*, with substitution of *l* for *r* from the presend *gl*- < \**grd-*.

*sr* probably resulted in *š*: *šir(r)* (K. *sirr*) "good", possibly < Av.

*srīra*. K. *hēncēi* "tears" (sg. \**hōnck* < \**ōsk* < Log. \**ōšk* < \**asruka*), cf. 69.

Regarding *xr*, *fr*, *ʒr*, *str*, cf. 60, 61; *gr*, *br*, *dr* cf. 47.

#### Ir. l.

68. Ir. *l* occurs only in K. *las* "to lick".

#### Sibilants.

69. Initial *s*, *z* are retained: *sō* "100", *sikak* "hare", K. *sāl<sup>a</sup>* "coldness"; *zli* "heart", *zemāk* "winter". *ś* (< *śy*-) in *śūk* (K. *suk* f.) "became", but pres. *sām* etc. *ś*- (K. *s*-) < *sy*- in *śē* "1", *śandas* "11", *śām* "before", *śān* "today" (v. Voc. s. vv.). K. *c<sup>a</sup>n* "today" with *c* > *s* (cf. *γwac*-, *γwac*, *hēncēi*, 54, 57, 67). Similarly Psht. *cam* (borr. into K. *c<sup>a</sup>m*) < *sam* "flat". The *c* probably arose out of a very energetic pronunciation of the *s*. — Regarding *śūs* "red" v. 60.

70. Intervocalic *s*, *z* in *das* "10", *asul* "this year", *nas* "to seize", *nis* "to go out", (\**niś-isa*-, or \**ni-isa*-), K. *tusk* "empty" (\**tusaka*-, or < \**tušk* < \**tusyaka*-); *mēz*- (K. *maz*-) "to break", *pazen*- (K. *pazan*-) "to recognize", *pōz* (K. *pyūz*) "mouth", *marzā* (K. *marzā*) "brother" (\**hamātrzāta*-); but K. *winjōk* "stepson" (\**hapaṣṇizātaka*-) with *j* < *z*, cf. *c* < *s* above (and K. *rijan*, 54).

Intervocalic *ś* is elided, or becomes *y*: *gōi* (K. *gōy*) "ear", *mēi* (K. *māi*) "ewe", *spōi* (K. *spōi*) "louse", *nis* "to go out" (\**niś-isa*-, or \**ni-isa*-).

71. *s*, *z* and *ś* are assimilated before nasals: K. *yānak* "ashes" (\**āsna-kā*-), *śān* (K. *c<sup>a</sup>n*) "today" (\**śya-azna*-, Av. *asn*-); *cimī* (K. *cōm*) "eye", *pōm* "wool" (Prs. *paśm*), *trunuk* "thirsty" (\**tr̥śna-ka*-); but, with more recent assimilation, *rūṇ* "fire" (Av. *raoxšna*-). The derivation of K. *prusnaw* "to sprinkle" (\**pr̥śna*-?) is uncertain.

72. *zd*, *ḡd* > *l* v. 55; *naγōk* "went out" probably < \**ni*-, not \**niž-gataka*-.

Regarding *sk*, *sp*, *st* cf. 47, 55; *str*, *sr* cf. 61, 67. *ś* and *śk* are assimilated into *c* (< *č*). *k*: *pēc* "back, behind" (\**pasčya*-, Av. *pasā*-,

cf. Minj. *ač-pōč* "behind"), *wōkă* (K. *wyūk*) "dry" (Av. *huška-*), K. *šrak* f. "flea" (\**fruškā-*). Cf. Psht. *wuč* "dry" < \**uk'*.

73. *št* > *št* (K. *št*, *št*): *muštuk* (K. *maštak*) "broke", *yuštuk* (K. *ywaštak*) "fell", K. *pištak* "wrote", *šūštu* (K. *šwaištī*) "60", *aurūšt* (K. *w<sup>a</sup>št<sup>a</sup>*) "beard"; *āšt* (*āšt?* K. *hānšt*) "8", *aštēs* (K. *aštēs*) "18", K. *hīštak* "read" (Av. *aiwišti-* "study"), *nēšta* (K. *nīšt<sup>n</sup>*) "outside" (Skr. *niṣṭya-* etc.), K. *ašt-* "to be standing" (Av. *hišta-*). — Orm. *št* > *št* (*št*), but *ršt* > *t* (cf. 67); Psht. *št* > *t*, but *ršt* > *št*. In Orm. the cerebralization of *št* is probably comparatively recent, and did not take place till *ršt* had become \**št* > \**t* (but *zd*, *zd* > *d* > *l*, on account of the less energetic pronunciation of *d?* cf. 55). In Psht., on the other hand, the *r* of *ršt* was preserved until *št* had become \**št* > \**t*.

#### Ir. *h*.

74. Initial *h* is lost in Log.: *wō* "7", *awēs* "17", *marzā* "brother" (\**hamātṛzāta-*) etc., *wutuk* (K. *hatak*) "left" \**hyštaka-*), *č-* (K. *hinc-*) "to be able". In K. *h* is apparently preserved before a stressed syllable: *hō* "7": *awēs* "17"; cf. also *wan* "co-wife" (Av. *hapaθnī-*), *imbāi* "friends" (\**hampāθya-?*). Intervocalic *h* in *yuš-* (K. *ywaš-*) "to fear" (\**wi-θrgh-*), K. *hai* "thou art" (Av. *ahī*), cf. *yum* (K. *h<sup>a</sup>m*) "I am" (Av. *ahmā*).

Prothetic *h* is very common in K.: *hām* "unripe", *hōnd* "blind", *hīnl-* "to be ground", *hīns* "bear" etc. Note K. *hānšt* (Log. *āšt*) "8": *aštēs* "18".

*hw* > *x(w)-*: *xui* (K. *xwai*) "self", *xr-*: *xulluk* (K. *x(u)r-*: *xwalak*) "to eat", *xwār* "sister" (lw.?), K. *xwarinc<sup>a</sup>* "right".

#### Assimilation and Dissimilation.

75. Numerous instances of assimilation through contact are found throughout the preceding paragraphs. Cf. also 125. Assimilation at a distance occurs in: *nimišta* "written" (Prs. *nwišta*), *maindān*

"plain" (Prs. *maidān*, cf. EVP. s. v. *mōr*), *nīnī* "nose" (Prs. *bīnī*?), *šūš* "red" < K. *sūš*\*, v. 60.

Dissimilation in: *laγaγ*- "to roll" (Psht. *ɾγaγēdəl*), *bi'yān* "waist" (Prs. *miyān*).

### Metathesis.

76. The following examples are taken from K.: *buzwā* "spider" (\**wabzā*), *waṭk* "walnut" (from \**wakt*, borrh. from some dialect form of Skr. *akṣoṭā*-? But cf. Waz. *maṭak*), *zwaγ<sup>a</sup>k* "kernel of the pine-nut" (\**γwaz*, Prs. *gōz*), *razγūn* "green" (Psht. *zarγūn*), *mizdik* (Log. *mazdik*) "mosque" (Prs. *mašjid*, but Waz. *mazdak*). Most of these words are loan-words, and the metathesis may have taken place before the word was adopted into Orm. -- An ancient metathesis is found in *drāγ* (K. *drāγ*, *dāraγ*) "long", cf. Av. *darəγa*- etc., v. 49.

### 77.

### List of Phonetical Correspondences.

Orm. <i>a</i> < Ir. <i>a</i> (26, 28), <i>ā</i> (30), <i>i</i> (31), <i>u</i> (33), <i>ɾ</i> (35), <i>ai</i> (36), <i>-ati</i> (40).	Orm. <i>u</i> < Ir. <i>u</i> (33), <i>ū</i> (34), <i>a<sup>u</sup></i> (39), <i>a</i> (27), <i>ɾ</i> (35).
» <i>ā</i> < Ir. <i>a</i> (26).	» <i>ū</i> < Ir. <i>ū</i> (34), <i>au</i> , <i>awa</i> (37), <i>a<sup>u</sup></i> (39), <i>uxta</i> (59).
» <i>ā</i> < » <i>a</i> (26, 38), <i>ā</i> (29, 30), <i>āwa</i> (37).	» <i>ä</i> < Ir. <i>awa</i> ? (37).
» <i>e</i> < Ir. <i>i</i> (31), <i>ī</i> (32).	» <i>y</i> < » <i>y</i> - (43), <i>i</i> (31), <i>-š</i> - (70), <i>o</i> - (43).
» <i>ē</i> < » <i>ai</i> (36), <i>āi</i> (38), <i>a</i> , <i>ada</i> (28), <i>i</i> (31), <i>-ātiš</i> (40), <i>axta</i> (59).	» <i>w</i> < Ir. <i>-p</i> -, <i>-b</i> - (53), <i>o</i> - (45).
» <i>i</i> < Ir. <i>i</i> (31), <i>a<sup>i</sup></i> (38), <i>ɾ</i> (35).	» <i>k</i> < » <i>k</i> - (46), <i>-k</i> - (49), <i>šk</i> (72).
» <i>ī</i> < » <i>ī</i> (32), <i>ai</i> (36), <i>aya</i> (36), <i>-ayah</i> , <i>-iyah</i> , <i>-ayati</i> , <i>-ayaki</i> (40).	» <i>g</i> < Ir. <i>g</i> - (46), <i>k</i> - (48), <i>-rz</i> - (65).
» <i>ō</i> ( <i>ō</i> ) < Ir. <i>a</i> (27), <i>i</i> (31), <i>u</i> (33), <i>au</i> , <i>awā</i> (37), <i>ata</i> (27), <i>-ah</i> (28), <i>ā</i> (30), <i>afta</i> , <i>axta</i> (59).	» <i>x</i> < Ir. <i>x</i> (56), <i>-xw</i> - (57), <i>hw</i> (74).
	» <i>γ</i> < Ir. <i>w</i> - (44), <i>-g</i> - (49).
	» <i>t</i> < » <i>t</i> - (46), <i>ɾšt</i> (67).
	» <i>d</i> < » <i>d</i> - (46), <i>t</i> - (48), <i>duw</i> - (45).

Orm.  $\dot{d} < \text{Ir. } r + d$  (52).  
 »  $p < \text{ } p$  (46).  
 »  $\dot{b} < \text{ } b$  (46),  $p$  (48),  
 $\dot{d}w$ - (45).  
 »  $f < \text{Ir. } f$  (56).  
 »  $\dot{c} < \text{ } k^y$  (49, 54).  
 »  $j < \text{ } w^y$  (45).  
 »  $c < \text{ } \dot{c}$  (46),  $\dot{c}iy$ - (43),  
 $\dot{c}w$ - (47),  $-s\dot{c}$ - (72); (in K.)  
 $s$  (54, 69).  
 »  $\dot{j} < \text{Ir. } -\dot{c}$ - (46),  $d^y$  (51),  
 $w^y$  (45), K.  $\dot{j}$ - (46),  $\dot{j}$ - (54).  
 »  $n < \text{Ir. } n$  (62),  $nt$ ,  $nd$  (51),  
 $\gamma n$ ,  $\vartheta n$  (58),  $r\dot{s}n$  (66),  $sn$ ,  
 $zn$ ,  $\dot{s}n$  (71).  
 »  $m < \text{Ir. } m$  (62),  $\vartheta m$  (58),  
 $\dot{s}m$  (71).  
 »  $\dot{n} < \text{Ir. } x\dot{s}n$  (58, 71).  
 »  $r < \text{ } r$ - (64),  $wr$ - (45),  
 $br$ -? (47),  $r\dot{b}$  (53).  
 »  $l < \text{Ir. } l$  (68),  $rt$ ,  $r\vartheta$ ,  $rd$  (52),  
 $zd$ ,  $\dot{z}d$  (55),  $rn$  (64).  
 »  $s < \text{Ir. } s$  (69, 70),  $-sy$ -  
(43, 70),  $\dot{s}y$ - (43),  $\vartheta s$  (57).  
 »  $\dot{s} < \text{Ir. } \dot{s}y$ - (43, 69),  $sy$ -  
(43, 69),  $x\dot{s}y$  (57),  $str$  (61),  
 $sr$  (67).

Orm.  $\dot{s} < \text{Ir. } f\dot{s}$ ,  $x\dot{s}$ ,  $x\dot{s}w$  (57),  
 $\vartheta r$ ,  $xr$ ,  $f\dot{r}$  (60),  $mr$  (62),  
 $rs$ ,  $r\dot{s}$  (66).  
 »  $z < \text{Ir. } z$  (69, 70),  $\dot{y}$  (46,  
54).  
 »  $\dot{z} < \text{Ir. } -\dot{c}$ -,  $\dot{j}$ - (54).  
 »  $o < \text{ } h$ - (74),  $-t$ -,  $-d$ - (50),  
 $\vartheta w$ -,  $\vartheta y$ - (57),  $-xt$ -,  $-ft$ - (59),  
 $-\dot{s}$ - (70).  
 »  $\dot{n}g < \text{Ir. } ng$  (49).  
 »  $nd < \text{ } nd$  (51),  $-n$  (51).  
 »  $mb < \text{ } mp$  (53).  
 »  $nc < \text{ } n\dot{c}$  (54).  
 »  $\dot{n}j < \text{ } n\dot{c}$  (54).  
 »  $rg < \text{ } rg$  (49).  
 »  $r\dot{z} < \text{ } r\dot{c}$  (54).  
 »  $r\dot{w}$ ,  $r\dot{u} < \text{Ir. } r\dot{b}$  (51, 53).  
 »  $gr < \text{Ir. } gr$ - (47).  
 »  $dr < \text{ } dr$ - (47).  
 »  $br < \text{ } br$ - (47).  
 »  $s\dot{t} < \text{ } st$  (47, 55),  $-sat$ -  
(50).  
 »  $\dot{s}t < \text{ } \dot{s}t$  (73),  $-rsat$ - (50).  
 »  $sk < \text{ } sk$  (47, 55).  
 »  $sp < \text{ } sp$  (47, 55),  $st$   
(55).  
 »  $tx < \text{ } na\gamma$ - (49).



## MORPHOLOGY.

## Nouns.

## Stem-Formation.

78. From ancient stems in *-a-* e. g.: *yâsp* „horse” (Av. *aspa-*), *γōš* “snow” (Av. *vafra-*), *gōi* “ear” (Av. *gaoša-*), *muṣ* “face” (Skr. *mukha-*).

From stems in *-(a)ya-*: *māi* (K. *māi* m.) “month” (Av. *māhya-*), *māli* “husband” (Anc. Prs. *m(a)r̥tiya-*), *zli* “heart” (Av. *zərədaya-*).

From stems in *-ā-*: *nāk* “wife” (\**naw(y)akā-*), *šō* (K. *šiw* f.) “night” (Av. *xšapā-*), *txan* “bread” is f. in K., and K. *ɣwac* “calf” may be either m. or f. (\**naγanā-*, \**watsā-*). Cf. also the p. p. f. in K., e.g. *buk* “become” (m. *byōk*). Accordingly *-ā* (K. <sup>a</sup>) in *mirgā* “sparrow”, K. *rāš<sup>ra</sup>* “niece” etc. is probably due to influence from Psht. — From stems in *-yā-*: *kiržī* “hen” (\**kṛčyā-*), *kālī* “knife” (\**kartyā-*), but *nēr*, (K. *nar* f.) “house” (\**antaryā-*).

From stems in *-i-*: *juṣp* “span” (Av. *vitasti-*), K. *wan* “cowife” (Av. *hapaṇi-*), *mēi* (K. *māi*) “ewe” (Av. *maēšī-*), *būmmā* “earth” (Av. *būmi-*, cf. late Anc. Prs. acc. *būmām*) with secondary *-ā*. *gi<sup>ri</sup>* “mountain” is prob. derived from the Av. pl. *garayō*. — From stems in *-u-*: K. *dyū<sup>a</sup>* “firewood” (cf. Av. *dāru-*).

From stems in *-r-*: K. *dūw<sup>a</sup>* “daughter” (nom. \**duxtā*), *māwā* “mother” (Av. nom. *mātā*), *p(y)ē* (K. *piē*) “father” (Av. nom. *pitā*). *xwār* “sister” is prob. borrr. from Prs. — From stems in *-n-*: K. *cōm* (Log. *cimī*) “eye” (Av. *čašman-*), *pōm* “wool” (\**paxšman-*); *škan* “cow dung” (\**sakana-* < \**sakan-*. Cf. Skr. gen. *śaknaḥ*).

Stems in *-kā-* are very numerous. V. Voc. s.v.v. *dukā*, *spuk*, *syākā*, *š<sup>ra</sup>ak*, *žemāk* etc. The *-ai*, e. g. of *rāš<sup>ra</sup>ai-* is prob. of Psht. origin. A double *-ka-* suffix is found in *pikāk* (K. *pikak*) “milk”. K. *sikak* “hare”.

The ancient Ir. stems are all inflected alike in Orm. Most masculines go back to an oblique form in *-ahya*, cf. 42 a, 125.

### Composition.

79. Prs. compounds frequently occur; but genuine Orm. nominal compounds are rare. Cf., however, K. *gōn<sup>a</sup>-mīrg<sup>a</sup>* "skylark", K. *kaṇ<sup>a</sup>-wraγ<sup>a</sup>* "a kind of crow", *mālīdarī* "woman whose husband is alive". Ancient compounds are e.g. *mar'zâ* "brother", K. *carwōk* "sheep and goats", K. *winjōk* "stepson", K. *kirmaī* "hen"; possibly *šīpī* "milk", *tōpī* "buttermilk" (v. Voc. s.v.v.).

As in Par., genitive groups frequently replace compounds: *gākā ta gišī* "gums"; *nas ta pāī* "calf of the leg"; *sumb ta pāī* "heel". These constructions are due to the influence of the Prs. *izāfat*-compounds.

Cf. also verbal compounds such as: *amar-* "to hear" (\**ā-mar-*), *užnaw-* "to kill" (Av. *aiwi-* or *ava-<sub>jan</sub>-*), *waw-* "to read" (Av. *aiwi-ah-*), *wust-* "to rise" (Av. *us-stā-*), *prāk* "sold" (\**para-waxta-*), *parγan-* "to dress" (*parī-gund-*), K. *š'amōt* "forgetting" (\**frā-mršta-*), *n-* "to sit down" (Av. *nī-had-*), *γuṣaw-* "to wash" (\**wi-fraw-*) etc.

### The Article.

80. The definite article is *a-*: *a-saṛai* (= K.) "the man" (but *a saṛai* "this man", v. 103).

The numeral *šē* "1" is used as an indefinite article: *šē saṛai* (K. *s<sup>a</sup> saṛai*) "a man" or "one man".

### Gender.

81. There is no distinction of gender in Orm. Log. A number of nouns denoting female beings end in *-ā* (= K. *a*, cf. 78); but

the adjective or verb does not change, as it does in K. Probably the loss of the f. is due to the influence of Prs. Example: *šē sarai* (*zarka*) *ušyâr arzâk* "a wise man (woman) came".

### Number.

82. The sign of the pl. is *-î* or *-îyē* (K. *-î*). Most nouns ending in a consonant take *-î*, e. g. *čân* "year", *zēš* "thorn", *gôn* "stick", *pîng* (K. *pîng*, *pînjî*) "cock", *nûkar* "servant". A final *-k* is palatalized before *-î*: *gâlak* "rat", pl. *gâlak'î* (K. *gilak*, *gilaččî*): *wûlk* "egg", pl. *'wûlk'î*; *spuk* "dog", pl. *spuk'î*, *spučî* (K. *spuk*, *spučî*). Also *dûkâ* "daughter" has the pl. *dûk'î*, *dûčî* (K. *dûkâ*, *dûčî*).

Nouns ending in a vowel or diphthong generally have the pl. in *-îyē*: *sa'rai* "man": *sa'riyē* (*sa'riyî*), *au'rai* "ram": *auriyē*, *'zarka* "woman": *zark'îyē*, *mar'zâ* "brother": *mar'ziyē* (*mar'zâyî*), *mâ'hî* "fish": *mâ'hîyē*, *gōî* "cow": *gōyē*. But also: *gap* "stone": *ga'pîyē*, *kî'tâb* "book": *kitâbîyē*, *spuk* "dog": *spukîyē* etc.

A few words are always used in pl.: *'cîmî* "eye" (K. *côm*, pl. *camî*), *drî* "hair" (K. *drâ*, pl. *drî*), *gišî* "tooth" (K. *gas*), *'kissî* "tale", (cf. Psht. pl. *xabarē*); *'drišî* "lie" (K. *darēšî*). Probably *gi'rî* "mountain" is an original pl. (cf. 36, 78).

After numerals we find e. g. *dō klân* "two sons"; *zut kitâb*; *az zud dukâ darîm* "I have many daughters". *kla'nâk* "boy" was said to have the same form in sg. and pl.

83. Acc. to G. the pl. termination *-î* is derived from Phl. *-ihâ*. This is, however, very doubtful. More probably we ought to compare Psht. *-î*. The possibility of deriving *gi'rî* "mountain" < Av. *garayō* has been mentioned above (82). It seems possible that *-î* and *-îyē* are merely phonetical variants of an etymologically identical termination.

### Case.

84. As in Par. (Gr. 84), there is no fixed limit between "cases" and postpositional forms. I have reckoned as "cases" those postpositional forms which are not constructed with the genitive:

Nom.	<i>nēr</i> "house".	Superess.	<i>nēr(i) jē</i> .
Acc.	( <i>ku</i> ) <i>nēr</i> .	Comit.	( <i>i-</i> ) <i>nēr(i) giḏī</i> .
Gen.	<i>ta nēr</i> .	Abl.	( <i>i-</i> ) <i>nēr dī</i> .
Instr.	<i>pa nēr</i> .	Adess.	<i>nēri nēla</i> .
Dat.	( <i>ku</i> ) <i>nēr kī</i> .	Termin.	<i>nēr tu-manak</i> .
Loc. I.	( <i>i-</i> ) <i>nēri</i> .	Voc.	<i>ai nēr</i> .
Loc. II.	( <i>i-</i> ) <i>nēri nē</i> .		

*Nominative.*

85. There is no agent case, the nom. being used as a subject with the past tenses of transitive verbs. This development is probably not due to any Prs. influence, as it is found in K. too.

*Accusative.*

86. The indefinite object is not formally distinguished from the subject: *klaṇāki jē kitāb bu awīm* "I am reading a book to the boy". But the definite object is marked by the prefix *ku* (corresponding to Par. *ma*): *ku kitāb bu awīm* "I am reading the book"; *ku daraxt bu zanam* "I fell the tree". *ku* is always used with pronouns: *ku mun* "me"; *az bu ku tōs zanam* "I beat you". The derivation of *ku* is uncertain. It corresponds to K. *kū*, a locative prefix used with proper names. In Log., too, it is used with nouns and pronouns denoting a person in the local cases.

*Genitive.*

87. *tar tū ta pē nēr* "your father's house"; *tu xui ta klān i-gardani* "to the neck of his own son"; *šē dukandār ta grām dī* "from a shopkeeper of the village". With postpositions: *ta girī sar* "on the top of the hill"; *ta qabr i-sar* "on the tomb"; *ta rāi (i-)sar (nē)* "on the road"; *ta draxt i-jmī nē* "under the tree"; *ta kištī mānzi nē* "in the middle of the boat"; *ta nēr i-miḏz dī* "from the interior of the house"; *ta xui ta klān i-miḏzi nē* "amongst his own sons", *tar tū pēci dī* "from behind you".

With *ta* (before personal pronouns *tar*), cf. Psht. *da*, genitive prefix, Par. *tar* "to, in from" < Av. *tarō*.

### Instrumental.

88. *pa* (also K.) < Av. *paiti*. *pa cimi* "(he gave a sign) with the eyes".

### Dative.

89. *ku sarai kī* "to the man"; *kafō sarai kī sē kitāb bu ar šīrīm* "I give a book to that man"; *nūkarī kī* "to the servant". In a local sense: *az bu nēr kī cūm* "I shall go home"; *qabristān kī* "to the graveyard"; prob.: *ta xuy i-pē kī* "to his own father" (not *\*xuyi pē*). K. has *kī* or *likī*: *i-sarai (li)kī* "to a man". Acc. to G. *likī* is a compound; but it is equally probable that *kī* is a shortened form of *likī*. The derivation is unknown. < *\*ardakī*? Cf. Av. *arōda* "side" etc., Sak. *-ālsto* "towards", v. Barth., *miran Mund.*, I, 3 ff.

### Locative I.

90. The simplest form of the loc., which is also used as a base for other cases, ends in *-i*: *wōki al-γuštuk* "he fell into the water"; *škārī-wa ar-zāk* "he came shooting"; *sē waxti būk* "once upon a time". With prefixed *i-*: *i-sar-a* "on her head"; *i-gardani-wa* "to his neck"; *tar mun i-zlī* "in my heart". Also *ta xuy i-Xudāi kī* "to his own God" (or: *ta xuyi?*), cf. 89.

The form in *-i* may perhaps be derived from an ancient loc., Av. *-ē* (*-aē*), *-aya* (but v. 40). The derivation of *i-* is unknown (probably not < *\*adi* "to" or *\*ida* "here").

### Locative II.

91. *nēri nē* or *i-nēri nē* "in the house"; *afō sarai jangal (šārī, girī) nē ya* "the man is in the forest (town, on the mountain)"; *sari nē-wa* "on his head"; *kitāb buhmāi nē a (gōn)* "the book is on the ground (put it on the ground)"; *al-γuštuk-ē buhmāi nē* "it has fallen to the ground"; *i-pūsti nē* "on the back"; *bēsi nē* "with a rope".

Cf. K. *inar* "in" (*i-sarai inar*). But forms such as *wōki* (v. 90) prove that we ought to write e.g. *i-nēri nē*, not *i-nēr i-nē*. Cf. Le. *i-ne*, *i-ner*. *nē(r)*, *nar* = *nēr*, *nar* "house" (G.) < \**antar(y)a*; cf. Prs. *dar*.

#### Supressive.

92. *giri jē a* "it is on the mountain"; *pōn(i) jē* "on the road"; *kitāb mēzi jē gōn* "put the book on the table"; *bummāi jē gōn* "put it on the ground"; *afō a-yāspī jē* "on the back of the horse"; *tar xui šānai jē* "on her own shoulder"; *giri jē hēk sam* "I ascend the hill"; *kančini jē* "(he spent it) on harlots"; *ku tū jē* "(I sold it) to thee"; *giri jēr nustuk-ē* (K. *i-grī i-zar nustak hā*) "he is sitting on the top of the hill". K. *izar*, Le. *jar*.

The derivation of *jē(r)* etc. is unknown. \**kašai* might result in \**kʷē*, \**čē*, *jē*; -r possibly from *nē(r)*; but K. *z*-?

#### Comitative.

93. *bādsā giḍi* "together with the king"; *ta bādsā i-klān giḍi* "together with the king's son"; *i-nēri giḍi*; *tar xuy i-marzāyī giḍi* "together with his own brothers". Note: *ku mun giḍi* "together with me"; *kafō giḍi* "together with him".

*giḍi*, K. *gaḍ* is of Ind. origin, *giḍi* rhyming with *kī. dī*.

#### Ablative.

94. *nēr dī*; *qabr dī* "from the tomb"; *sarai dī* "from a man"; *xwār dī* "from the sister". With -i: *bummāi dī* "from the ground"; *kitāb mēz(i) dī wūr* "take the book from the table"; *tar tū yi-kissī dī* "from thy tale". With persons *ku* is, as a rule, prefixed: *ku mun dī* "from me"; *kafō sarai dī txān b' nasam* "I shall take the bread from that man"; but also *kafō wāda dī*.

Cf. Le. *yāsp dī* "from the horse". K. *dī* "from him, her, it" (*puštān-wa dī dāk* "he asked from him"). K. *lāst* or *lāst<sup>a</sup> dī* "from".

#### Adessive.

95. *a-sarayi nēla* "with, belonging to the man". K. *inēl*; *nēla* < Av. *nazdyō*, v. Voc.

## Terminative.

96. *Lō'gar tu-ma'nak* "as far as L.", K. *ta-minak*, *ta-mīnšak*<sup>a</sup>.

## Vocative.

97. *ai dēwāna* "O madman".

## Adjectives.

98. There being no distinction of gender, we find e.g. *šē sarai* (*zarka*) *ušyār* "a wise man (woman)"; *bummā* (K. f.) *šin* (*šūš*, *spēw*, *yrās*) *a* "the ground is green (red, white, black)". But K. f. *šin*<sup>a</sup>, *sūš*<sup>ra</sup>, *spūw*<sup>a</sup>, *yrās*<sup>a</sup>.

The adjective is in most cases placed before the noun: *spēw yāsp* "a white horse". But also: *kafō nēri zarī nē* "in that little house"; *šē sarai bēaql* "a stupid man"; *ta šē aurai juān* "of a young ram". The *izāfat* construction is unknown.

Comparison is made with the help of the abl. in *dī* (K. *lāst*<sup>a</sup> *dī*). *a-gōi bē gōi dī zut daygar ē* "this cow is much leaner than (: the leanest of) the other cows".

## Numerals.

99. 1. *šē* (K. *sō*, *s*<sup>a</sup>, Le. *she*) < \**syō* < \**k'ios* (cf. Voc.).  
 2. *dō* (K. *djō*, Le. *do*) < \**duwā*, Av. *dva*.  
 3. *šō* (K. *šrē*, Le. *ghe*) < A. *šrāyō*. V. 36.  
 4. *cār* (K. *cār*, Le. *tsār*) < Av. *čaθwārō*.  
 5. *pēne* (K. *pēnj*, Le. *penz*) < Av. *panēa*, cf. Psht. *pinjə*.  
 6. *šō*, *šwō*, *šū* (K. *šh*, Le. *ksha*) < Av. *xšvaš*.  
 7. *wō* (K. *hō*, Le. *wo*) < Av. *hapta*.  
 8. *āšt* (K. *hānšt*, Le. *ansht*) < Av. *ašta*.  
 9. *nā*, *nā* (K. *n<sup>h</sup>*, Le. *noh*) < Av. *nava*, or lw. from Psht.  
 10. *das* (K., Le.) < Av. *dasa*.  
 11. *šāndas* (K. *sandās*, Le. *shandās*) < \**syandasa*, Av. \**aēvandasa*.  
 12. *dwās* (K. *dwās*, Le. *duīs*) < Av. \**dvādasa*.  
 13. *šēs* (K. *šēs*, Le. *shes*) < Av. \**šridasa*-, or \**šrayōdasa*?

14. *ca'rēs* (K., Le.) is a secondary formation, cf. Av. *caθrudasa*.  
 15. *pan'jēs* (K. *panjēs*, Le. *panzes*) < Av. *panādasa*. V. 28, 54.  
 16. *šū'lēs* (K. *šuwēs*, Le. *shales*) < \**xšwaždasa*-, Av. *xšvašdasa*, K. *šuwēs* is a secondary form. V. 55.  
 17. *a'wēs* (K. *awēs*, Le. *haves*)<sup>•</sup> < Av. \**haptadasa*.  
 18. *a'štēs* (K. Le. *aštēs*) < Av. *aštadasa*.  
 19. *nēs* (K. *unēs*, Le. *nes*) < Av. \**navadasa*; *unēs* poss. infl. by Ind.  
 20. *jīst* (*jīstu*) (K. *jīstū*, Le. *jīst*) < Av. *vīsaiti*. The -*n* has been introduced from *šīstu* etc. — 21. *jīst u šē*.  
 30. *šīstu* (K. *šīstū*, Le. *shīst*) < *θrīsata*-. Av. *θrīsātəm*; *shīst* is the more original form.  
 40. *cāštu* (K. *cāštū*, Le. *tsasht*) < Av. *caθwarəsatəm*.  
 50. *pan'jāstu* (K. *panjāštū*, Le. *panzast*) < Av. *pančāsātəm*. The *š* of K. is analogical. *ā* incorretly for *ā?*  
 60. *šūštu* (K. *šwaišti*, Le. *khoshty*) < Av. *xšvašti*-. The -*u* is analogical.  
 70. *a'waitu* (K. *awāi*, Le. *hawai*) < Av. *haptāiti*-. The -*tu* is analogical.  
 80. *cār jīstu* (K. *haštāi*, Le. *haštai*) < Av. *aštāiti*-.  
 90. *nī wē* (K. *nawī*, Le. *nurī*) < Av. *navaiti*-. (\**navāti*-. with accent from \**aštāti*? Cf. 42 c).  
 100. *sō* (K. *sū*, Le. *sad*) < Av. *satəm*.  
 1000. *a'zâr* (Le. *hazâr*) < Prs. — K. *zâr* is genuine.

Regarding the ordinal K. *dīm* "second" and *bē* (K. *bī*) "other" cf. 45.

### Pronouns.

#### Personal Pronouns.

100.	1st Prs. Sg.	2nd Prs. Sg.
Nom.	<i>az</i> (K. <i>az</i> , <i>haz</i> ).	Nom. <i>tū</i> ( <i>tū</i> ) (K. <i>tū</i> ).
Acc.	<i>ku mun</i> .	Acc. <i>ku tū</i> .
Gen.	<i>tar mun</i> (K. <i>tar mun</i> ).	Gen. <i>tar tū</i> (K. <i>tar tū</i> ).
Dat.	<i>ku mun kī</i> .	Dat. <i>ku tū kī</i> .
Superess.	<i>ku mun jē</i> .	
Comit.	<i>ku mun giḍī</i> .	
Abl.	<i>ku mun dī</i> .	Abl. <i>ku tū dī</i> .



1st Prs. Pl.	2nd Prs. Pl.
Nom. <i>mâx</i> (K. <i>māx</i> ).	Nom. <i>tōs</i> (K. <i>tyūs</i> ).
Acc. <i>ku mâx</i> .	Acc. <i>ku tōs</i> .
Gen. <i>tar mâx</i> etc.	Gen. <i>tar tōs</i> .

*az* < Av. *azəm*, *mun* < Av. *manā*, cf. Par. *mun*. *mâx* < Anc. Prs. *amāxam*, cf. Par. *mākh-ân*, Soghd. *māx*<sup>u</sup> etc. — *tū* < Av. *tū* and *tara*, cf. Par. *tū*, ag. *tō*. — With *tōs* (*tyūs*) cf. Psht. *tāsu*, Waz. Psht. *tus*, *tōsē*. Borr. from, or influenced by, Lhd. *tus*? *\*(yu)smāxam* prob. resulted in *\*mâx* = 1st Prs. Pl.

### Pronominal Suffixes.

101. 1st Prs. Sg. *-am*, *-m* < *\*a-mai* (Zeb. *-am* etc.).  
 2nd » » *-at*, *-t* < *\*a-tai*? (Zeb. *-ē*), with special treatment of *-t*.  
 3rd » » *-a*, *-wa* < *\*a-hai* (Zeb. *-a*).  
 1st » Pl. *-ēn* < *\*a-nah* (Zeb. *-en*).  
 2nd » » ?  
 3rd » » *-a*, *-wa* (= 3rd Sg.).

*-m*, *-t*, *-wa* are postvocalic forms.

The pronominal suffixes are used as genitives, as objects, and as subjects of past tenses of transitive verbs.

As a genitive: *a-pē-m* "my father"; *txan-at xrōn* "eat thy bread"; *a-baya-wa* "its price"; *xwâr di-wa* "from his sister"; *a-nas-a* "their bellies". The pronominal suffix is frequently used pleonastically with a genitive: *ta bait a-uwâz-a* "the sound of the song"; *tar mun ta pē nūkarī-wa* "my father's servants"; *tu pē-wa a-zlī-wa* "his father's heart"; *tara sarai a-duka-wa* "the daughter of this man".

As an object: *bēši nē-wa tarōn* "bind him with ropes (a rope)"; *rāi-wa dāk* "sent him away".

As a subject: *-am dāk-ē* "I have made"; *lauz-am dā būk* "I had uttered a word"; *a-klân-a zut zuk-ē* = *a-klân zut-am zuk-ē* "I have beaten the boy much"; *ca ajab ēz-at dēk* "what wonderful thing didst thou see?"; *tū amarōk-at* "thou didst hear"; *ku mun-a tišawōk-a* "he has put me to flight"; *tar xui a-māl-a talaf-a dāk* "he squandered

his own property"; *a-mux-a-wa pōr dāk* "he kissed his face". • In *pē-wa ta xuy a-klān-a dēk* "his father saw his own son" -*a* may be taken either as a subject, or as a genitive.

### Contracted Pronouns.

102. The contracted pronouns are as follows:

1st Prs. *ar, ēr*, B. *rī* (K. *hir, rī*, Le. *ar, ra*).

2nd Prs. *dar* (K. *dal*).

3rd Prs. *al* (K. *hal*).

These forms are used chiefly with the verbs "to give", "to say", "to go", "to come", and correspond to Psht. *rā, dar, war*. Examples: *ku mūn kī ar-šēr* "give it to me"; *ar-zāk-ē* "he has come here"; B. *ēr-zūi* "come here"; *dar-širīm-a bu* "I shall give it to thee"; *az bū ku tū kī dar-zūm* "I shall come to thee"; *az bu ku tū kī pēc dar širīm* "I shall give it back to thee"; *al-cawōk* "he went away"; *al-dyēk* "he looked at it"; *kafō kī al-yōk* "he said to him"; *ku mūn ku tū dī b' al-gī* "he will take me away from thee"; *nak al-ōzuk-ē = al nak wōzuk-ē* "was not left for him".

As in some Psht. dialects, the verbs "to come" and "to give" may take the contr. pronoun 1st prs., even when the remote object is in the 3rd or, rarely, the 2nd prs. • E. g. *ar-šēr* "give him"; *tū kafō kī zut txan ar-šūk-ē* "thou hast given him much bread"; *wūš sari nē-wa ar-zāk* "sense came to his head"; *nēr kī ka bōi ar-zāk, ta bait a-awāz-a gōi nē-wa al-zāk* "when he came near to the house, the sound of the singing came to his ear"; *ca-wa ka ku tū kī ar-šūk-ē, pēc ar-šēr* "give him back what he has given to thee".

The relation of *ar, dar, al* to Psht. *rā* (Afridi *ar*), *dar, war* has been discussed Rep. p. 35. It seems possible that the Orm. forms were borr. from Psht. at an early date.

K. *dī, da* "in or on me, us, thee, you" is met with only in Log. *da-ya* "it exists"; *wī, wa* "in or on him etc." in Log. *wā-nēra* "into the house". Cf. 111.

### Demonstrative Pronouns.

**103.** There are two demonstrative pronouns, viz. *a* "this", *a'fō* "that", also "he, she, it".

Sg.

Nom.	<i>a</i> "this".	• <i>a'fō</i> "that".
Acc.	<i>kara</i> .	<i>ka'fō</i> .
Gen.	<i>tara</i> .	<i>ta'fō</i> .
Instr.	<i>para</i> .	<i>pa'fō</i> .
Loc. II		<i>ka'fōi nē</i> .
Abl.		<i>ka'fō dī</i> .

Pl.

Nom.	<i>ayī</i> "these".	<i>a'fōyī</i> "those".
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Examples: *'a 'ca 'kissī yē?* "what matter is this?"; *a'fō draxt bōy e*, *'a draxt pēc ē* "that tree is near; but this tree is far away(!)"; *kara kla'nāk* "this boy" (acc.); *tara sarai yāsp xarāb ē* "this man's horse is bad"; *čēštan tara āyina ya* "he is the owner of this mirror"; *para rāi* "by this road"; *tarū i-kissī dī* "for this reason". Cf. Le. *kurra kariner* "in this affair" etc.

*a'fō sarai nustuk-ē* "that man is sitting"; *a'fō txān-at . . . al-gustāk-ē* "thou hast taken away that bread"; *ka'fō ripē ka'fō sarai ki ar-sēr* "give that rupee to that man"; *ka'fō al-gustākum-ē* "I have taken it away"; *ka'fō kī* "to him"; *ka'fōi nē* "in it"; *ta'fō a-mar'zā ka'fō dī puš'tenna-ua dāk* "his brother asked him".

*a*, K. *hō*, f. *hā* etc. obviously goes back to Av. *ha-* (m. *hō*, f. *hā*). The nature of the additional element in *a-'**fō*, K. *ha'fō* is uncertain. G. compares Psht. *haγa*; but *f* cannot correspond to γ, although there may, after all, be some connexion or other between the two forms. G. is certainly right in dividing *tara*, K. *tar<sup>a</sup>* into *tar-a*, with the fuller form of the genitive prefix. In the course of time *tara* was, however, analyzed as *t-ara*, and the analogy of *t-a'fō*, *k-a'fō*, *p-a'fō* produced the forms *k-ara*, *p-ara* (K. *kū r<sup>a</sup>*, *pa r<sup>a</sup>*).

The system of personal pronouns in Orm. is much simpler than that of Prs., not to speak of Par. It has probably been influenced by that of Psht., but has been still more simplified.

### Reflexive Pronoun.

**104.** The reflexive pronoun is *xui* "self". *xuy-a xrunuk šuk-ē* "he himself (*xud-iš*) has become hungry"; *ta xuy i-pē kī* "to his own father"; *ta(r) xui a-māl* "his own property". Note that *xui* (< Av. *x<sup>a</sup>atō*) does not correspond in meaning to K. *xwai*, Psht. *xpel* "own", but to Prs. *xud* "self". The genitive prefix is *tar* or *ta*.

### Relative and Interrogative Pronouns.

**105.** The relative pronoun is *ka*, as in K. The interrogative pronouns are *kōk* "who?"; *cə, ca* "what?"; *cōn(d)* "how much, how many?" (K. *kuk*, *c<sup>a</sup>*, *cōn*); cf. Voc. s.v.v.

### Indefinite Pronouns.

**106.** *kōk*, *ca* and *cōn* are also used as indefinite pronouns. Other indefinite pronouns are: *(w)ōn* "so much", *'arca* "whatever", *ēč, eca* "anything", *bē* "other", *ar* "every":

### Pronominal Adverbs.

**107.** *inda* (K. *i-d<sup>a</sup>*) "here"; *'wal* "there, thither" (K. *i-wa-l* "thither", v. Voc.); *gu'dā* (K. *gudā*) "where?"; *pa bēga* (K. *pa-bēž<sup>a</sup>*) "above"; *pa nēšta* (K. *pa-nīšt<sup>a</sup>*) "outside"; *indawū* "hence"; *pa nēšta dī* "from outside". *kōn* (K. *kān, gān*) "when?"; *pērī* "now"; *kyē* "why?"; *carang* "how?".

### Verbs.

#### Verbal Nouns and Participles.

**108.** The infinitive is identical with the past participle. E. g. *sanōk* "to laugh". Another verbal noun ends in *-ī*: *pa xanī šūk* = *pa xanōk šūk* "he started laughing".

As in K. (and in Psht.), there is no present participle.

Regarding the past participle in *-k* v 122

## Verb Substantive and Auxiliary Verbs.

"To Be".

Present.

109.	Sg. 1	Prs.	<i>yum</i>	"I am".	Pl.	<i>yēn</i> .
	2	"	<i>yōn</i> , <i>yūn</i> .		"	<i>yē</i> .
	3	"	( <i>y</i> ) <i>a</i> , ( <i>y</i> ) <i>ē</i> .		"	<i>yēn</i> , <i>ya</i> , <i>yē</i> .

*az nājōr yum* "I am ill"; *afō nājōr (y)a*: *māx nājōr yēn*, *afō sarīyē nājōr ya* etc. *marzīyī-t cōn yē?* *das marzīy-ēn*. "how many brothers hast thou?" "I have ten brothers"; *nak-um* "I am not". In the 3rd prs. sg. the forms (*y*)*a* and (*y*)*ē* are, as far as I can see, used indiscriminately: *ca ya?* "what is it?": *a ca kissī yē?* "what matter is this?"; *'a tar 'mun a-'nāk a* "this is my wife" = *'a tar mun a-'nāk ē*. *'a tar tū a-klān ē* "this is thy son": *cōn cân a?* "how many years old is he?": *cōn pēc ē* "how far is it?"; *mālum nak ē*, *ka afō gudā ya*, *yē* "it is not known where he is"; *desti nē-m nak a* "it is not in my hand": *kitāb nēla-m yē* "the book is with me"; *tar mun a-jāi pēc a* "my home is far off": *'a tar 'mun a-marzā pa'dak yē* "he resembles my son".

*yum* (K. *h<sup>m</sup>*) may be derived direct from Av. *ahmi*, and 3 pl. *yēn* (K. *hīn*) < Av. *hanti*. — Possibly (*y*)*a* (K. *hā*) < Av. *asti*. The derivation and original significance of (*y*)*ē* is unknown. — 1 pl. *yēn* (K. *hyēn*) with *n* from the pronominal suffix \**nah*, as is the case in many other Ir. dialects, too. — 2 pl. *yē* (K. *hai*) reminds us of Psht. *yaī*, but is of unknown origin. — While K. *hai* "thou art" goes back to Av. *ahi*, *yōn* has got the termination which is characteristic of an important class of verbs, and which will be discussed below (118). — Note the tendency to use the 3 sg. for the 3 pl., a tendency which has prevailed in Psht., in all but the auxiliary verbs.

110. From the root *bū*- "to be, become" is formed a present or aorist *bām* etc. The only examples available are: *az kara nēri nē bām* "I live in this house"; *biyā* "bāšī": *aḍḍugaḍ zīnda ke bīn* "that both of them are restored to life".

The imperative 2 sg. is *bē*.

## Preterite.

111. Sg. 1 Prs. *bukum* "I was". Pl. *bukēn*.  
 » 2 » *bu'kōn*. *bukē*.  
 » 3 » *būk*. *buk(in), bukēn*.

*buk-um* < \**būtakō ahmi* etc.

More emphatic forms denoting existence are *da-ya*, pret. *da-būk*.  
 E. g. *cōn klân da-ya?* "how many sons are there?"; *ʔspukī da-yē* "saghā hast"; *čēštan ta nēr nāk da-ya* "the master of the house is not here"; *wōk nak da-būk* "there was no water there". Cf. K. *dī hā* "there is", *dī byōk* "there was", v. LSI. Voc s.v. *dī, da* "contracted pron. of the pron. 1st. and 2nd persons". Cf. 102.

## "Tō Become".

## Aorist.

112. Sg. 1 Prs. *sām* "I become".  
 » 2 » *sōn, sun*.  
 » 3 » *sa, sē*.

These forms are also used as presents and futures with *bu*, v. 121. *sam*, K. *s<sup>a</sup>m* etc. is derived from the Av. root *šav-*. I cannot explain the transition of *š* > *s* in Orm. Log.; cf., however, *šwəl* < *šwəl* "to become" in Ghilzai and other Psht. dialects. Probably this transition has something to do with the fact that *sam* is an auxiliary, weak form. Cf. 69.

## Past Tense.

113. Sg. 1 Prs. *šukum*. "I became". Pl. *šukēn*.  
 » 2 » *šukōn, -un*.  
 » 3 » *šūk*. *šukin*.

*šuk-um* < \**šyutakō ahmi*. Regarding *šūk, š'uk* etc. v. 21. A perfect is formed by adding *-a, -ē*, cf. 132. The pluperfect ought to be \**šū(k) bukum*; but I never heard this form.

## The Finite Verb.

114. The Orm. Log. verb possesses an aorist stem and a past stem. From the aorist stem are formed the following tenses: The Aorist

(imperative), the present (future). From the past stem are formed the following tenses: The past tense, the perfect, the pluperfect.

The verbal system of Orm. Log. is extremely simple, much simpler than that of Orm. K.

### The Aorist Stem.

115. Regarding the distinction between ancient stems in *-a-*, *-ya-*, and *-aya-* v. 117 ff.

### Imperative.

116. The imperatives 2 sg. and pl. are identical with the corresponding forms of the aorist. E.g. *zan* "beat", *nas* "take", *cū* "go", *juš* "look", *ar-šēr* "give"; *kōn* "do", *xrōn* "eat", *sōn* "become", *tarōn* "bind". 2 pl.: *kē* "do", *bē* "be", *ar-warē* "bring", *hanē* "throw, put", *al-cawē* "bring" (?), *cawai* (?) "go". In some cases, possibly in order to indicate a polite command, the particle *bu* is added: *ku mun giḍi p' cū*; *ku mun bu nas*; *ku mun bu mālī kōn* "come with me; take me; make me thy husband".

The imper. 3 sg. ends in *-ōn*: *ka'wōn* "may he do".

*zan* (K. *zan*, *jan*) < \**jana*, *cū* (K. *cūw*) < \**ciyawa* etc. In Log. all the verbs of the 2nd and 4th conjugation take the ending *-ōn*; in K. *-ōn* (*un*) is still limited to about half a dozen verbs the normal imperatives of which would be too short, e.g. *xrōn* "eat", *trōn* "drink", *nwōn* "lie down", *sun* "become". The derivation of *-ōn* is uncertain. It seems a too daring hypothesis to connect it with Skr. *-āna*, which is only used with a few verbs of the 9th class (*gōn*, K. *glōn* "take away < \**grdhāna*, cf. Skr. *grhāna*?). — K. *γēf<sup>a</sup>n* = *γēf* "weave" etc. probably contains a superadded particle.

The imperative 3 sg. in *-ōn* (*-ōn*), which is quite regular in K., might be derived from the ancient imper. 3 pl. in *-antu*. Considering the confusion which has taken place in Orm. between the 3 sg. and pl., this seems to be a possible explanation.

## Aorist.

There are four conjugations:

## I.

117. Sg. 1 Prs. *zanam* (K. *zan<sup>m</sup>*). Pl. *zanēn* (K. *zanyēn*).

» 2 » *zan* (K. *zan*). » *zanē* (K. *zana*).

» 3 » *zana* (-ī, -ē) (K. *zana*). » *zanan* (-a, -ī, -ē) (K. *zanin*).

Other examples are *šūam* "I weep", *šū*, *šawa* (K. *šraw<sup>m</sup>*, *šriw*, *šrawa*); *cawam*, *cūm* "I go", *cū*, *cawa*(-ē) (K. *caw<sup>m</sup>*, *cīw*, *cu(wa)*); *nawaram* "I take out", *nawar*, *nawara* (K. *na-w<sup>a</sup>r<sup>m</sup>*, *na-w<sup>r</sup>*, *na-w<sup>a</sup>ra*). *nasam* "I seize", (K. *nis<sup>m</sup>*, *nis*) and *ar-waram* "I bring", *ar-war* have the collateral forms *nasīm* and *ar-warīm*. From K. note e.g.: *amar<sup>m</sup>* (Log. *amarīm*) "I hear"; *γwaz<sup>m</sup>* "I fall" (Log. 3 sg. *γūzi*); *xan<sup>m</sup>* "I laugh", *wēs<sup>m</sup>* "I enter"; *wazn<sup>m</sup>* "I kill"; *haw<sup>m</sup>* (2 sg. *wīw*) "I read"; *γōr<sup>m</sup>* "I rain".

These verbs are derived from Anc. Ir. present stems in -a-. *zanam* < \**janami* (with short *a*, cf. Par. Gr. 189). — *zan* < \**jane*, \**jana(h)i*. — *zana* < *janad* < \**janati* v. 40; -ī (-ē) are taken over from other conjugations. — *zanēn* < \**zanēm* (v. 109) < \**janayāmah*; \**janāmah* could not result in this form. — *zanē*, K. *zanaī*, cf. Psht. -aī, is difficult; acc. to Gauthiot (MSL. XX, p. 13) Psht. -aī < -āyatā; but this is very uncertain. — *zanin* < \**jananti*; the 3rd sg. is frequently used instead of the 3rd pl.; e.g. *a-saīiyē bu banī* "the men will throw".

## II.

118. Sg. 1 Prs. *xram* "I eat" (K. *xuram*, *xram*). Pl. *xrēn* (*xuryēn*).

» 2 » *xrōn* (K. *xurī*). » *xrē* (\**xuraī*).

» 3 » *xra* (-ī, -ē) (K. *xura*). *xrān* (*xurin*).

Other examples are: *sam* "I become"; *sōn*; *sa*, *sē* (K. *s<sup>m</sup>*, *sī(sū)*, *sa*): *kam* (*kēm*) "I do", *kōn*, *kē* (K. *kaw<sup>m</sup>*, *kay<sup>m</sup>*, *k<sup>m</sup>*; *kēwī*, *ka*; *kawī*, *ka*, *kī*); possible *kīnam* (B. *kīnēm*) "coeo" (K. *kīn<sup>m</sup>*, *kīnī*, *kīna*). From K. cf. e.g.: *ž<sup>m</sup>* "I leave", *žī*, *ža*; *b<sup>m</sup>* "I am"; *n<sup>m</sup>* "I sit down"; *d<sup>m</sup>* "I propel"; *j<sup>m</sup>* "I come" (Log. *zūyēm*, *zūm*; *zāi*, *zāyē*); *jūn<sup>m</sup>* "I see"; *rīn<sup>m</sup>* "I shave"; *šrīn<sup>m</sup>* "I buy" (Log. *šunīm*, *šenīm* IV).



The second conjugation differs from the first only as regards the termination of the 2nd sg. The too short form  $*x(u)r$  was extended by adding the ending  $-ōn$ , characteristic of the imper., in K. by adding the  $-ī$  of the 3rd and 4th conjugation. The introduction of the imperative form was rendered possible by the phonetical coalescence of  $*janahi$  and  $*jana$  into  $zan$  (I). More difficult to explain is the addition of a new termination to the present stems in  $-n$ ; e-g.  $kīn$  would have been quite a possible form.

$xram < *hwarami$ ;  $šrin^am < *xrinami$ .

### III.

119. Sg. 1 Prs. *nisim* "I go out" (K. *nis^am*). Pl. *nisēn* (K. *nisyēn*).  
 " 2 » *nis* (K. *nis*). » *nisē*.  
 » 3 » *nisi* (K. *nisi*). » (*nisi*).

Other examples are:  $\gamma ušim$  "I fear",  $\gamma uš$ ,  $\gamma uši$  (K.  $\gamma waš^ram$ ,  $\gamma waš^r$  and  $\gamma waš^rī$ ,  $\gamma waš^rī$  and  $\gamma waš^ra$ );  $\gamma ušim$  "I say",  $\gamma ōš$ ,  $\gamma uši$  (K.  $\gamma wač^am$ ,  $\gamma wač$ ,  $\gamma wačī$ );  $\gamma ušim$  "I see",  $\gamma uš$ ,  $\gamma uši$ ;  $šřim$  "I give",  $šēr$ ,  $širī$  (but K.  $š^raw^am$ ,  $š^rērī$ ,  $š^raw(w)ī$ ); possibly also  $dūšim$  "I milk" (K.  $dūs^am$ ,  $dūs$ ,  $dūsī$ );  $ustim$  "I rise" (K.  $wust$ ,  $wustī$ );  $wisim$  "to enter" (but K.  $wēs^am$  I). Further instances from K. are:  $wac^am$  "I obtain" (but Log.  $wawim$  IV);  $*bras^am$  "I burn" (intr.);  $dī^am$  "I reap";  $*hazn^am$  "I am left behind";  $maz^am$  "I break" (intr.) (Log. 3 sg.  $mēzī$ );  $nīw^am$  "I put";  $pīs^am$  "I write";  $war^am$  "I fetch" (v.  $ar-waram$  I);  $*baš^am$  "I grant". —  $prāyim$  "I sell",  $prāyī$ ,  $prāyī$  (K.  $prāw^am$ ,  $prā$ ,  $prā$ ) is an irregular verb.

A number of these verbs may be derived from stems in  $-ya$ . E. g.:  $\gamma uš$  <  $*wi-šrahya$ ;  $\gamma uš$  < Av.  $vaxšaya$ ;  $dūš$  <  $*dauxšya$  (v. EVP. s. v.  $lwašəl$ );  $bras$  <  $*brašya$ ;  $maz$  <  $mazyā$ ; possibly  $dīr$ ,  $pīs$  from the passives  $*dīya$ ,  $*pīsyā$ . It seems probable that the other verbs, e. g.  $ust$  <  $*Av. us-staya$ ,  $waw$  < Av.  $ari-apaya$  (cf. Log.  $wawim$ ) have joined this conjugation secondarily.

Phonetically it is possible to derive  $\gamma ušim$  <  $*\gamma waš^yem$  <  $*waxšyami$ ;  $\gamma ōš$  ( $*\gamma uš$ ) <  $*\gamma waš^ye$  <  $*waxšya(h)i$ ;  $\gamma uši$  <  $*\gamma waš^yed$  <  $*waršyati$ .

## IV.

120. Sg. 1 Prs. *darīm* "I hold" (K. *dar<sup>a</sup>m*). Pl. *darēn*.

» 2 » *darōn* (K. *dērī*). *darē*.

» 3 » *darī* (K. *darī*). » *darīn*.

The verbs of this class are very numerous. E.g. *bīžīm* "I cook", *bīžōn*, *bīži* (K. *\*bīz<sup>a</sup>m*, *bēzi*, *bizi*); *šunīm* "I buy", *šunōn* (K. *š<sup>r</sup>in<sup>a</sup>m* II); *awīm* "I read", *awōn*, *awī* (K. *haw<sup>a</sup>m* I); *gīm* "I seize" *gōn*, *gī* (*gē?*) (K. *gl<sup>a</sup>m*, *glī*, *glī*); *banīm* "I throw, put", 3 sg. *banī* (K. *\*ban<sup>a</sup>m*, *bēnī*, *banī*); *mōžīm* "I release"; *trīm* "I drink" (K. *tr<sup>a</sup>m*, *trī*, *trī*); *mrīm* "I die", 3 sg. *mrē(?)* (K. *mr<sup>a</sup>m*, *mrī*, *mrī*); *wawīm* "I obtain" (K. *waw<sup>a</sup>m* III); *amarīm* "I hear" (K. *amar<sup>a</sup>m* I); *galīm* "I weave" (K. *\*gal<sup>a</sup>m*, *gēlī*, *galī*) etc. Cf. from K. *γaf<sup>a</sup>m* "I weave". *γēfi*, *γafi*; *nw<sup>a</sup>m* "I lie down", *ncī*, *ncī*. All the causatives in *-aw-*, e.g. *izmauīm* "to try" (K. *iwzmau<sup>a</sup>m*, *wuzmēwī*, *wuzmauī*) belong to this conjugation.

The majority of these verbs are ancient stems in *-aya-*, e.g. *darīm* < *\*dārāyami*; K. *dērī* < *\*dārāya(h)ē*; *darī* < *\*dārāyati*. The Log. dialect as a rule avoids changes of vowel within the present stem and replaced *dērī* by *darōn*.

A few verbs, however, viz.: *mrīm*, *trīm*, *gīm*, K. *nw<sup>a</sup>m* are derived from stems in *-ya-*, which have had their 2nd. sg. expanded.

Acc. to G. (LSJ. X, p. 169<sup>1</sup>) we find forms such as *γafīm*, *amarīm* in K. too. These forms are evidently the original ones.

The aorist is chiefly used in questions and in dependent clauses with *ka*: *az man ca kam?* "what shall I do now?"; *az kara wōk pa ca xram?* "how shall I drink this water?"; *gōn ku mūn k' az kafō jušīm* "permit me to look at him"; *munāsib nak ē ka tū ku mūn ki klān γōš* "it is not fit that thou shouldst call me thy son." In the apodosis of conditional clauses: *ka nak-a γōk. ku tū užnawīm* "if he does not say so, I will kill thee"; *ka tū mullukun az (bū) . . . xaima zanam* "if thou diest, I shall pitch my tent." *darīm* is used in the sense of a present, just as Prs. *dāram* and Par. *dērem*. Note: *az kara sarai užnawīm. ku mun giđi p' cū* "I shall kill this man, and thou must go with me."

## Present and Future.

121. The present and the future are formed by adding *bū* (*b'*, *p'*) to the aorist. The position of this particle is very free.

Present: *a-sarai bu driši yuši* "the man is telling lies"; *aurai bu ywāši xra*, *a-nas-a b' ḏak sē* "the sheep eat grass, and their bellies are filled"; *tar tū a-zlī ca šäi bu žäyī?* "what does thy heart want?"; *a-wōn cân bu sē ka az tar tū xəzmat bu kam* (= *-am dāk-ē*) "during so many years I have served thee"; *tax-tax bu kē* "he is knocking (at the door)".

Future: *wustim bū* was translated by my informant as "*buxēzam*" ("I shall rise"), and *az bu wustim* as "*mēxēzam*" ("I am rising"); but he did not always thus use *bū* in different positions in the present and future. *az ku tū b' nasam* "I shall take thee"; *az bū nēr kī cūm* "I shall go home"; *aḡō sarīyē nēr kī p' cawan* "those men will go home"; *tu guda b' cū?* "where art thou going?"; *a-sarai bu guda cawē?* "where is the man going?"; *áxir bu inda ar-zäyē* "ultimately he will come here"; *xubī kam bū* "I shall render a service"; *az ustukum, bū ta xuy i-pē ki cum*, *kafō p' kī yušim* "having risen I will go to my father and say to him"; *ka a-zarka zīnda sē, ta xuy a-umr bu kara kī ar-širīm* "if the woman is restored to life, I will give her my own life"; *ka tū sabē ar-zēi, az bu ku tū kī das ripē dar-širīm* "if thou comest tomorrow, I will give thee ten rupees". *az bū gušnagī dī nrīm* means either "I am dying from hunger", or "I shall die".

In K. *bū* is used for the present only, the future being denoted by *sū*. K. *šabā sū caw<sup>am</sup>* (Log. *sabā p' cum*) "I shall go tomorrow". The employment of *bū* for the future, too, is probably due to the influence of Psht. *ba*.

*bu* and *sū* are etymologically connected with the auxiliary verbs.

## The Past Stem.

122. The past participle is the same in form as the infinitive.

The past participles can be divided into weak and strong stems.

The weak past participles are formed by adding *-ōk* (unstressed

-uk) to the present stem. E.g. *tiš-ōk* "ran away"; *γuš-uk* "feared"; *caw-ōk* "went"; *kin-ōk* "coivit"; *wust-uk* "rose", *b-ūk* "was". All causative verbs form their past part. in this way; e.g. *γušaw-ōk* "terrified". Some of these 'participles can be derived direct from Anc. Ir. forms, e.g. *būk* < \**bīta-ka*; but the majority of them are secondary, analogical formations. The weak participles are more numerous in Log. than in K.

**123.** The strong past participles can be divided into several groups, according to the original forms from which they are derived.

- I. a) Ir. \*-*āta*-: *dāk* "made".
- b) Ir. \*-*ata*-: *naγōk* "went out", *zōk*, *zuk* "beat"; K. *αγōk* "reached", *waγyōk* "entered".
- c) Ir. -*īta*-: *d(y)ēk* "saw".
- d) Ir. -*ūta*-: *šūk* "became"; *būk* "was" is a weak participle from the present Orm. point of view.
- II. a) Ir. \*-*ṛta*-: *wuluk* "brought", *nawulōk* "took out", *xul-luk* "ate", *mulluk* "died"; K. *kwulak* "coivit", *dilak* "reaped".
- b) Ir. \*-*ṛsta*-: K. *hatak* "abandoned", *tatak* "drank". — Poss. *gustuk* "took away", K. *g(l)astak* < \**grsta-ka*?
- III. a) Ir. \*-*asta*-: *mustuk* "sat down", K. *mwastuk* "went to sleep".
- b) Ir. \*-*ušta*-: *šustuk* "wept" (\**fīa-rusta-ka*).
- c) Ir. \*-*ašta*-: *muštuk* "broke", *γuštuk* "fell", K. *braštak* "burned".
- d) Ir. \*-*išta*-: K. *pištak* "wrote", *raštak* "spun", *hištak* "read" (\**abi-štaka*).
- IV. a) Ir. \*-*afta*-: *wōk* "obtained", *šūk* "gave" (?).
- b) Ir. \*-*axta*-: *γōk* "said", *prāk* "sold", K. *b<sup>γ</sup>ēk* "gave".
- c) Ir. \*-*uxta*-: *dūk* "milked".
- V. a) Ir. \*-*axwa*-: *puxōk* "cooked".
- b) Ir. \*-*amna*-: *drunuk* "held".

**124.** In Log. there is no distinction of gender (cf. 81); but the past participles in some cases correspond to K. masculines, in other cases to K. feminines. The m. is preferred in those cases where

the f. in K. is contracted. E.g. *nustuk*, *drunuk*, *xulluk*: K. m. *nastak*, *dranak*, *xwalak* (f. *nāsk*, *drōnk*, *xwālk*). Also *naṣōk*, *nōk*: K. m. *naṣōk*, *nōk* (f. *naṣak*, *nak*). But on the other hand: *zāk*, *dāk*, *prāk*, *wāk*: K. f. *jāk*, *dāk*, *prāk*, *wāk* (m. *jōk*, *dōk*, *prawak*, *wōk*); *šuk*, *šūk*, *būk*: K. f. *š'ūk*, *suk*, *buk* (m. *š'iyōk*, *syōk*, *byōk*); *dūk*: K. f. *dū(sa)k* (m. *dūs'ēk*); *wustuk*, *cawōk*: K. f. *wustuk*, *cawak* (m. *wust'ēk*, *c'ēk*) etc.

125. The difference between the past part. m. and f. in K. is due to the original accent. The masculines go back to middle Ir. oxytona, the feminines to paroxytona. E. g. *nastak* m. < \**nasták*, *nāsk* f. \**nástak*. The ultimate reason for this difference of accent is not quite clear; but a phonetically possible solution would be to assume that the m. represents an ancient oblique case.

According to Andreas, Prs. nouns are derived from the Phl. (originally oblique) form in *-ē* < *-ahya*, cf. also Gauthiot<sup>1</sup>: "cette forme (: le génitif) est devenue la forme normale en persan, où le cas direct a été aboli, en règle générale, au profit de l'ancien génitif-datif". This theory has been contested by Bartholomae<sup>2</sup>; but the Orm. forms seem to confirm it (v. 42 a, and cf. Par. 45 g; the forms given in 45 a may also be derived from the oblique case in *-ahya*). In Orm., at any rate, the oblique case must have replaced the nominative so completely that it has even been introduced into the participles, where we should expect the position of the nominative to be stronger than in the nouns.

According to this theory K. *nastak* would be derived from \**nasták-ē* < \**nasták-ahya*, *nāsk* from \**nástak-a* < \**nástak-ā*. Similarly: *tatak* "drank" < \**tṛšták-(ahya)*, f. *tōtk* < \**tṛ'štak-(ā)*; *xwalak* "ate" < \**hwrták-*, f. *xwālk* < \**hwr'tak-*; *pištak* "wrote" < \**pišták-*, f. *pīšk* < *pištak-*; *paxak* "cooked" < *paxwák-* (inf. *pax'ēk* is an analogical form, due to the influence of other infinitives in *-'ēk*), f. *pyūxk* < \**pōxk* < \**páxyak-*; f. *dūk* "milked" < \**dūxtak-* (m. *dūs'ēk*, f. *dūsak* are secondary forms), and many others of a similar type.

<sup>1</sup> MSL. XX, p. 62 f.

<sup>2</sup> Miran Mund. V, 18—43.

126. Those participles in which *\*-taka-* was preceded by a vowel are some of them more difficult to explain. Apparently *\*-a(f)taka-* resulted in *-ōk* (through *\*a<sup>h</sup>wāk?*): *zōk* "beat" < *\*jātāk-*; *aγōk* "reached" < *\*āgātāk-* (similarly *naγōk* "came out" < *\*nīgātāk-*); *dōk* "made" < *\*d<sup>h</sup>wāk* < *\*dātāk-*; *tōk* "warm" < *\*taftāk-*; *wōk* "got" < *\*āftāk-*. The corresponding f. forms are: *zak* < *\*jātāk* (through *\*jā<sup>h</sup>k?*); *aγak* < *\*āgātāk-*; *dāk* < *\*dātāk-*; *wāk* < *\*āftāk-*. — Also *nyōk* "placed" < *\*nidātāk-*, f. *nūk* < *\*nidātāk-*; *waγōk* "entered" < *\*abi-gātāk-*; *wazyōk* "killed" < *\*abi-jātāk-*. The f. forms *waγuk*, *wazuk* are difficult to explain; possibly they are analogical forms, cf. *byōk* "was" < *\*būtāk-*, f. *buk* < *\*būtāk-*, and similarly *syōk* "became", f. *suk*. The development of *būtāk* > *\*būāk* > *\*bōk* > *byōk* is curious.

*b<sup>h</sup>ēk* "gave" may be derived from *\*bayāk* < *\*baxtāk-*; f. *bayak* < *bāxtāk-*; cf. also *γwēk* "said" < *\*γwēk* < *\*wayāk* < *\*waxtāk-*; f. *γwēk* may be an analogical form, cf. *dyēk* m., f. "saw" < *\*dītāk-*, *\*dītāk-*.

127. In several cases it does not seem possible to reconstruct the phonetical development of the forms, owing to the violent contractions and changes of vowels which have taken place, and of which we cannot determine the exact nature for lack of sufficient material. Thus: *icust<sup>h</sup>ēk* "rose" < *\*us(s)tītāk-*, but f. *wastak* < *\*astāk* < *us(s)tītāk-*? *e<sup>h</sup>ēk* "to go" < *\*ēyawāk* < *\*ēyāwatāk*, f. *cawak* < *ēyāwak* <? But *-jōk* "came" < *\*cawāk* < *\*cawātāk-*, f. *-jāk* < *\*cāwak* (with early transition of *ēy-* > *ē-* in compounds?). *prawak* "sold", f. *prāk* < *\*prawāk*, *prāwak*; but it is difficult to see how these forms were evolved from the original *parawartāk-*, *parawāxtāk-* (probably there has been a secondary shifting of accent).

But even if the details of the development of these participles are in many cases obscure, the main principle of their formation is firmly established.

#### Past Tense.

128. Unlike most of the other Ir. dialects, Orm. employs the past part. in its long form (with the *-ka-*suffix) as the base of the pre-

terital tenses. Cf., however, also S. Bal. *man kuštāg* (or *kušta*, *kušt*) "I slew, I have slain".

The past tense of intransitive verbs is formed by adding the present of the auxiliary "to be" to the past part. of the verb in question. The 3rd sg. takes no termination:

Sg. 1 Prs.	(w)ustukum "I rose".	Pl. (w)ustukēn.
2	(w)ustukōn, -un.	» (w)ustukē.
3	(w)ustuk.	» (w)ustukin, -ēn, (w)ustuk.

Other examples are: *nustukum* "I sat down", *mullukum* "I died", *šukum* "I became" etc. Occasionally I heard such forms as *naṣṣōk-am* "I went out", with the pronominal suffix instead of the auxiliary. Vice versa -*un* can be used instead of -*am* with the transitive verbs. — Regarding the 3 pl. cf. *dō klān būk* "there were two sons"; *aḍḍugaḍ mālī u nāk bukēn* "the two were man and wife"; *ayi al-cawōk(-ēn)* "they went away".

129. In the past tense of transitive verbs the subject is expressed by means of a noun, a pronoun or a pronominal suffix. This suffix is often added even when the subject has already been indicated by a noun or a pronoun.

E.g.: *a-sarai xulluk(-a)* "the man ate"; *-a xulluk*, *xulluk-a* "he ate"; *az ku šē sarai(-am) ṣṣṣnawōk-ē* "I have killed a man". Note *zukum* = *zuk-am* "I beat" (v. above). *az ku tū zuk* = *ku tū zukum* "I beat thee"; *tū ku mun zuk* = *ku mun zuk-at*; *māx ku tū zuk(-ēn)*; *tōs ku māx zuk(-ē)*. Sometimes a subject in the 3rd prs. is left out: *ka ku gājar kafō ki ar-wuluk* "when he brought him the carrot".

In most cases the past tense denotes a single action or event: *a-zarī klān ta xuy a-māl tōl dāk, pēc rāi nē al-cawōk* "the younger boy collected his own property and went far away". It is used in the protasis of conditional clauses: *az mullukum, tū . . . xaīma zan* "if I die, pitch thy tent ! . . .". Note: *šistu cān tara ta qabri sar xaīma zuk* "he pitched his tent on her tomb [and remained there] for thirty years".

## Imperfect.

**130.** The imperfect is formed by adding *bū* to the past tense: *šām bu šustākum*, *pērī bu nak šūm* "I was weeping before, now I am not weeping"; *ca-d bu dāk? kār-am bu dāk* "what wert thou doing?" "I was doing some work"; *mudām bu qabristān ki al-cawōk*, *tar xui a-mux bu puṭ dāk* "whenever he passed the graveyard he covered his face".

## Past Subjunctive.

**131.** A kind of past subjunctive occurs a few times in my materials: *kafō ki širr šukun* (= *bu šūk*) "(that) it might be good for her"; *a-zarka dest nāk drunuk ka a-wōk xulukōn* "the woman had no hand, with which to drink the water"; *tū ēc waxt ku mūn kī sē kirzī nak ar-šuk-ē*, *ka az tar xuy i-marzâyī giḏi māk bu xulukēn*, *māk bu xuswaxti dākēn* "thou never gavest me a single hen, that I (we) might eat it together with my friends and make merry". Regarding the termination 3 sg. *-ōn* cf. 116.

## Perfect.

**132.** The perfect is formed by suffixing *-ē* or, less frequently, *-a* to the past tense: *tandar al-γūštāk-ē bummāi nē* "thunder has fallen on the earth"; *tar tū a-marzā ar-zāk-ē* "thy son has come"; *az xau nāk dāk-ē* "I have not slept"; *az ku tū di sē nōrī txan žayōk. čēštan ta nēr nāk-am žayōk-ē* "I asked thee for a loaf of bread. I have not asked for the master of the house"; *xrunuk šuk-ē* "he has become hungry", but *az xrunuk šukum-a*; *tū kyē inda nustukōn-ē*, but *kyē inda nustukōn-a?* "why art thou sitting (= hast thou sat down) here?"; *nustukum-a*, *xaima-t zuk-a* "thou hast sat down, and hast pitched a tent", *nustukum-ē*, *nustuk-ē*; *kān ar-zākōn-a? prān ar-zākum-a*, "when didst thou arrive?" "I arrived yesterday". Note: *tišawōk-a-yē* "he has carried off."

In K. the perfect is formed in a different manner. The past tense is e.g. *wust'ēk-am* "I rose", the perfect *wust'ēk h'am* "I have risen". In Log. these two forms were probably mixed up, and the perfect had to be distinguished from the preterite by means of the auxiliary 3rd sg. *-a*, *-ē*.



## Pluperfect.

133. The pluperfect is formed by adding the preterite of the verb substantive to the past participle, which very often loses its final *-k*: *wustu(k) būkam* (K. *wust<sup>2</sup>ēk byōk-am*) "I had risen"; *as dā (nak) būk* "I had (not) made"; *mulluk būk, pērī zinda šūk* "he had died, but now he was restored to life"; *γūn šu būk* "he had been lost"; *az amarū būk* "I had heard"; *prân-am (prân az) ku tū dē būk* "I saw (NB.) thee yesterday"; *tū prân(-at) ku mun dē būk* "thou sawest me yesterday"; *guda al-cu bukōn* "*kuḡā rafta būdī?*".

## Passive.

134. The passive is formed with *šūk* "to become", cf. Prs. and Psht. *a sarai zōk šuk* "the man was beaten"; *a-sarīyē zōk šukin* "the men were beaten"; *dēk šūk* "was seen"; *wāk šūk* "was found"; *must šūk* "was seated" (?). Note: *tū tar mun a-dest ga kapōk šūk* "thou hast also suffered my hand to be cut off."

## Causative verbs.

135. Causative verbs are formed with the suffix *-aw-*, as in Psht. Cf. Par. 217.

## TEXTS AND TRANSLATIONS.

### I.

#### Standard Sentences (LSI).<sup>1</sup>

220. *tar 'tū 'nām 'ca ya?* (*a-nām cả ya*). "What is thy name?"

221. *'tara 'yâsp 'umr cộn cãn a?* (Ph. *'ô"nər cun*). "What is the age of this horse?"

222. *'indawū Lō'gar tu-ma'nak 'cộn 'pēc ē?* (*ma'nāk cūn*). "How far is it from here to Logar?"

223. *tar 'tū ta pē 'nēri nē 'cộn 'klân da ya?* (*pēi, cūn, dāya*). "How many sons are there in thy father's house?"

224. *az 'sân 'pēc rāi nē al-cū bu'kum.* (*al-cū*). "I have walked a long way today."

225. *tar mūn 'ta 'māmā klân tara s̄arai a-duka-wa nōk-ē (a-xwâr-a).* "The son of my uncle has married the daughter (sister) of this man."

226. *ta spēw yâsp a-zîn nēri nē ya.* (*a-yâsp*). "The saddle of the white horse is in the house."

227. *a-yâsp zîn kôn.* (*kūn*). "Saddle the horse."

228. *ta'fō s̄arai a-klân 'zut-am 'zuk-ē.* (*a-klân-am zut*). "I have beaten the son of that man much."

229. *a'fō s̄arai ta gīri sar māl bu cērə wī.* (*a'fō (passim), cērə wī*). "That man is grazing cattle on the top of the hill."

230. *a'fō a-yâspi jē su-wâr-a ta draxti jimi nē nustuk-ē.* (*a-yâspi sar su-wâr-ē ta 'draxti jima*). "He is sitting on the horse under a tree."

<sup>1</sup> The variants of the phonograph text are given within brackets.

231. *mar'zâ-wa xwâr di-wa 'stur ē*. (*stur*). "His brother is taller than his sister".

232. *a-baya-wa dō nīm ri'pē yē* (= Ph.). "The price of it is two rupees and a half."

233. *a-pē-m ka'fō nēri za'rī nē ku'uk-ē* (= Ph.). "My father lives in that small house."

234. *ka'fō ri'pē ka'fō sa'rai ki ar-šēr*. (= Ph.). "Give that rupee to that man."

235. *ka'fō ri'pēyī ka'fō sa'rai di 'nas*. (Ph. *ka'fō ri'pē 'nās*). "Take the rupees from that man."

236. *ka'fō 'šīr zan, bēši nē-wa tar'ōn*. (Ph. *šēr, tar'ōn*). "Beat him well and bind him with a rope."

237. *'cā di wōk na war*. (Ph. *cā dī w'ōk na wār*). "Draw water from the well."

238. *tū ku mun dī sam cū* (= Ph.). "Walk before me."

239. *afō tar kōk klân-ē tar 'tū pēci dī bu ar-zāyē?* "Whose son is he who comes behind thee?"

240. *ka'fō šāy-at 'kōk dī šu'nūk?* (Ph. *k'ōk dī šu'nuk*). "From whom didst thou buy that thing?"

241. *az šē dukan'dâr ta 'grām dī šu'nūk*. (Ph. *dukân'dâr*). "I bought it from a shopkeeper of the village."

## II.

*Ta šē sa'rai dō klân būk. Afō zārī klānak (klānak) ta*  
Of one man two sons were. That younger boy of  
*xui pē ki γōk: "Ai pē, tar 'tū ta 'mâl arca*  
himself father to said: "O father, of thee of property whatever  
*tax'sim tar 'mūn bu sē (arca tax'simī bē), ku 'mūn ki ar-šēr."* A-sa'rai  
part of me is, me to give." The-man  
*ta xui ta klân (tân klāni) minzi nē ta xui a-mâl dō*  
of himself of sons middle in of himself the-property two

*tax'sim dāk. Cōnd rōs 'pēc ta xui a-zürī klân ta xui*  
parts made. Some days after of himself the-younger son of himself

*a-mâl tōl dāk, pēc rāi nē al-ca'wōk, pēc jāi nē*  
the-property collected made, far road on he-started, far place to  
*al-ca'wōk; wal bēxar'ēi dī tar xuy a-mâl*  
he-went; there uselessness from (: with) of himself the-property

*a'yēra prāk. Gu) afō cān tar xui a-māl-a*  
all he-sold. Merely in-that year of himself the-property-his  
*talaf-a dāk; pērī ē nak al-ōzuk-ē (al-nak wōzuk-ē):*  
squandered-he made; now anything not remained-for-him;

*'xuy-a (pērī) 'xrumuk šuk-ē. A-kla'nāk (klânak) šē sarai (sara y)*  
himself-he hungry became. The-boy one man

*'dāk ki al-ca'wōk. (pērī) nūkar šuk. Kara kla'nāk ta xui mulki*  
rich to went, servant became This(acc.) boy of himself field  
*nē rāi wa dāk, awrai bū cere wī. A-kla'nāk γōk ka: "Awrai*  
to sent-he made, sheep he-shall-guard. The-boy said that: "Sheep

*bū 'γwāšī xra, a-nas-a b-dāk sē (sī)." Ka'fō kla'nāk ki ca*  
grass eat, the-belly-their full becomes." That boy to anything

*b-nak (nak-a-b) a'širī. Pēc wūš' sari nē-wa ar-zāk, γōk:*  
not they give. Afterwards sense head in-his came, he-said:

*"Tar 'mūn ta 'pē nūkarī-wa 'zut ē, 'tān 'zut ē; 'az bū gušna'gī*  
"Of me of father servants-his many are, bread much is; I hunger

*dī mrīm (d-brīm). Az w'stukum, bu ta 'xuy i-pē ki*  
from am-dying. I have-risen (: shall rise), of myself father to

*cum, ka'fō p' ki 'γušim: Ai pē. az Xu-dāi u ku tū ki*  
I-shall-go, him to I-shall-say: O father, I God and thee to  
*guna'gār 'yum, pērī mu'nāsib 'nak ē, ka tū ku 'mūn ki 'klân γōš.*  
sinner am, now necessary not is. that, thou me to son sayest.

*Pērī ta nūkarī 'jami nē ku 'mūn i'sāb kōn "U'stuk. ta*  
Now of servants assembly in me reckoning make." He-rose. of

*xuy i-pē ki al-ca'wōk. Mēn pēc būk. pē-wa (ta 'xui a-pē-wa)*  
himself father to he-went. Still far he-was, father-his

*ta xuy a-klân-a 'dēk, ta (ta xuy a-) pē-wa a-zlî-wa 'bruštuk.*  
of himself the-son-his saw. of father-his the-heart-his burnt.

*A-pē-wa daŋ gōk. ta 'xui ta 'klân a-gar'dani-wa ('klânî garda'nî-wa)*  
The-father-his ran, of himself of son the-neck-to-he

*dest ba'nōk, a-mox-a-wa 'pōc dāk. 'Klân ta (tar) 'xuy*  
hand he-thrust, the-month-his-he kissed made. Son of himself

*i-pē ki-wa 'γōk: "Ai 'pē, 'az tar 'xuy i- Xu'dāi ki, ku tū ki*  
father to-he said: "O father, I of myself God to, thee to

*gu'nâ dâ-k-ē, 'pērî az tar 'tū 'lâyîq nak-um, ka 'az tar 'tū*  
sin have-made, now I of thee worthy not-am, that I of thee

*a-klân yum."* • *Pē ta 'xuy i-nū'karî kî-wa 'γōk: "Kâ'liyî*  
the-son am." Father of himself servants to-he said: "Garments

*širr ar-'warre, tara kla'nâk ki 'jâhi nē kē; aŋ'gušti nē-wa 'aŋgušta'rî*  
good bring-ye, this boy for body on make-ye; finger on-his ring

*ba'nē; 'pâi-nē-wa dî'cî al-ca'wē; a-nas-a txan di-wa 'ḏak*  
put-ye; feet-on-his shoes put-ye; the-belly-his bread from-his full

*kē; ḏakiati 'mak 'kē, 'pērî xu'sâl be; kyē tar 'mun*  
make-ye; distress do-not make-ye, now happy be-ye; because of-me

*a-klân mulluk būk, pērî 'pēc zin'da šu'k-ē; 'γân šū būk,*  
the-son dead was, now again alive has-become; lost become had,

*pērî wâk šuk."* *Pēc zut xu'sâl 'šukin.*

now found become." Then very happy they-became.

*A-wâda 'stur 'klân-a 'bummâi nē pa'nēšta 'būk. Nēr ki*  
[At]the-time the-elder son-his field in outside was. House to

*ka 'bōi šuk (var.: qr-'zâk), ta bait a-a-wâz-a gōi nē-wa*  
when near he-went ( he came), of song the-sound-its ear to-his

*al-zâk (var.: ama'rûk); bâzî nē šu'kin.*

*Tar 'xuy-a*  
came ( he-heard); dancing in they-became[engaged]. Of himself-he

šē sa'rai ža'yōk, ka'fō di pəš'tenna 'dāk: "A 'ca  
one man called-for, him from question he-made: "This what  
'kissī yē?" A sa'rai tar 'xuy i-bā'dār ki-wa 'γōk 'ka:  
story (: matter) is?" The man of himself master to-he said that:  
"Tar 'tū a-mar'zā. ar-'zāk-ē; tar 'tū a-pē 'zūt 'xalak  
"Of thee the-brother has-arrived; of thee the-father many people  
kī 'txan ar-'šūk-ē, tar'rai bā'badī ka tar 'xuy a-'klân 'wāk.  
to bread has given, from-this reason that of himself the-son he-has-found.

A mar'zā 'stur zut 'xafa šuk, 'nēr ki nak al-ca'wōk. A-  
The brother elder very angry became, house to not went. The-  
'pē-wa pa'nēšta na'γuk, ta 'xuy a-'klân-a 'kīi zuk.  
father-his outside emerged, of himself the-son-he beseeching made.  
A-'klānak ta 'xuy i-'pē ki-wa 'γōk: "Tū juš, a-'wōn 'cân  
The-boy of himself father to-he said: "Thou look, so-many years  
bu 'sē, ka az tar 'tū xəz'mat'bu kam. Az 'wōn wəxt tar  
becomes, that I of thee service make. I so-much time of  
'tū a-xəz'mat-am 'dāk-ē, tar 'tū yi-kis'si di 'nāk na'γōkum-ē.  
thee the-service-I have-made, of thee word from not I-have-gone-out.

Tū 'ēč wəxt ku 'mūn kī šē 'kiržī nak ar-'šūk-ē, ka 'az ('māx) tar  
Thou any time me to one hen not hast-given, that I (we) of  
'xuy i-mar'zāyī gi'di 'māx bū 'xuləkēn, 'māx bū xušwax'ti dākēn.  
myself friends with we might-eat, we merriment might-make.  
'Pēri tar 'tū a-'klân ar-'zāk-ē, tar 'tū a-daw'lat a'yēra kan'ci'nī jē  
Now of thee the-son has-come, of thee the-riches all harlots with  
bar'bād zuk-ē; tū ka'fō kī zut 'txan ar-'šūk-ē."  
squandered he-has made; thou him to much bread hast-given."

A-'pē-wa tar 'xuy i-'klân ki-wa 'γōk: "Ai 'klân, tu mu'dām  
The-father-his of himself son to-he said: "O son, thou always  
ku 'mun 'gi'di yūn, 'arca daw'lat ka tar 'mūn ya, 'āxir tar 'tū  
me with art, whatever riches that of me is, ultimately of thee

ya. 'Pērī 'lâzim bûk ka xuš'waxti mâx u tōs kēn, ka  
 is. Now necessary was that merriment we and you make, because  
 tar 'tū a-mar'zâ 'γūn 'šū bûk, pai'dâ šuk, u 'mulluk bûk,  
 of thee the-brother lost been had, found became, and dead was,  
 'pērī zin'da šuk."  
 now alive became."

## III.

## Anecdotes.

LSI. Orm. Spec. II.

Sul'tân Maḥmūd (sul'tân-i 'Māmud) šē dē'wāna kī-wa 'γōk (γok)  
 Sultan Mahmud one madman to-he said

ka: "Tar 'tū a-zlī ca. 'šāi bu žä'yī?" A-fa'qīr  
 that: "Of thee the-heart what thing requires?" The-mendicant  
 ka'fō ki 'γōk: "Tar 'mun a-zlī ta 'šē aw'rai ju'wān a-mud'γal  
 him to said: Of me the-heart of one sheep young the-fat-tail  
 bu žä'yī (zlī-a 'auray-a šē mud'γal bu žä'yē)."  
 requires."

Sul'tân šē sa'rai ki pa 'cimī γōk ka: "Ka'fō fa'qīr kī  
 Sultan one man to with eyes said that: "That mendicant to  
 šē 'gājar ar-šēr." Ka ku 'gājar ka'fō ki ar-'wuluk,  
 one carrot to-him-give." When carrot him to they-brought,  
 a-gājar a-fa'qīr 'wuluk. Fa'qīr tar 'xuy a-'sar xulta'wōk,  
 the-carrot the-mendicant ate. Mendicant of himself the-head shook,  
 pa xa'nōk šūk. Sul'tân ka'fō di puš'tenna-wa 'dāk ka  
 in laughter 'he-came. Sultan him from question-he made that  
 (al-'γōk): "Ai dē'wāna, tū 'kyē pa 'xanōk šu'kōn (xa'nūk 'šukūn)?"  
 (said): "O madman, thou why in laughter camest?"

*A-de'wâna sultân ki al-γōk ka:* "Ka'fō 'wâda di ka  
The-madman sultan to to-him-said that: "That time from that  
*tū bād'sâ 'šukun-ē, 'pērī tu ma'nak a-mud'yal 'ēč ('hēc) rûn 'nāk da'rī."*  
thou king hast-become, now unto the-fat-tail any fat not has."

Orm. Spec. III.

*Šē sa'rai būk, tu 'bē sa'rai a-du'stâr-a sar di-wa na'wulōk,*  
One man was, of other man the-turban-his head from-he stole,  
*tī'šōk. A-fa'qīr sa'rai al-ca'wōk, qabrī'stāni-ne 'mustuk.*  
ran away. The mendicant man went, cemetery-in sat-down.

*Kōk ka'fō ki al-γōk ka:* "Tū 'kyē 'inda 'mustukūn-ē?  
Someone him to said that: "Thou why here hast-sat-down?  
*A'fō sa'rai tar 'xuy ī-bāγ ki al-ca'wōk."* A'fō fa'qīr al-γōk:  
That man of himself garden to went." That mendicant said:

"*Āxīr bū 'inda 'ar-zāyē. Gu'ž-a a-rāy-a-wa ya, para*  
"Ultimately here he-will-come. Only-this the-way-?-his is, on-this  
*'rāi bu ar-zāyē."*  
way he-will come.

Orm. Spec. IV.

*Šē sa'rai bē'aql ta rāi sar (ta muḡ ta rāi i-sar nē) šē*  
One man stupid of road on (of his-face of the-road top on) one  
*āi'na 'wāk (qāk); šām 'ēč-guda (gu'dā) āi'na 'nak dē būk. 'Pērī*  
mirror found; before anywhere mirror not seen he-had. Now  
*'zut xu'sāl šuk (š'ūk), 'zut pa 'xanī (xa'nūk) šuk. Ka'fō ki-wa*  
very happy he-became, much in laughter he-came. That to-he  
*dēk (ka'fōi-nē al-dyēk), tar 'xuy a-muḡ ka'fōi ne-wa dēk (ta 'xuy*  
saw of himself the-face that in-he saw,  
*a-mōx-wa dyēk), 'a pa xanōk šuk. A-fīkr-a dāk ka:*  
he in laughter came. The-thought-he made that:



"Bē kōk ya, čēštan (čēštān) 'tara āyi'na ya. 'Pēc ('Pēri)  
 "Other someone is, owner of-this mirror is. Later

tar 'xuy a-sar 'šam o 'pēc dāk, γōk-a:  
 of himself the-head forwards and backwards he-made, he-said:

"A-čiz, ka 'az 'wāk-a, tar 'tū ya; 'az bū ku 'tū ki pēc  
 "The-thing which I found-it, of thee is; I to thee to back

dar-'širīm." Guš ka'ra jāi nē-wa 'wutuk, 'xuy-a  
 to-thee-shall-give." Just-then this place in-he left-it, himself  
 w-al-ca'wōk.

he-went-away.

#### Wakhī, Anecdote 1.

Šē sa'rai Aflātūn di-wa puštenna 'dāk ke: "Un 'cān ta  
 One man Plato from-he question made that: "So-many years of  
 ki'sti 'mānzi nē dar'yāi ne bu'kōn, tū dar'yāi ne ca 'ajab  
 ship middle in sea on thou-wast, thou sea on what wonderful  
 'čiz-at 'dēk?" 'Ŧōk 'ke: "Kull di 'a 'zut 'estur  
 thing-thou sawest?" He-said that: "All from this much great(est)  
 'būk, ka dar'yā di sa'lāmat 'bummāi ne ar-'zākum."  
 was, that sea from safe shore to I-arrived."

#### Wakhī, Anecdote 2.

Šē fa'qīr ta 'šē sa'rai 'bari nē ('nēri nē) al-ca'wōk, 'ca-wa  
 One mendicant of one man door to went, something-he  
 'nēla di-wa ža'yōk. Ta 'nēri 'mānz (mānz) di ja'wāb  
 presence from-his he-required. Of house middle from answer  
 ar-'zāk ka: "Čēštan ta 'nēr nāk da'ya." Fa'qīr 'γōk  
 came that: "Owner of house not is-present." The-mendicant said  
 ka: "Az ku 'tū di 'šē 'nōri 'txan ža'yōk, 'čēštan ta 'nēr  
 that: "I thee from One piece bread asked-for, owner of house  
 'nāk am ža'yōk-ē. Ku 'mun ki šē 'nōri 'txan ar-'šēr!"  
 not-I have-asked-for. Me to one piece bread give!"

Wakhi, Anecdote 3.

Šē ta'bīb bōk; mu'dām bu qabri'stān kī al-ca'wōk, tar xui  
 One doctor was; always [when] graveyard to he-went, of himself  
 a-mux bu puṭ dāk. Ta'fō a-mar'zā ka'fō dī puṣtenna-wa  
 the-face covered made. Of-him the-friend him from question-he  
 'dāk ka: "Tar 'xui a-mux bu 'kyē puṭ kōn?"  
 made that: "Of thyself the-face why covered makest-thou?"  
 Afō al-γōk: "Az 'tara qabri'stān mur'dīyī dī zut šar'munda 'yum;  
 He said: "I of-this graveyard dead from very ashamed am;  
 ar-kōk ka tar mūn a-dawā'yī 'xuluk, 'inda ar-zāk."  
 every-one because of me the-medicines ate, here (they-)came."

Wakhi, Anecdote 4.

Šē 'rōž šē šāzā'da 'bādšā giḡi 'škār kī al-ca'wōk. Zut a'wā  
 One day one prince king with hunting to went. Very air  
 'tōk šuk. Adḡuḡaḡ tar xuy a-šāl ta šē dē'wāna yi-pūštinē-wa  
 hot became. Both of self the-shawl of one madman back-on-it  
 'dāk. 'Bādšā ta'ba'summ-a 'dāk, al-γōk-α: "Ai dē'wāna, tar 'tū  
 made. King smile-his made, said-to-him: "O madman, of thee  
 i-pūšti nē ta šē 'xar a-bār yē." Dē'wāna al-γōk: "Balkim,  
 back on of one donkey the-load is." Madman said: "Yea,  
 'bār ta 'dō 'xar yē."  
 load of two donkeys is."

Zebaki, Spec. II.

Šē 'waxt šē saudā gār būk, tar xuy a-māl-a nōk.  
 One time one merchant was, of himself the-property-he took,  
 saudaga'ri kī al-ca'wōk. 'Arca-wa ka 'drunuk, dar'yāwi nē tu fāni  
 trading for he-went. Whatever-he what had, sea in hurricane

nē 'ɣark šūk Ta 'xuyi 'nāk kī 'xatt rā'hī-wa 'dāk ke: "Ku in lost became. Of himself wife to letter sent-he made that: "

'mun kī 'bē 'māl rā'ī kōn." A-'nāk-a 'arca ka Me to other property sent make." The-wife-his whatever that

'māl-a 'drunuk, rā'ī-wa 'dāk. A māl ka rā'ī-wa property-she had, sent-she made. That property when sent-she

'dāk, 'a ga 'guša 'γūn šūk. Sau'dāgar 'nēri nē pēc made, that too in-this-way lost became. Merchant home to back

ar-'zāk, pa 'šustuk šuk. A-'nāk-a al-'γōk: "Xafa 'mak arrived, in weeping started. The-wife-his said: "Distressed do-not

sōn, 'txan-at xōn! 'Az bū ku 'tū kī 'bē 'māl pai'dā kam." be, bread-thy eat! I thee-for other property found will-make."

A-'nāk-a zūt 'šāsta būk, ta 'ākim i-'nēri nē al-ca'wōk, šē The-wife-his very beautiful was, of governor house to she-went, one

a'zār ri'pē 'ākim dī 'ža'γōk-a. Zar'ka kī-a' a'zār thousand rupees governor from she-asked-for. Woman to-he thousand

ri'pē ar-'šūk. 'Ākim 'wāda-wa dāk ka: "Az bū rupees he-gave. Governor appointment-with-her made that: "I

nīmi'šō ku 'tū kī dar-zūm." Zar'ka nēr kī al-ca'wōk. 'Ākim at-midnight thee to will-come." Woman house to went. Governor

ar'zāk, 'zarka txan 'pu'xōk, 'ākim kī-wa 'wutuk. 'Kara 'waxti came, woman bread baked, governor to-she placed. This time

nē a-'mālī-wa bari nē tax-tax-a 'dāk. 'Ākim pu'š'tanna at the-husband-hers door at knocking-he made. Governor question-

wa dāk ka: "Kōk 'inda ya?" γōk-a ka: "Mālī tar to-her put that: "Who here is?" Said-she that: "Husband of

mūn 'barri nē ya, tax-tax bu kē." 'Ākim 'γōk: "Az man 'ca me door at is, knocking makes." Governor said: "I then what

kam?" 'Zarka al-'γōk: "Γāzi nē 'xau kōn." Ka'fō 'γāzi shall-do?" Woman said: "Cradle in sleeping do!" That cradle

ne-wa ba'nōk, a-māli-wa wā-nēra ar-zāk. Puš'tennā wa  
in-him she-laid, the-husband-hers into-the-house came. Question-he  
'dāk: "Γāzi nē 'kōk-a?" "A tar tū a-klān ē." A-māli-wa  
made: "Cradle in who-is?" "It of thee the-son is." The-husband-her  
'γōk: "Gōn ku mūn k' az ka'fō 'jūšim." 'Dēk k' a-klā'nāk  
said: "Allow me that I him see." He-saw that the-boy  
aw'rušti 'drāγ-a 'drunuk. 'Pāki-wa 'nōk, tara klā'nak-a aw'rušt-a  
beard long-he had. Razor-he took, of-this boy-he beard-his  
'kal dāk. 'Pēc ta bar-a nōk, 'γōk-a: "A-  
bald made (: shaved). Afterwards axe-he took, he-said: "The-  
'pāy-a zut 'drāγ yē, 'lānḍ-a p' kam." 'Ākim 'wustuk, ti šōk.  
foot-his very long is, short-it I-will-make." Governor rose, fled.

## IV.

Šē fa'qīr ar'zāk šē barri nē, zut 'xrunuk būk. A fa'qīr 'kiči zuk ka: «Ku 'mun kī 'txan 'ar-warē ka zūt 'xrunuk 'šukum-ē, ara'kat nāk da'rīm.»

Tara 'nēri 'mēnz di šē zar'ka dō 'txān 'drunuk, a 'kara fa'qīr kī ar-šūk-a. 'Māli-wa ar'zāk pa-nēšta dī: «Kara 'txan ku 'tū kī 'kōk ar-šūk-ē?» A fa'qīr 'γōk: «Kara 'nēr di šē zar'ka ar-šūk.»

A-čēštan ta 'nēr al-ca'wōk wā-nēra, tar 'xui 'nēr di puš'tenna-wa 'dāk: «Kara 'txan kara fa'qīr kī 'kōk ar-šūk-ē?» 'Tara a-bē 'nāk tar 'xuyi 'māli ki-wa 'γōk ka: «A'fō tar 'tū zar'ka dō 'txān fa'qīr kī ar-šūk-ē.» A-čēštan ta 'nēr 'wustuk, ta 'xui ta 'nāk-a 'aḏḏugaḏ 'dest ka'pōk ka: «Tū 'kyē 'kara 'txān ka'fō fa'qīr kī ar-šūk-ē?» Kara zar'ka 'bar di nawulōk-a, zut 'pēc rāi šē biā'bāni nē-wa ba'nōk.

A zar'ka dō za'ri za'ri 'klān-a 'drunuk. Ta 'xuy-a 'klān-a tar 'xui 'šānai jē 'swār-a dāk, 'xui giḏi al-'gustuk-a. A-zar'ka zut 'trunuk šūk, 'wōk 'nāk da 'bōk. 'Šām-a 'dēk ka 'wal 'auz ta 'wōk bōk.

## IV.

A mendicant came to the door [of a house]; and he was very hungry. The mendicant shouted: «Bring me bread, for I am very hungry and cannot move.»

A woman in (: from) this house [who] had two loaves of bread gave them to the mendicant. Then her husband came from outside [and said]: «Who has given you this bread?» The mendicant answered: «A woman in (: from) this house has given it to me».

The master of the house entered it, and asked his house[hold]: «Who has given this bread to this mendicant?» His second wife said to her husband: «That woman of yours has given two loaves of bread to the mendicant». The master of the house rose, and cut off both his wife's hands, saying: «Why did you give that mendicant this bread?» Then he took this woman out of the house and chased her very far away into a wilderness.

The woman had two quite small sons. She let her sons ride on her back and took them with her. The woman became very thirsty; but there was no water. Then she saw that there was a pool of water

Al-ca'wōk wōk kī ka: 'Az 'inda 'wōk xram'. A-zar'ka 'dest 'nāk 'drunuk ka a-wōk xulukōn. Ta 'xuyi Xu'dâi kī pa 'šustuk šūk ka: «Az 'pērī 'dest nak da'rīm, az 'kara 'wōk pa 'ca xram?» Pa'mux al-γūštuk, ta 'xui a-pōz 'wōkī nē 'wutuk ka 'az 'wōk xram'. 'Ađđugađ klân-a 'wōkī nē al-γūštuk, γūnd.šūk.

'Bē pa 'šustuk šūk, tar 'xuyi Xu'dâi kī munâ-jât-a 'dāk ka: «'Az 'bē gu'nâ nāk 'dâ 'bōk, 'dō 'txān tar 'xui jirē būk, tar 'tū pa 'nām ar-šū būk. 'Tū tar 'mun a-dest ga ka'pōk šūk, 'dō 'klân-am ga 'wōkī nē al-γūštuk. 'Bē gu'nâ az dâ 'nak 'būk.»

A-zar'ka 'mox kī-wa 'dēk, ka 'dō 'māla sa'rai b' ar-zāyē. A-zar'ka 'zut γu'šuk k': «A-sa'riyē 'pērī ku 'mun jē 'dest bu ba'nī.» A-sa'riyē ka 'šam ar-zāk, kara zar'ka di puš'tenna-wa 'dāk ka: «Kyē 'inda nustu'kōn-a?» A-zar'ka 'γōk: «Tar 'mun a-klân kara 'wōkī nē al-γūštuk, 'mulluk.» A-sa'riyē ka ar-zâ būk tar 'xuyi 'mēnzi nē ađđugađ kis'si dāk ka: «'Az bu cum, ta'ra a-dest b' ar-wa'rim.» A-bē-wa 'γōk: «'Az bū 'cum, ta'ra a-klân kara 'wōk di na waram-a bū.»

in front of her. She went towards the water, thinking that she would drink water there. But the woman had no hands for drinking the water with. She began to weep [and complain] to her God: "Now that I have no hands, how shall I drink this water?" She lay down on her face and put her mouth into the water in order to drink. Then both her sons fell down into the water and disappeared.

Again she began to weep, and addressed a prayer to her God, saying: "I have committed no other sin, except that I gave away in Thy name two loaves of my own allowance. Thou didst suffer my hands to be cut off, and didst also let my two sons fall into the water. But I had committed no other sin".

When the woman looked in front of her [she saw] two men coming towards her. She was very much afraid that these men should lay their hands upon her. When the men came up to her, they asked this woman why she was sitting there. She answered: "My sons have fallen into the water and are dead". The men who had arrived conversed together [and one of them said]: "I shall go and bring her her hands". And the other said: "I shall go and take her boys out of the water".

'Kara kla'nāk-a na'wuluk, 'tara a'-dest-a ga ar-'wuluk. 'Tara a'-dest-a šrišta dāk, 'aḏḏugaḏ 'dest tara zar'ka 'jōr šūk. A-'klānī-wa ga 'zenda šūk. A-zar'ka 'dēk: «Tar 'mun a'-dest ga 'jōr šūk, tar 'mun a-'klān ga 'zenda šūk.» 'Kara sa'ri kī-wa 'yōk ka: «Tū 'kōk yōn, ka ku 'mun giḏi 'ōn xu'bī 'dāk? Ku 'rān kī tar 'xui a-'nām šām kōn, ka 'tū ku 'mun kī giḏi 'ōn 'xubī 'dāk-a. Xu'dās ku 'tōz giḏi zut 'širr ka'wōn!»

A-sa'riyē 'yōk ka: «'Az tar 'tū a'fō dō 'txānī yum; ku 'tū giḏi 'pēri 'ōn xu'bī-m 'dāk, din'yāi nē āxī'rati nē tar 'tū giḏi 'zut xu'bī 'kam bū.»

## IV b.

## (Phonograph Text.)

Šē fa'qir būk, šē 'bari nē ar-'zāk, 'zut 'xrunuk būk. 'Kičī ar-'zōk ke! «Ku 'mun kī 'txan ar-wa'rē.»

. . . 'češ'tan ta 'nēr . . . a'fō zar'ka 'du t'xan-a . . . du'nuk, ar-'wuluk-a, 'kara fa'qir ki-wa ar-'šūk. A-fa'qir 'xulluk. Češ'tan ta 'nēr pa-nēšta dī ar-'zāk, 'kara . . . dī 'ā 'puštenna 'dāk: «Kara 'txān ka'fō fa'qir kī 'k'ōk 'dāk? Češ'tan ta 'nēr ar-'šūk (?). 'A-sa'rai wā-nēr al-ca'wūk, tar 'xuyi 'nāki-wa puštenna 'dāk k': «'A 'txan ka'fō kī 'k'ōk ar-'šūk-ē?» 'Ā 'yōk: «Tar 'tū a-'nāk ar-'šūk-ē.» Tar 'xuyi 'nāk ki-wa 'yōk ka: «Tū 'kyē kara txan sa'rai kī ar-'šūk-ē?». Tar 'xuyi ta 'nāk-a aḏḏugaḏ 'desta-a ka'pōk, biā'bānī-wa ba'nūk.

They took the boys out and fetched her hands. Then they stuck on her hands with glue, and both of the woman's hands were healed. Her boys, too, were restored to life. Then the woman saw that her hands had been healed and that her sons were restored to life. She asked these men: "Who are you, that have rendered me such a service? Tell me your name, since you have rendered me such a service. May God give you a great reward."

Then the men said: "I am (: We are) those two loaves of thine; now we have rendered thee this service; and in this world and the next we will render thee many services".

Dō 'klân-a dru'nūk, 'kara du 'klân-a i-sar-ə 'swâr-a dâk, biâ bânî-wa ba'nūk. A-šēm gi'dī (?) ca 'wōk 'nāk-a yā, nī (?) al-ca-wōk, ke j'ai ca 'wōk būk; ke al-ca-wōk 'būk, 'trunuk būk. Xu'dâi di-ā mûna jât 'dâk ke: «Az 'dest na da'rim, k° 'kara 'wōk az pa 'ca xrām?» Pa 'mox al-γuštuk, k°ra 'wōk 'xrā. • Adḍu'gaḍi-wa 'klân-a pa'nâi (?) ki-wa al-γuštuk, 'wōkī nē 'mulluk.

'Šam ki-wa d'ēk ke dō sa'rai a'fō pa'lū di ar-'zāya. 'A-zar'ka 'zut 'γušuk ke: «'A sa'rai mu (?) 'pērī ku 'mūn jē 'dest ba'nī. » A-sa'riyē ke 'šam ar-'zāk, 'kara zar'ka di-a puš'tenna dâk ke: «'Kyē 'inda 'nustukun-a?» 'A-zar'ka al-γ'ōk ke: «'Tar 'mūn a-klân 'inda 'wōkī al-γuštuk. . . . sa'riyī tar 'xuyi 'minzi nē puš'tenna-a 'dâk ke: «'Tū . . . , 'az 'tara a-klân 'wōk di nawa'rām. Šē 'sāt būk ka 'tū 'kara-a ar-'wulluk.» 'Kīčī-a 'dâk. . . . Adḍu'gaḍ zin'da ke 'bīn, 'kara sa'rē-ā 'kara zar'ka di-ā . . . 'kara a-zarka-a puš'tenna-a 'dâk ke: «'Tū 'kōk yōn, ke ku māk . . . du 'txan-um ka 'tū ta Xu'dâi kara 'dâk, ku 'mūn kī 'ar-šūk būk. . . .

V.<sup>1</sup>

Šē zar'ka u šē sa'rai būk. Adḍu'gaḍ mālī u nāk bu'kēn. Adḍu'gaḍ au'lād-a nak dru'nūk. Adḍu'gaḍ 'zut tar 'xuy i-'minzi nē xwāš bu'kēn. A-zar'ka tar 'xuy i-'mālī kī-wa 'γōk ka: «'Az 'mullukum, 'tū tar 'mun ta 'qabri 'sar 'xaima zan; ka 'tū 'mullukūn, 'az bū tar tū 'qabri sar 'xaima 'zanam.»

V.

[Once upon a time] there were [two persons] a woman and a man. These two were husband and wife. They had no children. They loved each other very much. The woman said to her husband: "If I die, you must pitch your tent on my tomb; if you die, I shall pitch my tent on your tomb."

<sup>1</sup> Dīn Muhammad had heard a mulla recite this tale from a Persian collection of legends. I heard a similar story in Persian and Pashto. V.° «Persian Texts from Afghanistan», IV (Acta Orientalia, VI, pp. 310, 316). Cf. also "Christ and the Dead Woman", Wells' Turkish Chrestomathy p. 117 (from the "Tarikh Kirk Vezir").



Dō 'rōž 'bād a-zar'ka 'mulluk. A-sa'rai al-ca'wōk, 'tara ta 'qabri sar-a 'xaima 'zuk. Šistu 'čân tara ta 'qabri sar 'xaima zuk.

Šē 'rōž bük, 'tara ta 'qabri sar 'Azrať Īsā pāi'γumbar ar-'zāk, 'kara sa'rai dī puš'tenna-wa 'dāk ka: «'Kyē 'inda nustu'kōn-a 'kara biā-'bānī nē, 'inda 'xaima-t 'zuk-ē?» A-sa'rai 'Azrat Īsā kī 'γōk: «A-zar'ka tar, 'mun a-'nāk bük, ku 'mun giđi 'wāđa 'dā bük, k': 'Az 'mullukum, 'tū tar 'mun ta 'qabri sar 'xaima zan; ka 'tū 'mullukun, 'az tar 'tū ta 'qabri sar 'xaima 'zanam.' Šistu 'čân 'šük-ē, 'tara ta 'qabri sar 'nustukum-ē. Ka a-zar'ka 'zjinda šē, ta 'xuy a-'umr bu 'kara kī ar-'širim.»

'Azrat Īsā du'wā-wa 'dāk, a-zar'ka 'zjinda 'šük. Ađdu'gađ al-ca'wōkēn, 'wal 'nustuken. A-sa'rai 'xau dāk, a-zar'ka 'nustu bük.

Šē 'waxt bük, ta 'bādšā 'klān 'inda 'škār kī ar-'zāk. 'Kara 'zarka-a 'dēk, 'zut wā 'jer-a 'xūš 'šük. 'Tara a-'zli-wa 'l- 'gustuk, 'kara zar'ka kī-wa 'γōk ka: «K'ē 'inda nustu'kōn-a?» A-zar'ka 'γōk ka: «A-sa'rai ku 'mun-a tiša'wōk-a, 'pēri ku 'mun b' al-'gē, ku 'mun-a 'γōlē 'dāk-a». Ta bādšā 'klān 'γōk k': «'Az 'kara sa'rai aźna'wim;

Two days later the woman died. The man went and pitched his tent on her tomb. He pitched his tent (: stayed) on her tomb for thirty years.

One day it happened that the prophet Hazrat Isa came to her tomb. He asked this man: "Why do you sit in this desert, and why have you pitched your tent here?" The man answered Hazrat Isa: "This woman was my wife, and she had made [the following] agreement with me: 'If I die, you must pitch your tent on my tomb; if you die, I shall pitch my tent on your tomb.' Thirty years have passed, and [all this time] I have been sitting on her tomb. If this woman is restored to life, I will give her my own life".

Hazrat Isa prayed, and the woman was restored to life. They both went away, and sat down there (: in some other place). The man fell asleep, and the woman remained sitting there.

One day the king's son came there a-shooting. He saw this woman and fell very much in love with her. He stole her heart and said to this woman: "Why are you sitting here?" The woman said: "This man has carried me off, now you must take me away; he has stolen me." The king's son said: "I will kill this man; come

ku 'mun giḍi p' cū, ku 'mun bu 'nas, ku 'mun bu 'māli 'kōn! »  
A-zar'ka 'γōk ka: «Az ku 'tū b' 'nasam, ku 'mūn 'kara dī xalās  
kōn! » 'A 'wustuk, ta bādšā 'klān giḍi al-ca'wōk.

Šē 'sāt buk, k' a-sa'rai 'xau dī wu'stuk, ka 'dēk-a: 'Ta bādšā  
'klān 'tara zar'ka al-'gustuk-a. » Al-kīčī-wa 'zuk ka: «Tar 'mun-a  
a-'nāk bu 'guda 'l-γōn? 'A tar 'mun a-'nāk ē. » A-zar'ka al-'γōk  
ka: «A-sa'rai bu 'driši 'yu'si, ku 'mun-a tiša'wōk-a. 'A tar 'mun a-  
'māli 'nak ē; 'a 'zut šai'tān sa'rai ē, pa fə'rēb ku 'mūn ku 'tū dī  
b' al-'gī. »

'Ayi ta 'xuy i-'pē kī al-ca'wōk. Ta 'xuy i-'pē ki-wa 'γōk ka: «Az  
šē zar'ka 'wāk-ē, 'kara ku 'mūn kī nikā kōn, k' az 'kara pa nikā-a  
b' 'nasīm. » A-'bādšā ta 'xuy i-'klān kī al-'γōk ka: 'Širr bu sa, 'nas-a.  
Tar 'mun-a 'xūš 'ga ya ka 'tū-a 'nas. »

A-sa'rai 'γōk ka: «Ai 'bādšā, 'a tar 'mun a-'nāk-a, ku 'mun dī  
tiša'wōk-a-yē. » Bādšā al-'γōk 'kara sa'rai kī ka: «Tū 'šāid da'rōn,  
ka 'a tar 'tū a-'nāk-a? » A-sa'rai 'γōk: «Az 'šāid da'rīm. » Bādšā  
al-'γōk ka: «Kōk tar 'tū 'šāid ya? » A-sa'rai 'γōk ka: «Azrat  
'Isā tar 'mūn 'šāyid ya. » Al-'γōk ka: «Cū, ar-'war-a! Kafō 'γōk

with me and take me and let me be your husband." The woman said:  
"I will take you; only release me from this one." Then she rose and  
went away with the king's son.

Then suddenly it happened that the man rose from his sleep and  
saw that the king's son had taken away his wife. He shouted to him:  
"Where are you taking my wife to? She is my wife." But the woman  
said: "This man is lying, he has carried me off. He is not my hus-  
band; he is a very evil man, and he wants to take me away from  
you by deceit."

Then they went to his (: the prince's) father. [The prince] said to  
his father: "I have found a woman, give her to me in marriage, that  
I may marry her." The king said to his son: "It is well, take her.  
I, too, am pleased that you should take her."

Then the man said: "O king, this is my wife, she has been carried  
off from me." The king said to this man: "Have you any witness  
to say that she is your wife?" The man answered: "I have a witness."  
The king asked: "Who is your witness?" The man answered: "Hazrat  
Isa is my witness." [The king] said: "Go and fetch him! If he says

ka, 'a tar 'tū a-'nāk-a dar-širīm-a bū. Ka 'nak-a 'γōk, ku 'tū uźna'wīm.» A-sa'rai 'γōk ka: «'Az bu sa'bâ ku 'Azrat-i Mu'sâ ar-'wâgam.»

A 'bar dī na'γōk, al-ca'wōk biâ'bânî nē. Ta 'šē 'draxti zəm-a 'nustuk, 'fjkr-a 'dāk ka: «Ta 'Azrat-i Īsâ 'jâi ku 'mūn kī 'mâlūm 'nāk ē, ka a'fō gu'da yē, ka ku 'mūn giđi ar-'zäya.» Sa'riyi ta 'bâdsâ 'pēz di-wa ar-'zāk, 'kara sa'rai-a 'pēc al-'gustuk. Al-ca'wōk 'bâdsâ kī: «Ta 'Azrat-i Īsâ 'jâi ku 'mūn kī 'mâlūm 'nāk ē ka a'fō 'guda ya.»

Šē 'waxt bük ka šē 'nūr 'dēk šūk. 'Bâdsâ 'γōk ka: «A-'nūr 'Azrat-i Īsâ ya k' ar-'zäya bū.» Šē 'sât bük k' 'Azrat-i Īsâ ar-'zāk, dar'bâri nē 'nustuk. 'Bâdsâ 'kara dī puštena 'dāk ka: «Tarâi kis'si dī 'tū âgâ 'yōn, ka 'ayī 'carang du'wâ-wa 'dāk-ē?»

'Azrat-i Īsâ al-'γōk 'bâdsâ kī ka: «Ku 'mūn kī 'mâlūm-ē ka 'a zar'ka 'tara a-'nāk-ē; ta 'xuy a-'wumr-a 'kara zar'ka kī ar-šū'k-ē, pēc a 'zjinda šūk-ē. 'Mâx du'wâ dâ bük, ka 'a zar'ka 'qabr dī 'zjinda 'šūk.» A-zar'ka 'γōk ka: «'A b' 'driši 'yu'si. 'A tar 'mun a-'mâlî 'nak ē. Ku 'mun-a 'γōlê 'dāk-ē; ku 'mun-a tiša'wōk-ē: ku 'mūn bu bē 'guda al'gi; ku 'mun bu 'prâyî.»

that she is your wife, I will give her to you. But if he does not say so, I will kill you." The man said: "I shall bring Hazrat Musa<sup>1</sup> tomorrow."

He went out of the door and went into the desert. There he sat down under a tree and thought: "The place where Hazrat Isa dwells is unknown to me, so how can he come to me?" The king's men came after this man and brought him back. He went to the king [and said]: "The place where Hazrat Isa dwells is unknown to me."

Suddenly it happened that a light appeared. The king said: "This light is Hazrat Isa arriving." Suddenly Hazrat Isa arrived and sat down in the durbar. The king asked him: "Do you know about this story and that they have made such a prayer?"

Hazrat Isa answered the king: "I know that the woman is the wife of this man; he has given his own life to this woman, and then she was restored to life. We [had] prayed that this woman should be restored to life from the grave." But the woman said: "He is lying. This is not my husband. He has stolen me and carried me off; now he will take me to some other place and sell me."

<sup>1</sup> In the phonograph text, too, he is called Hazrat Musa.

'Azrat-i Īsâ al-ḡōk ka: «'A tar 'tū a-'mâli ya.» «'A 'driši 'ya, tar 'mun a-'mâli 'nâk-ē.» 'Azrat-i Īsâ al-ḡōk ka: «'Ca-wa ka ku 'tū kī ar-'šūk-ē, 'pēc ar-'šēr! A-zar'ka 'ḡōk: «'Pēc-a b' ar-'šīrim». A-zar'ka 'bummāi nē al-ḡūštuk, 'šē 'muṭṭai 'xâk šūk, 'ēc-a 'nâk bûk.

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V b.

(Phonograph Text.)

'Šē zar'kā, 'šē sa'rai aḏ'dūgaḏ 'mâli u 'nâk bûkēn. Aḏḏu'gaḏ ta 'xuy i-'mīnzi nē 'zut 'xoâš bûkēn. Aḏḏu'gaḏ tar 'xuy i-'mīnzi nē aḏḏu'gaḏ 'dâk ka: «'Az 'mullukum, 'tū tar 'mun ta 'qabri sar 'xaima zan; kē 'tū 'mullukūn, 'az tar 'tū ta 'qabri sar bu 'xaima zanam.»

'Dū 'rūž 'bâd 'a-zar'kā 'mullūk (bis). 'A-sa'rai 'tara ta 'qabri sar 'xaima-wa 'zuk. 'Šistu 'čân 'tara ta 'qabri sar 'xaima-wa 'zuk.

'Šē 'waxti 'bōk, 'Hazrat-i Mu sâ ar-'zâk, 'kara sa'rai dī-wa puš'tenna-wa 'dâk kē: «'Kyē in dâ 'nustukun-a, 'xaima-t zu k-ā?». 'A-sa'rai 'ḡōk ka: «'Tar (?) 'kara zar'kā kī bī (?) 'lauz-am 'dâ bûk, 'a tar 'mūn-a 'dâ bûk k': «'Az 'mullukum, 'tū tar 'mun ta 'qabri sar 'xaima 'zan, ka 'tū 'mullukūn, 'tū (sic!) tar 'mun ta 'qabri sar 'xaima zan.» 'Hazrat-i Mu sâ 'ḡōk kē: «'Ai ke (?) sa'rai, 'a ga (?) tar 'tū a-'mâli a-'nâk-a (?). 'Az bu 'kara du'â kam.» «... zin'da ... 'kara kī ... 'ḡōk. 'az bu tar 'xuy a-'ō'mēr 'kara kī ar-'šīrim.»

'Hazrat-i Mu sâ du'â 'dâk, 'a zar'kā zin'da 'šūk. Aḏḏu'gaḏ al-ca'wōkēn. Pa 'šē 'jâi-nē 'nustukēn. 'A-zar'kā 'nust 'šūk, 'a-sa'rai 'xau 'dâk.

'Šē 'waxt bûk, tē bād'sâ 'klân 'škâr-i-wa ar-'zâk, 'škâr-a 'dâk. 'Kara zar'ka dī-a puš'tenna dâk kē: «'Kyē in dâ 'nustukun-a?». 'A-zar'ka 'ḡōk kē: «'A tar 'mūn a (corrected into:) ku 'mūn-a tiša'wōk-a, ku 'mun tu al b' 'gē. 'A-sa'rai 'ḡōk (corrected into:) Tē bād'sâ 'klân

Then Hazrat Isa said: "He is your husband." [She said:] "It is a lie, he is not my husband." Hazrat Isā said: "Give him back that which he has given to you." The woman said: "I give it back to him." Then the woman fell to the ground; she became one handful of earth, and nothing was left.

'γōk kə: 'Az bu ku 'tē ka'rā dī xa'lās kam, ku 'mun 'tu bu 'nās.  
 'Al-γōk-a: «'Az bu ku 'tū 'nāsam; 'kara sa'rai dī ku 'mun xa'lās kun.»  
 'A-zar'ka ta bād'sā i-klān giḍi al-ca'wōk.

'A sa'rai . . . 'dēk-ā k': 'A-zar'ka ta 'bād'sā i-klān giḍi [al-]'cawa'.  
 Al-ki'ci-wa 'zuk ka: «'Tu 'guda šu? 'A tar 'mūn a-'nāk ē.» 'A ta  
 'bād'sā [klān] kī zar'ka 'γōk ka: «'Tar 'mūn a-mā'li nak 'ē, ku mu'n-ā  
 tiša'wōk-ē, 'mun kū ke (?) gu'da . . .

'Āyī al-ca'wōkēn 'bād'sā kī. Bād'sā kī al-γōk k': «'Az šē zar'kā  
 'wāk-a, 'mun kī-wa ni'kā kun, kə 'az bu ka'ra na'sīm.» Bād'sā al-  
 'γōk ke (bis): «'A 'šer bu 'sā, 'az bu ka'fō 'giḍi dī 'giḍi (?) 'nāsam . . .  
 (corrected) giḍi dī-āk (?) ni'kā kam . . .

A-sa'rai al-γōk k': «'Ai bād'sā, 'a tar 'mūn a-'nāk ē.» A-bād'sā  
 al-γōk ke: «'Tū 'šâyid da'rūn ke 'a tar 'tū a-'nāk ē, ku 'tū aya (?).»  
 «'Hazrat-i Mu'sā tar 'mun a-šâ'id ya.» Bād'sā al-γōk kə: «'Cū, 'Hazrat-i  
 Mu'sā ar-'wār! 'Ka 'γōk-a, 'az bu 'kara zar'kā ku 'tū kī 'bē dar-ši'rīm.»<sup>1</sup>

'Ā-sa'rai na'γōk, al-ca'wōk biā'bānī kī. Šē 'jāi nē 'nustuk, 'fjkr-a  
 'dāk ke: «'Ai (corrected:) Ke 'Hazrat-i Mu'sā . . . 'jāi 'a ar-'zāya, ku  
 'mūn kī 'mālūm 'nāk a; 'az bū ka'fō 'giḍi kī (?) pai'dā kam.» Sa'reyī  
 'pēz dī (corrected: sa'reyī ta 'bād'sā ar-'zāk, sa'rāy-a b' girza'wūk, al-  
 'gustuk-a 'bād'sā kī. Bād'sā kī al-γōk: «'Ta 'Hazrat-i Mu'sā jāi xu (?)  
 ku 'mun kī 'mālūm 'nāk ē, k' a'fō 'guda yē.»

Sē 'waxti būk, 'Hazrat-i Mu'sā fa'lak kī 'mālūm š'ūk. 'Nūrī ta  
 ja'li 'muxi nē-wa 'mālūm š'ūk. Bād'sā al-γōk ka: «'Nūr ta (?) 'Hazrat-i  
 Mu'sā yē.» Šē 'waxti būk ke ar'zāk . . .

## VI.

«Šān 'š'ō tar 'mūn i-'zli 'zut di'mōk-ē. 'Az ca 'nāk 'xulu būk:  
 'sār tu-ma'nak az 'xau nāk 'dāk-ē. Ku 'mun kī 'šē ca ar-'šēr, ka  
 tar 'mūn i-'zli širr sē.»

## VI.

"Last night I had much pain in my heart. I had not eaten  
 anything; but I did not sleep till the morning. Give me something  
 that my heart may be cured."

<sup>1</sup> "If he says so, then I shall give this woman to you."

Tar m̄ax i-n̄eri n̄ē s̄ē zar'ka yē, addugad dest-a š̄ūm bu'sē,  
zut š̄ūm bu sē. Afō bē 'kəṛčī b' sē, bu'xār bu 'kē. Zut 'girzukum,  
ka'fō kī az 'ca da'wā paidā, nāk čōk, ka'fō kī 'širr šu'kun (bu šūk).»

“In our house there is a woman, both of whose hands are inflamed, they are very much inflamed. Then that [boil] will burst, and it will itch. I have wandered much about; but I have not been able to find any remedy, so that it might be good for her (: she might be cured).”

## VOCABULARY.

Regarding the alphabetical arrangement etc. v. p. 230. The optional prothetic vowel *ə* etc. (befor *sk*, *sp*, *st*) has not been taken into consideration.

Words given by Dīn Muhammad are left unmarked; words belonging to the vocabulary of my first informant from Barak-i Barak are marked 'B.'—'K.' denotes that the word belongs to the dialect of Kaniguram (LSL.), 'Le.' and 'Rav.' denote words taken from the vocabularies of Leech and Raverty (v. 4). I have included words known only from K. which appear to be genuine Orm. ones. Such words are marked '(K.)'. Words known only from B. are marked '(B.)'. 'Phon.' denotes that the word occurs in the phonograph records. Etymological derivations proposed by Sir George Grierson are marked 'G'.

Verbs are given in the present stem; but the past stem has been added, when known.

Probably a great number of the words marked 'Prs.' have been borrowed through Psht.

### Vowels

*a*-, definite article. V. 80.  
*a*, K. *hō*, *ō*, L. *hà* "this". V. 103.  
*-a*, pron. suff. 3 sg. V. 101.  
*-a*, particle, denoting the perfect. V. 132.  
*ai*, interj. "Oh".  
*-ē*, particle, denoting the perfect. V. 132.  
*i*-, locative prefix. V. 90.  
*u* "and". Prs.  
*ā ū*, *ā'wū*, Le. *a, ū* "mountain-goat". Prs.  
*ā'bātī* "cultivated field". K. *ābād* "inhabited". *šā'ābātī*. Prs.  
*a'brū* "eyebrow". Prs. — K. *wrija*, Psht.  
*au'bāz* "a swimmer". Prs.  
*au'bāzī* "swimming". Prs.

*'ēca* (: \**ēc-ca?*) "anything". *'ēca nāk* "nothing". Psht.  
*ēc* "any". Prs. — K. *hīc*, Psht.  
*au'dur* "father's brother (*brādar-i pa-dar*)". Kab. Prs. *'auder* "father's younger brother". Prs. *aḡdar*. Cf. EVP. s.v. *trə*.  
*aḡḡu'gaḡ*, Le. *ḡagaḡ* "both". *'māx ar-du'gaḡ bu ki'tāb a'wēn* "we are both reading the book". *aḡḡu* < *ardu* (*har du*). Cf. *giḡi*.  
*a'fō*, *ha'fō*, K. *haḡō* "that". V. 103.  
*aḡta* "week"; K. *haḡta* "Saturday". Prs.  
*ā'gā* "knowing, conversant with". Prs.  
*au'gār* "hurt, bruised". Prs.  
*aḡōk* (K.) v. *awas*.  
*aḡab* "wonderful". Prs.

*aql*, K. "sense, wisdom". *tū aql nak darūn*. Prs.

*ākīm* "governor". Prs.

*ukəm*, K. *hukm* "order". *tar 'tū-a hukəm bu 'gam* "I obey you"; *ukəm nak a*. Prs.

*al-*, K. *hal-*, contracted pron. 3 prs. V. 102. For verbal compounds with *al-* v. the uncompound verbs.

*au'lād* "children". Prs.

*al'ka* "earring". Prs.

*ala'sā* "jaw(-bone)". Prs.

*al'zək* "ripe". *mēwa al-zək a "mēwa rasīda ast"*. V. *zāy-*.

*-am*, pron. suff. 1 sg. V. 101.

*a'mā* "father's sister". Kab. Prs.

*imbāi* pl. (K) "friends". < \**ham-pāšya-*? Cf. EVP. s.v. *mal*.

*am'būr* "forceps, pincers". Prs. *ambūr*. cf. Skr. *saṃ-bhṛ-* "to draw together, close (the jaws)"?

*amar-ək*, K. *amar-yēk*, Le. *amar-okh* "to hear". Aor. *ama rīm, gōy-am ama'rī* "my ear hears"; *tū ama'rēkat* "you heard"; *prān az kara kissi amarū būk* "I had heard this tale yesterday". < Av. *mar-* "to give attention to, notice" + *ā*. G. compares Psht. *āwrēdəl*.

*umr*, *wumr*, Ph. *ōmr*, K. *'umr*, Le. *umur* "life". Prs.

*āin*, B. *ā'en*, Le. *āhīn* "iron". Prs. V. *rū*.

*āi'na*, K. *āina* "mirror". Prs.

*in* (B.) "blood". Psht. V. *šun*.

*ōn*, *wōn*, K. (*hōn*) "so many, so much". < Av. *avavant-*.

*in'da*, B. *'inda*, K. *ida*, Le. *indā* "here". Cf. Natanzi *īndūda*, Kobrudi *ānde*, Shgh. *yūdand* < \**aitanta-*, Av. *aētada*? *undarōn-* "to sew". *undarō vīm-a bu* "I shall sew it". Cf. Par. *an darf-*.

*'indarwū* "hence". V. *in'da*.

*in'jān*, K. *injān* "the day before yesterday". Cf. K. *inja sal* "next year but one". *in-* < *anya-*? V. *šāh*, *muš-injān*.

*i'nēla*, v. *nēla*.

*āšt* (8?) B.; K. *hānšt*, Le. *ānsht* "8". Av. *ašta*.

*aṇ* "bray". *'xar bu aṇ za'nī* "the donkey is braying". K. *hiṇ-yēk*.

*āeṇ'gar* "blacksmith". Prs.

*iṇ'gās* "neigh". *yāsp bu iṇ'gās kaṇ dī* "the horse is neighing". Cf. Par. *heṇ'gas*.

*aṇ'gešt* "coal". Prs.

*aṇ'gušt* Phon., K. "finger". Prs.

*anguštā rī*, K. *anguštrī* "finger-ring". Prs.

*aupō'sī* "sprinkling". *'wōk aupō'sī b' kam*. Prs.

*ar*, K. *har*, Le. *hera* "all, every". Prs.? *ar-*, *ēr-*, *rī*, B. *ēr-*, K. *hīr-*, *rī-*, Le. *ar-*, *ra-*, contracted pron. 1 prs. V. For verbal compounds with *ar-* v. the uncompound verbs.

*ara*, pronominal base "this". V. 103.

*au'rai* "ram", K. *urai* "mountain-ram". Psht. *wrai* "lamb"?

*ūr-uk* "to hold, keep". *nāk-a b' ūrīm* "ne mēwardāram-iš"; *'hukəm nak b' ūrukum* "I did not obey the command *'hukm-rā na mēwardāstam*". Cf. Rav. *ūra* "seizes". < Av. *ara-bar-*? Cf. *wūr-*.

*ar'āba* "wheel". Prs.

*ar'dū*, *ardugaḍ* "both". Prs. V. *aḍḍu-gaḍ*.

*araq* "sweat". Prs.?

*ara kat* "movement". *ara kat na da rīm* "I cannot move". Prs.

*Ormū rī* "Ormuri, an Ormur" V. p. 312.



*ā'rukij* "elbow". Prs.  
*ā'rus* "bride". Prs.  
*ur'si* "window". Prs. Cf. Par. *hursi*.  
*auru'sim* "silk". Psht.  
*auru'st*, K. *wra'sta*, Le. *wrosht*, Rav. *warosht*  
 "beard". *auru'st tar* 'mūn 'spēw šuk  
 "my beard grew white". Cf. Phl.  
*apru'st*, *ā'ru'st* 'Frahang-i Phl. ed.  
 Junker, 10, 5).  
*ā'rat*, K. *ārat* "wide, broad". *rāi zut*  
*ārat (tang) ē* "the road is very wide  
 narrow)". Psht.  
*ar'zan* "millet". Prs. — K. *ažan* is  
 genuine, cf. EVP. s.v. *ždan*, Ishk.  
*wuždan*.  
*ar'zān*, Le. *aržan* "cheap". Prs.  
*i'sāb*, K. *hi'sāb* "reckoning". *i'sāb bu*  
*ham*. Prs. •  
*a'sul cān*, K. *asal* "this year". Av.  
 \*ā + *sarəd*.  
*ās'mān* "sky, heaven". Prs. \*  
*ust*, v. *wust*.  
*ās'yā* "water-mill". Prs.  
*ašt-vēk* (K.) "to stand". Av. *stā* (*hišta*).  
 Cf. *wust*.  
*a'stēs*, K. *aštēs*. Le. *ashtes* "18". Av.  
*aštadasa*.  
*uš'yār*, K. *hušyār* "intelligent". Prs.  
*-at*, -t B., K., pron. suff. 2 sg. V. 101.  
*aw-ōk*, K. *haw*- (2 sg. *wūw*): *hištak* "to  
 read". *a'wīm-a bū*; *tū 'pērī ki'tāb*  
*a'wūn?* "do you read the book now?";  
*'tōs bu a'yēra ki'tāb a'wē?* "do you  
 all read the book?"; *ki'tāb am a'wōk-a*.  
*h'aw* < Av. *aiwi-ah* "to study,  
 read", *hišt* < \**aiwi-šta* (v. Rep. p. 17).  
 — G. comp. Psht. *luastəl* and, for  
 the past base, Skr. *śikṣita*.  
*a'wā* "air". *a'wā tōk a* "the air is hot".  
 Prs.  
*ā'wū*, v. *ā'ū*.

*u'wal*, K. *īwal*, Le. *yūwal* "there, thither".  
*u'wal al-cū bukum* "I had gone  
 there". Cf. Soghd. *'wrt* (-δ) "thither",  
 Rēichelt, ZII, 6, 209.  
*awā'rī* "small plain in the hills". Psht.  
*hawār* "level, flat".  
*awas*: *a'ōk* (K.) "to be attached, reach".  
 G. *a'ōk* < *āgata*, *awas*. < Av. *ā-ja-*  
*saiti* (?). — Derivation from an in-  
 choative pres. is probable; but the  
 loss of *j* would be strange. Cf. *wis*.  
*a'wēs* K.; Le. *haves* "17". Av. *haptadasa*.  
*a'waitu*, K. *awāi*. Le. *hawai* "70". *awāi*  
 < Av. *haptāti*; *a'waitu* is an ana-  
 logical formation, cf. *šūštu*.  
*a'wāz* "sound". Prs.  
*ā'xir* K. "last, finally". Prs.  
*au'xur* "manger". Prs.  
*āxi'rat* K. "the future world". Prs.  
*a'yēra* "all". *māx ayēra wustu bukēn*  
 "we had risen all of us". *a*-definite  
 article, -ēr- < *harva*? V. *ar*.  
*az* B., K., Le. "I". Av. *azəm*. V. 100.  
*auz* "tank". Prs.  
*ōzuk* "left, remaining". Cf. K. *hazn*:  
*hanjyōk* "to remain behind" V.  
 Par. *'āzeh*.  
*izmau-*, K. *wuzmau-wēk* "to try, test".  
*az-a bu kara yāsp izmau'im* "I shall  
 try this horse". Cf. Prs. *āzmūdan*,  
 Phl. *ōzmūtan*, Av. \**uz-mā*.  
*a'zān* "summons to prayer". Prs.  
*au'zān*(d) "hanging". 'ca b' *au'zān kēm*;  
*au'zānd-am dā būk* "au'zānd-iš kada  
*būdum*". Prs.  
*ā'zār* "1000". Prs. — K. *zar*, Psht.  
*užnaw-ōk*, K. *wazn*: *wazyōk* "to kill".  
*užna'wīm*; *ka'fō-m užna'wōk* "I killed  
 him"; *māx ku šē aurai užnawōk-ē*  
 "we have killed a ram". < Av. *aiwi-*  
*jan*.

## B

- b- bũk*, K. *b- : biyōk* "to be, become".  
*az kara nēri nē bām* "I live in this house"; *bũkum* "I was". Av. *bav-*  
*bē<sup>1</sup>*, privative particle. \*Prs.  
*bē<sup>2</sup>* B.; K. *bī* "other". G. < Av. *bitya-*, cf. Gabri *bidī*, Psht. *bəl* etc.  
*bē<sup>3</sup>* "again, later". Cf. *bē<sup>2</sup>*.  
*bũ*, *b'*, *p'*, K. *bū*, Le. *bu*, *p(i)*, verbal particle. V.  
*būi*, K. *būny* "smell". *afō zut būi nōk-ē*. Prs.  
*bā'badī* "because of" *ta'rā-i-bābadī* "az *bābat az i*". Prs.  
*biā'bān* "desert". Prs.  
*bubi'titi* "n. of a bird".  
*'bača* "boy". Prs.  
*ba'čandar* "step-son". Prs. V. *winjōk*.  
*bad*, K. "bad, evil". Prs.  
*bād*, K. "wind". *bād cawa bū*. Prs.  
*bād*, Le. *bād* "after". Prs.  
*bēd* "willow". Prs.  
*ba'dela*, Le. *bada'la* "song". Prs.  
*bā'dār* "master, owner". Prs.  
*bād šā* "king". Psht.  
*'bēga<sup>1</sup>*, v. *pa'bēga*.  
*bēga<sup>2</sup>* (*bē ga<sup>2</sup>*) "other". *a b' nāk-a al-čāya, cār'i bēga ar-šēr* "these are not ripe, give me four others". V. *bē<sup>2</sup>*.  
*bē'gā* "yesterday evening". Prs. — K. *wēgā*, Psht.  
*baγ* "bellow". *gōi bu baγ zanē* "the cow bellows". Cf. Minj. *beγ-* "to bellow" etc.  
*bōγ*, K. "garden". Prs.  
*ba'yal* "armpit". Prs.  
*ba'γair*, K. "except". *ba γairi-a tar māc bē kōk uwal nak da-būk* "except us nobody was there". Prs.
- 'bājā* "wife's sister". Prs. — K. *xšini*, Psht.; Le. *khāshnā*, Prs.  
*bēk* "ascending". *girl jē bēk sām* "I ascend the hill". Cf. *pa'bēga*.  
*bē'aql* "stupid". Prs.  
*bākri* B.). Rav. *bak ri* "goat". Ind.  
*bal* (K.) "in good health".  
*bāl* "wing". Prs.  
*bēl* "spade". Prs.  
*'balkim*, K. *balki* "but, moreover". Prs.  
*bā'lūt* "oak". Prs.  
*bāla'xāna* "upper chamber". Prs.  
*'bummā*, K. *būmmā* f., Le. *bimā* "earth, ground". Av. *būmi-* f., Prs. *būm*.  
*ban-ōk*, K. *ban-yēk* "to throw, put".  
*giriya ba'nām* "I tie a knot (*giri mēndāzim*)". < \**ud-band-*? More prob. < Av. *dvan-* "to fly" caus. *dvanaya-*, cf. Minj. *lvōn-*, Yazgh. *ḍevan-* etc. "to swing". V. EVP. s.v. *beastal<sup>2</sup>*; cf. also. Sāmn. *ba-vandan* "to throw", Luri *i-wānum* "I throw".  
*bar*, K. "door". *bar qil mōk, al-dōkē* "the door is locked open, closed". Av. *dvar-*, Psht. *war* etc.  
*bār*, K. "load". Prs.?  
*bar'bāt* "lost, squandered". Prs.  
*bary*, Le. *balk* "leaf", Prs. — K. *paγ*.  
*barq* "lightning". Prs.  
*bā'rān*; K., Le. *bārān* "rain". Prs.  
*bras-* *braštak* (K. "to burn" (intr.). Cf. *brāz-*.  
*bruš-yēk* (K.) "to glitter". G. compares Psht. *brēšēdāl*. *bruš-* possibly < \**uparuršya-* (cf. Charpentier, AO. VII, p. 184; but Psht. *brēš-* is difficult on account of the *š*.  
*brūt* Le. "moustache". \*Prs.  
*\*brāz-* *bruštuk*, K. *brāz- : braštak* "to burn, set on fire". *bruštuk* "he burnt"; but also *az rūqi ne brāsto-*

*kum* "mā ba ātaš sūxtum". G < Skr. *bhrāj-* "to roast". Prs. *birīstan* etc. *bruž* "sharpness, edge". *bruž dari* "it is sharp" = \**bruš*?

*baṛbaṛ* "the cry of a camel". *šu'tur baṛbaṛ kē*. Cf. Lhd. *ḥurḥan* "to cry, used especially of goats and camels". *bē'sār* "the day after tomorrow". V. *bē, sār*.

*bi'star* "bedding". Prs.

*bāšā*, K. *bāša* "sparrow-hawk". Prs.

*bēš* "rope". < \**bastri-*. V. Par. *bāš*.

*baš-*: *b(aš)yēk* (K.) "to give, grant". G.

< Av. *baš-*. *byēk* < \**baxtaka-*, cf.

Psht. *wēš* "division" < \**baxšya-*.

*baīt* "song". Prs.

*bōt* "boot". Engl.

*bēwa* "widow". Prs.

*bāi'wē* v. *bōž-*.

*bēx* "root". Prs.

*bu'xār* "itching". Prs.

*bēxar'ē* "fruitlessness".

*baya* "price". Prs.

*bōy*, K. *bōi* "near". Cf. Skr. *upāya-* "coming near, approach".

*bi'yān*, K. *bi'yān* "the lower part of the back, waist". *a-biyān tarūn* "gird the loins". Dissim. from Prs. *miyān*? Cf. Bal. *nyām*.

*bi'yān(d)*, K. *bi'yān* "foal, colt". Waz.

Psht. *biyōn*, Psht. *bheān* etc.

*bā'zī* "play, dance". *ka'fō kī-m bāzī ar-šuk-ē* "I have cheated him (*kasirā bāzī dāda yam*)". Prs.

*buz* K. "he-goat". Prs.?

*buz'ālā* "kid". Prs.

*bazar* (K.) "the arm from the elbow to the wrist". Psht. *wazar* (v. FVP. s.v.).

*buznā* (K.) "spider". < \**wabza-* (metathesis older than *w- < yw*)? Cf. Charpentier AO. VII, p. 187.

*biž-*: *pu'xōk*, K. *biž'z-*: *pa'xvēk* "to cook".

*'txan bu bi'žim*, *txan-am pu'xōk-a*;

*cā-t pu'xōk-a?* *'rezen-am pu'xōk-a*.

*biž-* < \**pāčaya-* (?), *pux-* < \**pa'wa-*,

Av. *pak*, Par. *pēc-* etc.

*biž-yēk* (K.) "to pick, choose". But Log.

*bāiwi* "mēčtna"?

## C

*ca*, *cā*, K. *cā*, Le. *tsa* pron. interrog. and indef. "what?", "anything, something". *a-sa'rai bu 'ca kē?* "what is the man doing?"; *šē ca* "something". G. < Av. *cī-*, cf. Psht. *cā*.

*cāk*, Le. *tsāka* "cold". *txan cāk šuk-ē*

"the food has become cold". Cf. K.

*cāk* "sour, acid"? G. compares Kshn.

*tsaku* "sour": but it is difficult to

see how a Kshn. word could be adopted into Orm.

*cīk*, K. *cēk* "woman's breast, nipple".

< \**čukī-*? Cf. Kati *čuk*, Prs. *čuēū* etc.

*cēla* (K.) in *i-cēla* "on the left". G. compares Bal. *cōt* "curved" < \**čafta-*; but *l* < *ft*? A derivation < \**čart*? (cf. Ir. \**čartara-* "clever", Air. Wb. s.v. *čaratu-tāra-*) is very improb., as the left hand is the bad, unlucky one in Ir. and Ind.

*'cīmī*, B. *čim*, K. *cōm* (pl. *camī*), Le. *tsimī* "eye, spring". *'cimi-a nak jušī* "his eye does not see"; *'cimi di wōk cawa* "water flows from the spring". Originally a pl.? G. < Av. *čāšman-*.

*cēn* K.; Le. *tšen* "what" (adj.). *a'fō sa'rai ta 'cēn 'grām ē?* *'az a b' 'nāk paza-nīm* "of what village is this man? I do not know him". G. comp. Anc.

Prs. *čiyant* "of what kind" (corr.: "how much").

*cün(d)*, K. *cön*, Le. *tsün* "some, how much, how many?". *cünd rūž*; *cün bu dar-širim?* "how much shall I give you?" *tar tū ta pē a-klân cün dīyc?* "how many sons has your father?" *marziyi-t cün yē?* *das marziyē-n*. G. < Av. *čvant*.

*cār*; B.K., Le. *cār* "4". G. < Av. *čaθwārō*. *cār-jistu* "80". K. *haštāi*, Le. *hashtai*. *carang*, Le. *sarrang* "how, in what manner". *carang bu kōn?* Psht.?

*cārēs* K.; Le. *tsares*. B. *swārz* (?) "14". G. < Av. *čaθrudasa*. Prob. a secondary compound (θr < š).

*cerau* "to graze". *gōi bu cere'wim*. Psht.

*carwōk* (K.) "generic term for goats and sheep". G. compares Psht. *cārwai* "quadruped". The word is, however, not derived from Psht. *car* "pasture", but is connected with Prs. *čār pāi* "quadruped".

*cāštu*, K. *cāštū*, Le. *tsasht* "40". G. < Av. *čaθwarasanti*.

*caṭ*, K. *caṭ-yeḱ* "to lick". Psht. V. *čaṭa*.

*caw-ōk* K. *caw-:cyeḱ* "to go". Aor. *cawam*, *cūm*; *az bū nēr kī cūm* "I am going home"; *tū māḱ cū* "do not go". *al-caw-* "to go away"; *al-ca'wōk*. < \*čiyaw-; G. compares Av. *šav-*, Skr. *cyu-*.

*caw-*, K. *caw-yeḱ* "to cause to go". In imper. 2 pl. *al-ca wē* "bring".

*cwan-yeḱ* (K.) "to shake out dust from clothes". G. compares Bal. *čandag*, Phl. *čandinātan* "to stir, shake". If this comparison is correct, Psht. *caṇṇāl* "to clean by shaking" < Si. *chaṇḍaṇu* "shaking". Lhd. *chaṇḍkaṇ*

"to shake as a carpet" can only have modified the sense of the Orm. word.

## Č

*č-ōk*, K. *hinc-yeḱ* "to be able". *ar-zāk bu nak čim* "I cannot come"; *az zut kār-am drunuk*, *ar-zāk nak čukum* "I had much work to do and could not come"; *az ... paidā nāk čōk* "I could not find it". G. compares Kshm. *hēkun*, Skr. *śak-*; but corresponding to Skr. ś-, Kshm. h- we should expect Ir. s-, not h-. *hinc-*, *hīc-* with secondary nasalization, < Av. *hak-* (*hača-*, *hačaya-*) "to participate in, take part in".

*čā* "a well". Prs.

*ča buk* "swift". Prs.

*čig* (K.) "high". Not borr. from Dard, cf. Sh. *žigō* "long" (< *drō*), as suggested by G. Derivation from \*usky-aka- (Av. *uskāt* is phon. possible; but this seems an improbable form. Cf. Marwat Psht. *čigčēzi* "rises").

*če'yeḱ* "sieve". Cf. Prs. *čayal* "a leather vessel having a spout, whence they pour water in making ablutions".

*čw'yl* "threshing". *čw'yl-a p' kēm*. Afgh. Prs.

*ču krī* "rhubarb". Prs. *čukrī* "sorrel".

*ču kūš* "hammer". Prs.

*čmak* "winking". *čmak bu zanē* "he is winking". Cf. Hi. *camak* "flash" etc.

*čār*, K. *cār* "year". *tara yāsp umr penc čār a* "this horse is five years old".

*či nār* "chenar". Prs.

*čap*, B. *čāp* "left hand". Prs. V. *cēlo*.

*ča páy* "flat hand". Cf. Lhd. *cappā*,

Psht. *capaq* etc., v. Ashk. Voc s.v. *čā'pāl*.  
*čū'pān* "shepherd". Prs. V- *šwān*.  
*čīr* "to<sup>1</sup>ā". *čīr kam*. Ind., cf. Lhd. *čīraṇ*.  
*čirk* "dirty". Prs.  
*cār'māys* "walnut". Prs.  
*čār'pāi* "bed". Prs.  
*čārtkai* (B.) "knife". Psht. *čār'kai* + Prs. *kārd*.  
*čarx(ā)* "spinning wheel". *čarx bu xre* "it turns round". Prs.  
*'čēštan*, K. *taštan* "husband, master".  
 Psht., v. EVP. s.v. *caštan*.  
*čaṭa* "licking". *čaṭa kam*. V. *caṭ*.  
*čūw* (pl. *čūwī*) (K.) "a hollow or cave in a precipice".  
*čūw* (pl. *čīai*) f. (K.) "roof". < \**katya*?  
 Cf. Par. *kō*?  
*či'xaṭ*, K. *cxat* "fat". *tar māx a-gōi* *zut čīxaṭ ē, šīrr-am ṡwāšī ar-šūk-ē* "my cow is very fat, I have given it good fodder" Rhyming with Psht. *ṡaṭ, xaraṭ* (Bellew).  
*čiz* "thing". Prs.

## D

*da, di*, a particle indicating existence.  
*da-ya* "there is, exists", pl. (?) *dī-ya*, pret. *da-bōk*. Cf. Le. *dāhā* "exists", K. *dī, da* "contracted pron. of the 1. and 2. prs., indicating the locative case in either number". Possibly *da, di* was originally an encl. pron. 2 sg., cf. EVP. s.v. *dē*.  
*dī. di* Le., a particle denoting the abl.; K. *dī*, contracted pron. 3 prs. "from him" etc.  
*dō* B., K. *dūō*, Le. *dō*. Av. *dva-*  
*dūa* B., K. *dūwa* "daughter". V. *duka*.

*dī'čī* "shoes". Sg. \**dūk* < \**duṭaka*? Cf. Greek *ἐνδύματα* etc.?  
*dūd* "smoke". Prs. — K. *dūp* Ind.  
*dēg dān* K. "fireplace". Prs.  
*'dēgli*, K. *dēgrai* "small brass cooking-pot". Psht.?  
*duga'nī* "twins". Prs.  
*dōk*, in *al-dōk* "closed". V. *bar*.  
*'dukā* "daughter, girl". K. *dūka* "girl".  
*dñ* < \**duxtā*, cf. Av. *duṡdar*.  
*dūkan'dār* (Phon. *dūkān'dār*), K. *dōkāndār* "shopkeeper". Prs.  
*dālīz* "vestibule". Prs.  
*daulat* "property, riches". Prs.  
*dām* "net". Prs.?  
*dāmī* "wolf". Scarcely < Prs. *dāmī* "hunter, fowler".  
*dīm* (K.) "second". G. compares Prs. *duyum* etc. But cf. *bē*. V. 45.  
*dīm*, K. *dīm-ṡēk* "to pain, ache". *a-sar-am bu' dīmī* "my head aches"; Le. *ba-demī* "aches", *dīmī* "pain". Cf. Psht. *dūmai* "a cold"?  
*dumb* "tail". Prs.  
*dā'mād* "son-in-law, sister's husband".  
 Prs. — K. *zūm*, Psht.  
*'dānā* "corn". Prs.  
*dān* (B.) "mouth". Prs.  
*dīn'yā*, K. *dunyā* "the world". Prs.  
*dang-ōk* "to run". *dangam bu*. Psht.  
*dangəl* "to take a jump".  
*dangaw-* caus. of *dang-*. *az-a bu kara yāsp dangavīm* "I make this horse run".  
*dri*. K. *dra* (pl. *dri*), Le., Rav. *dīrī* "hair". G. compares Khaw. *drōh dro*, cf. Ashk. Voc. s.v. *drō* "lock, curl". But cf. also Oss. *ārūdū*. < Skr. *drava-* "flowing, dropping"? Cf. Waz. Psht. *pal* "fringe of hair falling over the forehead" < \**pata*?

*drau* "reaping". *ganum bu drau kam.*

Prs. V. *dir-*.

*dar*, K. *dal*, contracted pron. 2 p.s. *dar-γušim bu* = *ku tū kī γušim* "I say to thee". V. 102.

*dar*<sup>1</sup>: *darōk* "to stand". *inda dar* "stand here"; *darōk-ē* "he is standing". Cf. EVP. s.v. *darēdāl*.

*dar*<sup>2</sup>: *drunuk*, K. *dar*: *dranak* "to own, have". Pres. (= aor.) *darim*, 2 sg. *darōn* (Le. *daron*); *az zud dukā darim* "I have many daughters"; *inda wōk nak darūn* "you have no water here". G. < Av. *dar-*. The *n* of the past stem is not a root-determinative; but *dran-* corresponds to Av. *dramna-* p. p. med. Av. *darsta-* would result in *\*dāl*, a form which clashed with the past stem of *dir-*.

*dēr* "slow, late". Prs.

*dir*: *dilak* (K.) "to reap". G. compares Av. (*dar*: *darsta-* "to sever, cut off").

*darbār* "darbar". Prs.

*drāy*, K. *drāy* "long". G. comp. Av. *darəya-*, Psht. *lārəya* "delay". With metathesis < *\*dārəy-*, or cf. Skr. *drāghīṣṭha-* "longest" etc.

*durust* K. "straight, right". *a-gōn širr durust ē* "the stick is quite straight". Prs.

*driši*, K. *darēši*, Le. *drekhy* "lie(s)". *driši ma γuš* "do not tell lies". < *\*druš*<sup>o</sup>, Av. *drug-* etc.

*daraw-ōk*, caus. of *dar*<sup>1</sup>. *šē sāt ku mun-a daraw-ōk* "he made me stand for one hour *mara yak sāt istāda ka*".

*darwa'ā* "smoke-hole". Cf. Yd. *derbu-choh* and Prs. *darwāza*.

*dāraxt*, Rav. *darakht* "tree". Prs.

*dar'yā*, K. *daryāb* "river, sea". Prs.

*dus* B., K., Le., Phon. *dūs* "10". Av. *dasa*.

*dās* "sickle". Prs.

*dest*, B. *dāst*, K. *dist* "hand". *desti nē-m nak a* "it is not in my power". Prs.

*de'stā* "handle (of a knife)". Prs.

*de'stak* "roof-beam". Prs.?

*du'stār* "turban". Prs.

*dōš* (Phon. "shoulder" (?)). Prs

*duš*: *dōk*, K. *dūs-vek* (p. f. *duk* "to milk". *dušim-a bū* "I am milking it"; *ku gōy-am dōk-ē* "I have milked the cow". Acc. to G. borrr. from Prs. *dōšidan*. — < *\*daušya-*: *durta-*, cf. Skr. fut. *dhoksyati*, v. EVP. s.v. *lešəl*.

*diš*: *ku mun kī diši wōk, ar-warē šē káliye-nē* (?) "give me water, bring it in a piece of cloth?".

*duškī* (K.), Le. *dukh* "a little". G. compares Psht. *lag* "corr. *lāž*, v. EVP. s.v.).

*dušman* "enemy". Psht.

*darwā* "medicine". Prs.

*duwā*, K. *du'ā* "blessing, prayer". Prs.

*dīwāl* K. "wall". Prs.

*dēwāna* "mad, madman". Prs.

*dwās*, K.; Le. *duās* "12". Av. *drādasā*.

*dēk* v. *juš*.

*dyūrā* (K.) "dry twigs, firewood". G. compares Prs. *durūk* "plank", Skr. *dru-*. — *dyūrā* < *\*daru-*, cf. EVP. s.v. *largai*.

*daž-vek* K. "to load". G. compares Psht. *lēšəl* etc. V. EVP. s.v. *lēžəl*.

## D

*dák*, Y. *dak* "full, rich". Psht.

*dand*, K. "pool, lake". Psht.

*dangar* "lean". *a gōi bē gōi di dangar yē* "this cow is leaner than the other cows". Psht.

## F

*fa qir* K. "mendicant". Prs.  
*fikr* K. "thought". *tar mun fikr di al-*  
*cawōk* "I have forgotten it". Prs.  
*fa'lak* "sky". Prs.  
*fā'rēb* "deceit". Prs.  
*far'māl* "winnowing". *farmāl-a p' kēm.*  
 Afgh. Prs.?

## G

*g<sup>1</sup>* : *gustuk*; K. *gl* : *g.ḡastak* "to take away, carry". *al-gīm-a bu*; *ca b' al-gōn* "what do you take away?"; imper. 2 sg. *gōn* (K. *glōn*, Le. *glon*); *a-sarai bu ku āurai al-gī* "the man takes away the ram"; *kafō al-gustakum-a*; *afō txān-at kōk kī al-gustak-ē* "for whom have you taken away that bread?" Acc. to G. < Av. *grab-*, *st* being a verbal determinative. — But *gl* points to \**gyd-*, Skr. *gṛdh-* "to strive after, covet", Av. *garōda-* "eager, desirous of". *gust*; *gast* < \**gista-*? The *l* in *glast* may have been introduced from the present stem.

*g<sup>2</sup>* : *wutuk*, K. *ḡ. hatak* "to place, put, throw, leave". *pērī kitāb ta mēzi sar gām-a bū* "now I put the book on the table"; *pērī-a b' gām*; *sabō tar xui a-marzā nēri nē gōn*, *xuy-at inda ar-zēi* "to morrow leave your brother at home and come here yourself"; *kitāb-am ta mēzi sar wutuk-ē* "I have left the book on the table"; *kafō-m bummai nē wutak-ē*; *tar mun a-marzā zut nājōy buk*, *az kafō nēri nē wutuk* "my brother was very ill,

I left him at home". — G. < *haraz-*, cf. Psht. *prē-ždāl* (v. EVP. s.v. °*ždāl*). Regarding Log. *g* v. 65.

*ga* K. "also, even". *tōs ga zut ē, māk ga zut ēn*, *ku māk bu zanē* "you are many and we, too, are many; do you beat us?" V. *gar*.

*gōi*, K. *giyōy* (pl. *gawī*, *guāi*), Rav. *go'e* "cow". Av. *gav-* etc.

*gōi*, K. *gōy*, Rav. *goi* (B. *γwag*) "ear". Av. *gaoša-*, Par. *gū*, etc.

*gūi* "human excrements". Prs.

*gu'dā*, B. Le., *guda*, K. *gudā* "where".

*'guda bu'kōn?* *'nēr bu'kum* "where were you? I was at home"; *guda di ar-zāk* "from where have you come?" *az bu pōi nāk sam ka guda p' cawē* "I do not know where you are going". *gu* < Av. *kū*; scarcely *gu'da* < Av. *ku-dā*, with *d* treated as in initial position.

B. *gūdar* "jackal". Psht. < Ind.

*giḡi*, K. *gaḡ* "with, together with". *a-sarai ku mūn giḡi ar-zāk* "the man arrived together with me". Ind.

*guj*, *guš*, K. *guj* "offly, merely".

*gājar*, Le. *kājar* "carrot". Ind., Waz. Psht. *gājāra*.

*gākā*, B. *gāka*, K. *gāka*, Le. *gāka* "flesh, meat". *gākā ta giši* "gums" (Par. *γūš-i danānika*). < \**gāwaka-*, Av. *gav-*, cf. Prs. *gōšt*, Psht. *γwaša*?

*gal-āk* "to weave", K. *gal-vēk* "to twist, spin". *kāli b' galim* "I weave cloth"; *galūk-am-a "bāfta-im-iš"*. G. < Ir. \**garθ-*, cf. Skr. *grath-*, Psht. *γarəl* (but not Prs. *γaltādan*, intr. "to roll").

*gulla* "herd of horses, camels". Prs.

*gel* "clay". Prs.

*gul* "flower". Prs.

*gul* "extinguished". *rūy bu gul ham*. Prs.

*galγ* (K) "shoulder". \**gartaka*-, cf. Psht. *γāpa* "neck" etc. (EVP. s.v. *γapəl*)? But -k- is usually preserved.  
*ḡalak*, K. *gilak* "rat". Charpentier (MO. XVIII, p. 22) compares Bakht. *girza* "rat", Skr. (Lex.) *giri*- "mouse" etc. But Orm. *l* < *rd*, *rt*; *gilak* prob. < \**grd(y)aka*-, cf. Skr. *grdhra*- "greedy" etc. I do not know, whether Bakht. *rz* might represent an ancient *rd*. V. *g*<sup>1</sup>.  
*gi'lim* "carpet". Prs.  
*gu'lūn* "throat". Borr. from Prs. *gulū*?  
*gōn* B., K.; Le. *goṇ* "a stick, wood". *a-sarai bu gōn mezarē* "the man breaks the stick".  
*gu'nā* K. "sin". Prs.  
*gūna'gār* "sinner". Prs.  
*gun'jišk* "sparrow". Prs.  
*ga'num* B., Le.; K. *gunum* "wheat". *ta ganum a-mār šīr-a* "wheat-flour is good". Av. *gantuma*-, Psht. *yanam*-, Par. *ganum* etc.  
*gungai*, Le. *gung* "dumb". Prs. + Psht.  
*gap* K., Rav. "stone". Cf. Par. *gapōr* "fireplace"?  
*gar* "also". *afō gar ar-zāk* "he, too, arrived". Euphonic -r, or archaic form of *ga* (q.v.)?  
*gi'rī* Le.; K. *grī* "mountain". G. < Av. *gairi*-, cf. Kurd. *gir* etc.  
*gurū* (K.) "kid". G. compares Sar. *γērr* "kid" < Av. *garəna*- "foetus".  
*gur'čuk*, B. *guršak* "clay-pot".  
*gard* "dust". Prs.  
*gur da* "kidney". Prs.  
*gardan*, K. *garđan* "neck". Prs.  
*grām*. Le. *grām* "village". *Kānigram* "Kaniguram, in Waziristan" Ind.  
*gran-ōk*, K. *gran-tēk* "to chew, masticate". *grā nīm taan-am granōk-a*

"I chewed the bread". < \**grahna*-, cf. Skr. *gras*- "to seize with the mouth, eat", Greek *γρᾶω*?  
*gəraw*-, K. *gīraw-yēk* "to scratch". Psht. *garawul*, cf. Prs. *gar* "scab".  
*giriya* "knot". Prs.  
*gīrz*-, K. *gīrz-yēk* "to wander about, turn". Psht. *gərzēdəl* (< Arch. Prs. *garđīdan*).  
*gīrzaw*-, caus. of *gīrz*-. *az bu ku čarx gīrzawīm*.  
*giš* (B.) "beard"?  
*gišī*, K. *gas*, Le. *gišhy*, Rav. *gishey* "tooth".  
*giši nasam* "I bite off". Original pl., cf. *cimī*. < \**gastra*-, cf. EVP. s.v. *γāš*.  
*gu'ša* "thus, in this way". *kyē b' tū guša kūn?* "why do you act thus?"  
*guša mak kōn!* Cf. *guj*?  
*gušna'gī* "hunger". Prs.  
*quṭ* "lame".  
*gəz* "yard". Prs.  
*gaždum* "scorpion". Prs.  
*gažōi* *gažōi* MASHB.) (K.) "plough-bullock". Borr. from an Ir. dialect with *g* < *w*? Cf. Prs. *barzagāw*, *warz-gāw* etc. Or cf. Par. s.v. *kāsaḡū*.

## I

*γauē* "deep". Cf. Prs. *γauēi* "a deep well".  
*γuti* "a kind of bird", K. *γicə* "the Indian badger".  
*γaf-yēk* K. "to weave". G. compares Skr. *guph*-. *γaf* < \**waṭ*-. Cf. Par. *γaf*-, Psht. *ūdəl*, Av. *vblā*-, Skr. *vabh*-.  
*γau-γau* "barking of a dog". *spuk bu γau-γau kē* "the dog is barking". K. *γap*, Psht.  
*γōk* "frog". Prs. V. *maγyūy*.  
*γlī*, Le. *ghal* "thief". Psht. *γəl*.



γḗlē "hidden, stolen". γḗlē b' kam. Psht. γḗlāfti "covering, sheath". Prs. γilāf. γal'lā "grain". Prs.

γolās "a kind of wool (sardūz)". Cf.

Prs. γulāz "thick, coarse"? Prs.

sardōz is a kind of head-stall.

γūn(d) K. "hidden, lost".

γanj(K.) "bad". G. compares Bal. gānday "bad", Psht. γandēl "to dislike".

Borr. from a lost Psht. word \*γandē?

γūnj "a rag", K. "a garment", B. γūnz "trousers". Prob. borr. from a lost

Psht. word, v. EVP. s.v. āγustēl. Cf. parγan-.

γunā'jī "heifer".

γēnd "penis". Psht. γēn.

γār, K. γār "cave". Prs.

γōr, K. γōr-vēk "to rain". bārān γō'rī.

G. < Av. vār-, Par. γār etc.

γark "lost". Cf. Psht. wruk.

γrās, K. γrās, Rav. gharāsa "black".

γrāsī ta cimī "the pupil of the eye".

γur'sang "pestle". Prs. ōγur "mortar" + sang?

γāra (B.) "neck". Psht.

γaraw-, K. γaraw-vēk "to open the eyes". cimī γarawōn. Psht.

γus'kak, K. γwac "calf". G. compares. S. Bal. gwask, Skr. vatsa- etc. Regarding K. c. v. 69. Psht. γuckai "young bullock calf" ? ? borr. from Orm.

γuš- : γōk, K. γwac : γwēk "to say, speak". dar-γušim bu "I shall tell you"; ba-dēla bu γušim "bait mēxānam"; tu ku mun kī ca b' γōš "tu māra ēi mēgūyī"; ping a'zān bu γuš "the cock crows"; prān-am ku tū kī γō būk "I had said to you yesterday". G. < Av. vac-, N. Bal. gwašag. — γus- and Bal. gwaš- < Av. varšya-

γōš- "snow". Av. cafra-, Par. γarp. etc.

γuš-ōk, K. γwašr-vēk "to fear". 'γušim;

tū bu γuš "do you fear?" a-sapai

bu γušī; γu'šōk-am, γu'šukum. < Av.

\*vī-trah- (G. < Anc. Prs. vi + tras,

• with syncope of s). Cf.

γušaw-<sup>1</sup>, K. γwašrēw-vēk "to frighten".

γuša'wīm.

γušaw-ōk<sup>2</sup>, K. γwašraw-vēk "to wash".

'dest bū γuša'wīm "I wash my hands";

γuša'wōn-a "wash it"; mux-am γuša-

wōk-a "I washed my face". < Av.

\*vī-frav-, cf. Yazgh. fəraw-, Wkh.

pūru-. (G. < Skr. vī-sāvaya- "to

wash away").

γuḡ, K. γwaḡ, Le. ghoḡa "fat". Psht. γaf, Waz. γwuf.

γwar (K.) "oath". Av. varah- "ordeal, trial".

γwarš-vēk (K.) "to appear good, look nice". G. comp. Skr. vṛṣ- "to choose, select" (?).

γwaḡ-vēk (K.) in γwar γw<sup>o</sup> "to take an oath". Av. varəz- "to perform, fulfill, accomplish".

γwāšī, K. γwāšī, Le. ghwāsh "grass". kara kī kōk γwāšī šēr "who gives it grass?"

Orig. pl.; with γwāš-, cf. EVP. s.v.

wāšə. (Acc. to G. borr. from Prs.

wāš). — Acc. to Andreas (Deutsche

Lit. Zeit., 1928, 2257. the derivation

of these words from Av. vāstra- is

impossible. — The original form of the

Psht. and Orm. words must, how-

ever, in any case be \*wāstra-.

γūz "cradle". Prs.

γūz- : γuštuk, K. γwaz- : γwāštak "to fall". Usually with al- : pērī 'gap

al-γūzī "the stone falls down now";

al-γūzim bu "I shall fall"; gap al-

γuštuk; bary bummāi ne al-γuštōk-ē

"the leaf has fallen to the ground";  
Le. *arghoshtakai* "did you fall?" —  
G. < Av. *vaz* "to fly" cf. Wkh. *vazn*  
"to fall" etc. V. EVP. s.v. *vatol*.

## H

Cf. s. Vowels.)

*ha'fō*, v. *a'fō*.

*hām*, v. *xāmē*.

*hin'dū* "Hindu".

*hēncēi* (K.) "tears". G < Av. *asru*-. Sg.  
\**hōnck*, *hōc-k*. (< \**ōšk* < \**āsruka*).  
V. 67.

*hōnd*, v. *kōr*.

*hinl-wēk* (K.) "ground, pulverized". \**rya*-.  
G. comp. Psht. *aṇol* "to grind", Prs.  
*ārd* "flour" etc. V. EVP. s.v. *ārə*.

*haštāi*, v. *cār-jistu*.

*hištak*, v. *aw*.

## J

*jak* (K.) "wounded, hurt". V. *zan*-.  
\**jēm*, *jēm*, K. *jēm*, *jīm*, B. *zēm* "below, down".

*giri di b' jēm sam* "I descend from  
the mountain"; \**jēm nēr* "cellar";  
*ta draxt i-jōmī nē* "under the tree";  
Le. *pa-dzema* "down". < Av. *hača*-.  
\**adama*-, cf. Prs. *zēr* < \**hača-adairi*  
etc.

## Ĵ

*ĵāi*, Le. *ĵāe* "place". *tar mun a-ĵāi pēc*  
*a* "my home is far away". Prs. —  
K. *ĵāk* possibly genuine < \**wyāka*-.  
*ĵē*, v. *ĵēr*.

*ĵōi* "watercourse". Prs.

*ĵagra* "fight". *ĵagra mak kūn*. Psht.

*ĵa'li* "splendour" ? Prs. ?

*ĵá li* "hail". Prs.

*ĵō'lá* "spider". Prs.

*ĵuáldōz* "packing-needle". Prs.

*ĵám* "collected, collection". Prs.

*ĵám* "cup". Prs.

*ĵán*, K. *ĵān* "self, body". Prs.

*ĵu'nūb* "south". Prs.

*ĵang* "war". Prs.

*ĵer* (B.) "clay". *ĵer ēr-war* "gel biār".

*ĵēr*, usually *ĵē*, K. *i-zar*, Le. *ĵar* "on". V.  
92.

*ĵi'rē* "portion, ration (*rasad*)". Prs.

*ĵárup* "broom". *ku nēr bu ĵárup kam*  
"I sweep the house". Prs.

*ĵar'ya* "hedgehog".

*ĵōr* K. "sound, well, prepared". *a'fō*  
*sa'rai ĵōr a; nēr bu ĵōr kam* "I build  
a house". Psht.

*ĵusp* "span". < \**wiṭaspi*-, cf. Av. *vitasti*-.  
etc. V. Rep. 36, EVP. s.v. *wlēšt*. Cf.  
Charpentier, JRAS. 1927, pp. 115 ff.

*ĵist u*, K. *ĵistū*, B., Le. *ĵist* "20". Av.  
*visaiti*. V. 99.

*ĵōš* "boiling". *wōk bu ĵōš xrē* "the  
water is boiling (*au ĵōš mēxura*)".  
Prs.

*ĵuš* "to boil". *ĵušim*. Prs.

*ĵus* : *d(y)ēk*, K. *jūn* : *dyēk* "to see". *az*  
*bu ku tū ĵušim* = *ĵušim-at* "I see  
you"; *ĵušim-a bū* "mēbinim-iš"; *a'fō*  
*sa'riyē bu ku mun ĵušī* "those men  
see me"; *prán-am (az prán) ku tū dē*  
*būk* "I saw you yesterday (*dīrōz mā*  
*šumāra dīda būdim)*"; *prán-at ku*  
*mun dē būk*. Acc. to G. *dyēk* < Av.  
*ōdita* ; *jūn* < Av. *zan* "to know".  
Bal. *zānaγ* "to know, see". — *j* < *z*  
is strange, cf., however, 54 *ĵuš*-. K.  
*ĵāš* "to look at" may be derived from  
\**γwīdars* < Av. *rī-darəs*-, cf. s.v. *ĵusp*.

*ĵa wāb* K. "answer". Prs.

*ĵo warī* "jowar". Prs.

## K

- k-*: *dāk*, K. *k'aw*: *kayēk* (p.p.m. *dōk*) "to do, make". Aor. *kam*, *kēm*; imper. 2 sg., *kōn* (Le. *kun*); -am *dāk-a* "*kadaīm*"; -am *dā būk* "*kada būdan*". G. < Av. *kar-*; *dāta-*. — Loss. of *r* in the present stem, as in Psht. *kawul*. Borr. from Psht.?
- ka* K., Le. relative pron. "who, that". Av. *ka-*. V. 105.
- ka* K. conj. "that, because, if" etc. *kafō* *kī* *yušim* *kə ar-zäya* "I tell him to come"; *ka tū prān bu ar-zākōn*, *az bu ku tū kī das ripē dar-šuk* "if you had come yesterday, I should have given you ten rupees". Cf. Prs. *kih* etc.
- ka* K., Le. "when". Av. *kaða*.
- kē*, v. *kyē*.
- kī* K., Le. "to, into, for". V. 89.
- kō* "hole". *kō šuk-ē*; *kō ta gōi* "the hole of the ear".
- kō* (B.) "mountain". Prs.
- kū* K., preposition. V. 86.
- kiblarū* "west". Prs.
- kab'ər*, *qabr* "tomb". Prs.
- kabər'γā* "ribs". Prs.
- qabri'stān* "graveyard". Prs.
- kīci* "shouting, calling". *kīci zuk* "*faryād kat*". Cf. K. *kīcēk* "to call, summon".
- ku'čuk* "puppy, cub". Cf. Par. *kučuk* "dog".
- kafan* "winding-sheet, shroud". *kafan-a* p' *kēm*. Prs.
- kaf* "palm of the hand". Prs.
- kaf'tar* Le., K. *kəftara* "pigeon". Prs.
- kāj*, Le. *kaj* "crooked, bent". Prs.
- kaje kī* "woman's forehead". Psht. *hajak*.
- ka'jir* "a large, black bird".

- kā'kā* "uncle". Ind.
- kaik* "flea". Prs. V. *šak*.
- kauk*, Le. *kouk* "partridge". Prs.
- kōk*, K. *kuk*, Le. *kok* "who?", "anyone".  
*tar tū a-pē kōk buk* "who was your father?" *tū tar kūk a-klān yūn* "whose son are you?". < \**kō-kah*, Av. *ka-* with the *-ka-* suffix like Psht. *cōk*.
- kākur'tak* "throat". Cf. Waig. *kake'rik* "throat", Lhd. *khakhārī* "jaw"?
- kal* "bald". Prs.
- kālī* "knife". < \**kartyā*, cf. Prs. *kārd*, Psht. *čāpa* etc.
- kālī*<sup>2</sup> "dress, cloth". *kālī b' galīm* "I weave cloth"; *kālī nak darīm*. Prs.
- kī'li* "key". Prs.
- qil* "locked".
- kul'ča* "threshing-sledge".
- kulf* "lock". Prs.
- kālī'gak* "knife (*pēškaus*)". V. *kālī*<sup>1</sup>.
- kilī'āk* "the temples; a certain part of the plough".
- kull* "all". Prs.
- klān*, K. *kulān*, Le. *kalān* "son". *ta marzā klān* "brother's son". Connected with Kurd. etc. *kurr* "son"? Cf.
- kla'nāk*, *klānak* (Ph.), B. *kla'nāk*, K. *kulanāk*, Le. *kalānak* "boy". *klānak šuk-ē* "a boy is born". V. *klān*.
- ku'lang* "crane, hoe". Prs.
- kām* "palate". Prs.
- ka'mān* "bow". *ka'mān-a* p' *kam* "I bend it". Prs.
- ka'mān-i* *Ru'stām* "rainbow". Prs.
- kamarband* "belt". Prs.
- ka'imāx* "cream". Prs. < Turk.
- kīn-ōk*, K. *kīn-*: *kwulak* "to copulate".  
*ta pē a-nāk-at kinām*; B. *nāk-at kinēm*;  
*kīnūk-am-a*. Cf. Mj. *kīn-*: *kīnōy*, Cau-

cas. Jew. *kun-* : *kerde* but *kurde* "done", cf. Horn. Neup. Et., Nachträge, 847). The euphemistic use of *kar-* has possibly been supported by the association with *kūn*.

*kōn*, K. *kān*, *gān*, Le. *kān* "when". *kōn* *ar-zākōn-a?* *prān ar-ākum-a*.

*kūn* "anus, podex". Prs.

*kanč'a'nī* "harlot". Ind. — K. *kanjar* through Psht.

*kan'dū* "large earthen vessel for holding grain". Prs.

*qānd* "sugar". Prs.

*kund* "blunt". Prs.

*kā'nak* "ankle".

*kān* (B.). v. *kar*.

*kaṇḍ-?* *ingās bu kaṇḍī* "[the horse] is neighing".

*kap-ōk* "to dig", K. *kap-yēk* "to cut".

*kapīm*, *ku bumma-m kapōk-a*. Ind.

*'kapč'a mār'* "a black and white, very poisonous snake". Prs. *kafč'a*.

*kap'čī* "woman's curl".

*kar* "deaf", Prs. — B. *kān*, Psht.; K.

*kūn* genuine < Av. *karəna-*?

*kar-ōk*, K. *kar-yēk* "to sow". *ku bumma* *p' karīm*; *ku bumma-m karōk-ē*. Psht.

*kār*, K. *kār* "work, action". Prs.

*kōr* "blind". Prs. — B. *rūnd*, Psht.; K.

*hōnd* < Av. *anda-*, cf. EVP. s.v. *rūnd*.

*kirm* "worm". Prs.

*kar'rār* "silent". *karār bōn!* Prs.

*kur'tī* "jacket". Prs.

*kirwās* (K.) "a kind of lizard". Cf. Par *karwaš*.

*kir'zi*; B., Rav. *kirji* "hen". < \**kṛkyā-*.

cf. Prs. *karg*, Par. *kurγ*, Psht. *čirg* (v. EVP. s.v.). — K. *kirmai*.

*kəpčī*, K. *kačī* "split, torn". *kəpčī-a p* *kam* "mētrākānam-iš".

*kṛāγ*, K. *kṛāγ* "erow". Waz. Psht. *krīya*.

*kāsa* "small plate". Prs.

*kis'sī* "word, tale" (pl.?). Prs.

*kasam* "oath". *kasam-a b' ar-šīrim* "I swear an oath to him". Prs.

*kāš*, pl. *kāšī*, Le. *kāsh* "Afghan", K. *k'isi* "the Wazirs". V. p. 312, n. 2.

*kēš* "shirt". Prs.

*kāšuk* "spoon". Prs.

*kīštī* "boat". Prs.

*kī'tāb* "book". Prs.

*kyē*, *kē*, K. *kī(yē)*, Le. *key* "why?"

*kaiza* "bridle".

*kuzō'li* "water-bucket". Cf. Par. *kīzaγē*, Prs. *kūza*.

## L

*lab* "lip". Prs.

*lūč* "naked". Prs.

*laγaγ* : *laγatōk* (?) "to roll, wallow". *pērī* *laγa'ri*; *gap ta girī sar dī laγatōk-ē*

"the stone has rolled down from the top of the hill". Psht. *ryaγēdəl*.

*lakaš'wāi* (K.) "deer". Waz. Psht. *laka-š'wāi*, Bangash *laka.xō'wa*.

*lanl* "short". Psht.

*lip*, K. *lup-yēk* "to be suckled". *tar xui māwa nak lipi* "mādar-i xuda na čuyat".

*lār* (B. "road". Psht.

*lōrai*, K. *lyirai* "lamb". G. comp. Psht. *wrai* (?).

*lar zā* "trembling". Prs.

*larzān-uk* "to make tremble". *ku mun* *larzānuk-ē*.

*laγ*, K. *laγ-yēk* "to stir, mix". *māγ* *laγ'ōn* "moisten the flour *ārda tar*

*ku*". Psht.

*laγaw*, caus. of *laγ*. *laγawōn-a* "šar *bidī*".

*lau'f'u* "scrotum". Originally "penis"?  
Cf. Par. *'lāwəp*.

*las-vek* (K.) "to lick". G. comp. Prs.  
*lesikan* etc. V. *caṭa*.

*la tək* "a small species of lizard".  
*lāyiq* "worth". Prs.

*lauz* "promise". Prs.

*lāzim* K. "necessary". Prs.

## M

*mā'ī*, K. *māhī* "fish". Prs.

*māi*, K. *māi* "month". G. < Av. *māh*.  
Cf. Par. *mēhī*, Psht. ° *maī*.

*'mēi*, K. *maī* "ewe". G. < Av. *maēšī*.  
*mu'cin* "handmill". Psht. *mēcan* Cf. AO.  
VII, 200.

*mud'yal* B.; K. *muḥḍal* "tail of the fat-  
tailed sheep". G. comp. Prs. *dumba*  
(with metathesis). Uncertain.

*mu dām* "always". Prs.

*mai'dān* "plain". Prs. — K. *maindān*,  
Waz. *maindōn*.

*mak* B., K. prohibitive particle. "wal  
*mak cū* "do not go there". G. < Av.

*mā*, with the *-ka-* suffix. Cf. ° *nak*.  
*māk* (K.), B. *māx* (?) "withered, faded".

< \**marxtaka-*, cf. Par. *māt*, s.v. *mēr-?*  
*māl* K. "property, goods". Prs.

*māla*, *mālaī*, K. *mālā*, a word added to  
numerals and indef. pron. of number.  
*dō māla saṭai* "two men"; *cūn mālaī*  
*bē bu kitāb awē?* "how many others  
are reading the book?" *šē m° b°*  
*b° k° a°* "one other person is re-  
ading the book". Cf. *'mālī*.

*'mālī*, Le. *mālī* "husband". < Anc. Pers.  
*martiya-*, cf. Psht. *mēpə* "husband",  
Par. *mēp* "man".

*mlić*, K. *mlić* "apple". *ku tū ki še mlić*  
*dar-sirīm* "I give thee an apple".

The connexions of this word are  
difficult, cf. EVP. s.v. *maṇa*, Par.  
Vog. s.v. *āmaṇ*.

*mālida rī* "woman whose husband is  
alive". V. *'mālī*.

*'qulḥ* "country, region". Prs.

*mullā* "mulla". Prs.

*mālūm* K. "known". Prs.

*mal'tey*, K. *mltay*, Le. *maltagħ* "gun".  
Turk.

*malax* "locust". Prs. — K. *mīlxai*,  
Psht. V. *mēx*.

*mā'mā* "mother's brother". Prs.

*mē'mān*, K. *mīhmān* "guest". Prs. —  
K. *mēmni* f. is poss. genuine.

*man*, K. *mun* "then, at that time".

*'menai* "autumn". Psht.

*mēn*, K. *mēn* "still, yet". *mēn pu'xōk*  
*nāk šūk-ē* "it has not yet become  
ripe".

*mun*, obl. of *az* "I".

*munā'jāt* "prayer". Prs.

*mu'nāsib* "necessary". Prs.

*mēnz*, *mīnz*, K. *mañj*, Le. *menz* "middle".  
Psht.

*'mēnza* "stem of a tree". Psht.

*mēnzangušt* "middle finger".

*mañ'gas* "fly". Prs.

*mr-*: *'mulluk*, K. *mr-*: *mul'ḷak* "to die".

*mrē* "he dies"; *a-saṭai* *'mulluk* (Le.  
*muluk*) "the man died". G. < Av.

*mar-*.

*mār* "snake". Prs. — K. *mañgōr*, Psht.  
*mūr* "centipede". Prs. *mūr* "ant"?

*mur'cā* "ant". Prs. But K. *mārcōi* is  
poss. genuine.

*mur'dā*, pl. *mur'dāyī* "corpse". Prs.

*mrīg*, *mrīk* (K.) "slave". < *maryaka-*, cf.  
Psht. *mrayai*.

*mirya*, K. *mirya* "sparrow". G. < Av.  
*mərəya-*.

*muṣ'āwī* B. "duck". Prs.  
*mār'xōr* "markhor". Prs.  
*maryōk* (K.), Le. *marwōk* "moon".  
 < \**māh-rauka*-, cf. Skr. *roka*- "light"?  
 V. *mā'tau*.  
*mar'zā*, B., K., Rav. *marzā* "brother, friend". *tū tar xui marzā kyē nak ar-wulōk?* "why did you not bring your brother?". G. < Prs. *mīrzā* "prince" (?). — < \**ha-māty-zāta*-, cf. Anc. Prs. *hamātar*- "born of the same mother", Greek ὁμομήτριος. V. *winjōk*.  
*maṣ*- "to knead, grind". *maṣōn* "maida ku". Skr. *myd*- "to crush". Cf. Par. *maṣ*- "to rub". Cf.  
*māṣ*, K. *māṣ* "flour". *az bu asyāi ne māṣ kam* "I grind flour at the mill". V. *maṣ*-. These words must be loan-words on account of the *ṣ*.  
*maṣyūy* K. "frog". < \**maṣyūy*, \**maṣyūy*, borrr. from some derivative of Skr. *maṣṣūka*-, cf. e. g. Kati *mu'ruk*.  
*ma'skū* "butter". Prs. — K. *pisk*.  
*maš-in'jān* "three days ago". V. *in'jān*.  
*mašī* (K.) "fly". G. < Av. *mašāi*-.  
*mēš* (B.), K. *mērš* "sun". G. < Av. *mīdra*-, Mj. *mīra*. Psht. dial. *myēr* (v. EVP. s.v. *nwar*, might be due to a contamination of *mīdra*- and *hvar*-.  
*mā'sām* "evening". Psht.  
*mušaw-ōk*, K. *mušaw-yēk* "to rub, knead, smear". *muša'wīm*; *muša'wōn-a* "busā-iš"; *muši-a bū* "he rubs it". Cf. also K. *mulawyēk* "to rub, anoint". G. compares Prs. *muštan* etc. Cf. EVP. s.v. *mušəl*.  
*mā'tau* B. "moon". Prs. V. *maryōk*.  
*matat* (K.) "apricot". Cf. Par. *mindut*.  
*muṭṭai* "handful, fist". K. *muṭ* "fist". Psht.

*māwā* B.; K. *māwā*, Rav. *māw* "mother". < Av. *mātar*-.  
*mēwā* "grape". K. "fruit". Prs.  
*māx*, K. *māx* "we". *māx zut'an mā xil-istim*. V. 100.  
*mēx* "nail". Prs.  
*mēx* (K.) "locust". G. < Av. *maḍaxa*-. V. *malax*.  
*muḥ* K.; Rav. *makh* "face, cheek, edge of a knife". *pa mōx al-yuštuk* "he fell on his face"; *ta nēr a-muḥ* "the floor of a house". Cf. Psht. *max*, Par. *muḥ*, Skr. *mukha*-.  
*māz-yēk* (K.) "to be twisted".  
*mēz* : *muštuk*, K. *māz* : *maṣ'tak* "to break" (intr). *pēri bu a-giṣi mēzi* "now the tooth breaks"; *giṣi muštuk-ē*. Cf. Mj. *māz*- "to kill", Psht. *māt* "broken".  
*mi zī* "urine". < Av. *maēz*-.  
*maq'dik*, K. *mizdik* "mosque". Waz. Psht. *mazdak*.  
*mizaw*- "to break" (trans.). *mizawīm-a bu*. V. *mēz*-.  
*mōž* : *mōk* "to loosen, untie". *pēri-a b' mōžīm* "xalās mēkunam"; *giriya mōžīm* "I loosen the knot"; *mōk-am būk*. Cf. Skr. *muc*-, caus. *mocaya*-, Mj. *muž* : *muṣyd* "to swing".

## N

*n* : *nustuk*. K. *n* : *nastak* "to sit down". *az bu nīm*; imper. 2 sg. *tu nēi*, B. *nē*, Rav. *neh*; *nustukam-a*; *a sa'ai zarka nustuk-a*, G. < Av. *ni-had*-. Cf. EVP. *nāy'al*, Par. Voc. *nhān*-.  
*na* K., Le. "no". Av. \**na*°.  
*nā*, K. *nāh*, Le. *nōh*, B. *naha* "9". Av. *nava*, Psht. *nāh*.  
*nai* "reed". Prs.

*nē*, K. (*i*)nar, Le. (*i*)ne'r), postpos. "in".  
*i-nāri nē zin daya* "there is a saddle  
 in the house (*da xāna zin as*)"; *i-nēri*  
*nē ku xuy-a puṭ dāk, bar di nak*  
*naṭṭok* "he hid himself in the house  
 and did not go out"; *mənzi nē* "in  
 the middle"; *jəmi nē* "below". G.  
 comp. *nar-nēr* "house". V. 91.

*nefak* "navel". Cf. Prs. *nāf* etc.

*nāḡḡor*, K. *nēḡor* "daughter-in-law". Psht.

*nā jōr* K. "unwell, sick". *nā jōr bu'kum*  
 (*šu'kum*). Psht.

*nāk*; B., K., Le. *nak* "not". Av. *na* °.  
 Cf. *mak*.

*nāk*; K., B. *nāk*, Le. *nāk* "wife". \**nāwy-*  
*akā*, cf. Psht. *nāwē* "bride", Waz.  
*nāwyē*, Skr. *nāvyā*- "newly married  
 woman".

*nā'kā* "marriage". Prs.

*nūk* "the point of a knife". Prs.

*nōkra* "silver". Prs.

*nūkar*, K. *naukar* "servant". Prs.

*nikiz-yēk* (K.) "to throw down, propel".

Cf. Psht. *kūz* "down, below"?

*nāl* "horse-shoe". Prs

*nēla*, K. (*i*)nēla "presence", as a post-  
 pos. "at, with". *kitāb nēla-m yē*  
 "the book is with me"; *a-kitāb tar*  
*mun i-nēla būk; wōk bu nēla di-wa*  
*cawē* "au az pēz-iš mērawa"; *i-nēla*  
*di-m al-cauṭok* "he went away from  
 me"; *i-nēla di-t ar-zāk* "he came from  
 you". < Av. *nazdyō* "nearer".

*nūl* "beak". Prs.

*nālat*, K. pl. *nālatti* "swine". Cf. Waz.

*nōlat* "pig, brute" < Ar. *la'nat*

"curse". Cf. also Oss. "*qalāt*"

"Gesindel, v. flucht".

*nām* B.; K. *nām* "name". *tar tū nām*  
*ca-ya?* Prs. or genuine.

*nim-yēk* (K.) "to descend". G. < Skr.

*nam*. Cf. Av. *nam*, Sak *pa-nam*-  
 "to ascend".

*nīmēk*, Le. *nimek* "salt". Prs. *namak*  
 etc. V. 36.

*nīmrož*, K. *nimryūz* "noon". Cf. Prs.

*nīmrož*.

*nimišta* "written". *nimišta p' kam* "I  
 write"; *xatt-am nimištā dāk-ē* "I  
 have written a letter". Prs., cf.  
 Ghilzai Psht. *na'mišta*.

*nīmīšq*, K. *nīm-šiw* "midnight". Cf.  
 Prs. *nīmšab*.

*nū'māz* "prayer". Phl. *namāč*. Cf.  
 Khow. lw. *nimēž*. — K. *nmāz*, Prs. +  
 Psht.

*nī'nī*, K. *nīnī*, Rav. *nenī* "nose". G. < Av.  
 \**nī-vaēnā*-.? Poss. with assimilation  
 < Prs. *bnī*.

*nā'rai* "narrow", K. "mountain pass",  
 Le. *narai* "thin". Psht.

*nēr* B.; K. *nar*, Le. *ner* "house". *nēri*

*nē* "inside": *wā nēri nēri nē* "da

*xāna darūn*". Av. *antara*-, \**antarya*-.

Cf. Pash. S. *anda'rū* "house", Prs.

*nūr* "light". Prs.

*nar'gōi*, Le. *nargoī* "bull".

*narm* K., Le. "soft". Prs. — K. *nōršr*  
 < Av. *namra*-.

*neri'nā*, K. *nar* "male". Av. *nur*-.

*nōrī* K. "piece of bread". Psht.

*nās* K., Rav. "belly". *nas ta pāi* "calf  
 of the leg" (cf. Par. *iškambek-i pāi*,  
 Ashk. *ku'cuṭ*). Psht.

*nas* : *nōk*, K. *nīs* : *nōk*, Rav. *nass* "to seize,  
 catch". *kafō b' nasam* "ūra mēgi-  
 ram" : *nāk-a b' nasam*; *kafō b' nōk-*  
*am* "ūra giriftam"; *nāk-am nōk*. G.  
 comp. Psht. *nūwul, nīs* (and Skr. *labh*-).  
 Cf. also Ishk. *nas* : *nād*, Yaghn. *nās* :  
*nāt*. Darmesteter's derivation of the  
 Psht. word from Av. *nas* "to ob-

tain' does not account for the past. Apparently an inchoative. Ir. \**nasa* : \**nata*.  
*nāsa* "son-in-law". Psht. *nucasai* "grandson"? But. cf. *nwa'sai*.  
*nēs*, K. *unēs*, Le. *nes* "19". *unēs* acc. to G. bor. from Hi. *ūnis*. — But Lhd. *unnā*, *unēs* < \**nūēs*, prob. through the infl. of Ind. forms. V. 37, 99.  
*nīs* : *na'γōk* K. "to go out". *az bu nēr dī nīsīm*. Cf. Par. *nī* : *na'γō*, Minj. *nīy*. *nīs*-appears to be an inchoative form : \**nī(š)-is* (Skr. \**nir-icch*). Cf. *awas*, *wēs*.  
*nw-astak* (K.) "to lie down, go to sleep".  
 \**nī-pad*, cf. EVP. sv. *camlāstəl*. Minj. *nīl-* (< *nīl-*) : *nucāst*.  
*naw*, K. *naw-vēk* "to cause to sit down".  
*az bu ku tū nawīm*; *ku tū-m nawōk-a* "tura šādam". V. n.  
*nī'wē*, K. *nāwī*, Le. *nūwī* "90". Av. *na-vaiti*.  
*nūw* : *nyōk* (K.) "to put, place". C. < Av. *nī-dā*, cf. Prs. *nīhādan*.  
*nūw*, K. *nyūw* "new". < Av. *nava*.  
*na'war* : *nawu'lōk*, M. *nawar* : *nawalāk* "to take out, draw out". *māx cā dī wōk nawulōk* "we drew water from the well". G. < Av. *nīš-bar* (or *nī-bar*?).  
*nwa'sai*, K. *nucasai* "grandson". Psht. *nāwaxt* "late". *waxt bu nāwaxt sē* "it is getting late". Prs.  
*nīyāk* (K.) "maternal uncle". Cf. Psht. *nīyāyo*, Phl. *nyāk* "grandfather".

## P

*pa* K. "by, at". G. < Av. *paiti*.  
*pē* *pyē* B.; K. *piē* "father". *tar mun*

*a-pē mullāk-ē* "my father is dead".  
 G. < Av. *pihur*, cf. Zaza. *pi* etc.  
*pāi* "foot". Prob. Prs. — K. *pārī*, with Ind. suff. (G.), B. *pās* (?).  
*pōi* "understanding". *pōi bu sām* "I understand"; *az bu pōi nāk sam* "na mēfāmam". Psht.  
*pa'bēga*, K. *pa-bēžā*, Le. *pabega* "high, above". K. *bēž* "the place above or outside". *bēž* < Av. *barəzyah* "higher". Cf. *bēk*.  
*pēc* K.; Le. *pets* "far, distant". Acc. to G. =  
*pēc* K. "the back; back, again, afterwards". *pēc ar-zāk* "pas āmad". G. comp. Hi. *pīchē* "behind", etc. The *ē*, however, renders this derivation improbable. < \**pasēyah* Av. *pasā*; cf. Par. *pēs* "behind", Minj. *ač-pōč*, Ishk. *č-pōšt* "behind".  
*pīc-vēk* (K.) "to drip". Cf. Lhd. *pīc* "moistened, irrigated"? G. comp. Bal. *phīṭaγ*.  
*pōč*, K. *pac* "a kiss". G. comp. Psht. *maca* etc.  
*pāda* "herd of cows". Prs.  
*pai'dā* "found". Prs.  
*padak*, postpos. govern. the gen. "like".  
*a tar mun ta marzā padak yē* "he resembles my brother". *pa* + ?  
*pai'γumbar* "prophet". Prs.  
*pāk* "milk". Cf. *pi'kāk*.  
*'pākī* "razor". Prs.  
*pi'kāk*, B. *pi'kak*, Rav. *pikakh* "butter-milk", K. *pi'kak* "(butter-milk, tyre)".  
*pī* < Av. *payah*, cf. Par. *pē*, and doḡhle -ka- suffix. *pāk* "milk" < *payah* + *āka*.  
*pāki'zā*, K. *pāk* "clean, pure". Prs.  
*pa'lau*, *palū*, K. *palau* "side, direction".  
*ašō palū dī* "from that direction". Prs.



*pul* (B.) "bridge". Prs.  
*pō'lād* "steel". Prs.  
*pal'kāk* "eyelid". Afgh. Prs.; Prs. *palk*.  
*pal'lang* "leopard". Prs. — K. *prōng* Psht.  
*palašt*, K. *plašt-vēk* "to wring, fold".  
*palaštīm*. Cf. Psht. *palatəl* "to twist, wind, envelope"? With this verb G., however, comp. K. *plašt-vēk* "to be upset". < \**pari-dašta*?  
*pal'ta* "lamp". Prs. *falīta* "torch, wick"?  
*pōm* "wool". Cf. Prs. *pašm*, Minj. *pām* etc.  
*pan* (K.) "wide, extended". Genuine, < Av. *paθana*? Cf. Prs. *pahn*, Psht. *plan* etc.  
*pīn* (K.) "honey". G. comp. Phl. *ang-pēn*. — Cf. Av. *paēnaēna* "consisting of honey", v. EVP. s.v. *gabīna*.  
*pōn*, K. *pōn* "upper terrace or roof of a house". G. comp. Phl. *bān* "roof", Prs. *bān* "house". *pōn* < \**pa(t)-bō*?  
*pēnc* B.; K. *pēnj*, Le. *penz* "5". Av. *panča*.  
*pan'jes* K.; Le. *panzes* "15". Av. *panča-dasa*.  
*pan'jāstu*, Le. *panzast*, K. *panjāštū* (with *š* from *cāštū* "40") "50". Av. *pan-čāsātəm*.  
*pa'nīr* "cheese". Prs.  
*pa'nēšta*, K. *pa-nīšta*, Le. *paneght* "out, outside". *pa'nēšta p' cum. nēšt*, cf. Av. *nīštara* "external", Skr. *nīštya*.  
*pāni* "bark of a tree (?)". Or "leaf"? cf. Psht. *pāna*?  
*pīng* (K.) "cock". G. comp. *pinga* (K. "the time just before dawn" (cf. Prs. *pang* "dawn", Khw. *pīgachui* "morning")).  
*pa'ri* "fairy". — K. *pērai*, Psht. *pēri* K.; Le. *perī* "now". G. < \**pa vēri* "at this time". Cf. Par. *yāri* "now"?

*prī(b)*, K. *pra-yēk* (aor. 2 sg. *prīw*) "to beat". *kafō sarai prībim* "i ādama mētanam"; *tū ku mun kyē prī?* "why do you beat me?". G. < Av. *pairi-dā*, cf. Khw. *pra* "to beat" etc. (?).  
*par'čay* "to cut". *kāli bu parčarīm* "I cut the cloth". Cf. EVP. s.v. *skaštəl* (add: Prs. *nīškurda* "a shoemaker's knife"). Very uncertain.  
*par'yan-ōk*, K. *par'yūn-vēk* "to dress oneself". *kāli parya'nīm, parya'nōk-am; kāliyē parya'nōn!* Also causative: *ku wōrkai bu kāli paryanīm* "ba-čarā mēpōšānim". G. comp. Skr. *pari-gudh*, Psht. *āyustəl* (v. EVP. s.v.). Cf. *yūnj*.  
*pārak*, K. *pāra* "for, for the sake of". *tar kōk pārak al-gustak-ē* "for whose sake has he brought it (*barā-i kī*)". G. comp. Psht. *da-pāra*.  
*prān*, K. *prān* "yesterday". \**parāna*, cf. EVP. s.v. *parūn*. — B. *pār*, Prs.; Le. *parīn*, Psht.  
*parr* "feather". Prs.  
*parr-ōk* "to fly". *kirzi pēri bu parrē* "the hen is flying now"; *kirzi parrūk* (*parōšt*) "murī parrūd". Prs.  
*pra'sul* "last year", K. *parsal* "next (?) year". Cf. Par. *parāsuy*, EVP. s.v. *parōs*. V. *asul*.  
*prusnaw-vēk* (K.) "to sprinkle". G. < Av. *pairi-haēk* (*hīnča*) (?). Prs. *pāšīdan* < \**parš*; the derivation of *prusn* < \**pršna* (\**pers*), or \**pršna* (\**perk*) is tempting, but phonetically difficult. V. 66, 71.  
*par tūk* Le. "wide trousers". Psht.  
*par'xāna* "nostrils".  
*prāy*: *prāk*, K. *prā*: *prawak* "to sell". *prāyīm-a bu* "I sell it"; 2., 3 sg. *prāyi*; *ku tū jē prān šē aurai-em*

*prák-a* "I sold you a sheep yesterday". G. comp. Prs. *frōxtan* < Av. \**pairi-vaxš-* (but regarding Psht. *prōwul* v. EVP. s.v. *prōlāl*). *prawak* < \**para-waxtaka-* (cf. Par. *pharāt-*); *prāy*, *prā* is prob. is secondary formation from the past stem, as \**para-waxš-* would have resulted in something like \**prāš-*. Or. *prāy* < \**para-dā-*?  
*pis* : *pištak* (K.) "to write". < Av. *paēs-* "to adorn, colour", Anc. Prs. *niy-pais-* "to write" etc.  
*pōst* "skin". Prs.  
*pō'stīn* "posteen, sheep-skin coat". Prs.  
*paša* "mosquito". Prs.  
*pi'sī*, K. *pus* "cat". Cf. Prs. *pišak* etc.  
*piš'kal* "dung of sheep, etc.". Prs. *piškīl*.  
*pāšna* "heel". Prs.  
*pūšt* "back, back of a knife". Prs.  
*pāš'tān(n)a*, K. *puštana* "question". Psht.  
*pat* (K.) "upper part of the back".  
 Genuine, G. < Av. *paršti-*.  
*pəṭ*, K. *paṭ* "forehead". *a pəṭ-at trūš mak kōn* "do not knit your brows".  
*puṭ*, K. *buṭ* "concealed". Psht.  
*paṭ'līn* "trousers". Ind. < Engl.  
*pūwa* f. (K.) "hollow piece of ground".  
*pu'xōk*, Le. *pukuk* "ripe". V. *biž-*. — K. *pōx*, Psht.  
*'paxtak* "ring-dove". Prs. (through Psht.?).  
*pyē*, v. *pē*.  
*pay-ēk* (K.) "to graze". G. < Av. *pā-*, cf. Psht. *pōwul*.  
*pi-yēk* (K.) "to string beads". G. comp. Psht. *pēwdəl*. Genuine?  
*pi'yāla* "cup". Prs.  
*pi'āz* "onion". Prs.  
*pōz*, K. *pyūz* "mouth". Acc. to G. borrh. from Prs. *pōz* "snout". Poss. genuine, cf. Psht. *pōza*

*pāzak* "nose". Cf. *pōz*, and Psht. *paza*.  
*pā'zan*, *pāžen*. K. *pazan-vēk* "to know, recognize". *az bu ku tū nak pazanīm, ka tū tar kōk a-klān yōn* "I do not know whose son you are". G. < Av. *paitizan-*, cf. Psht. *pēžandəl*, Wkh. *pazdan-* (< \**pazn-*).  
*pāždaw* "to sprinkle". Cf. Prs. *pāšīdan*, v. *prusnaw-*.

## R

*rāi*, K. *rāi* f., Le. *rāh* "road". *Lōgar tu-manak šē rōž rāy-a; rāi kam* "I send away". < Av. *raiθyā-*, cf. Prs. *rāh*, Psht. *lār* (*lyār*).  
*rī* = *ar*, q. v. *širwā rī-war* B. "bring the soup".  
*rō* (K.) "iron". Cf. Par. *rū*. V. *ān*.  
*rō bā* "fox". Prs. — K. *rawas* genuine, < \**raupasa-*.  
*rōda* "entrails". Prs.  
*rēg* "sand". Prs.  
*rā'kāb* "stirrup". Prs.  
*'ramma*, K. *rama* "flock of sheep or goats". Prs.  
*rān* "thigh". Prs., or genuine < Av. *rāna-*.  
*rīn* : *rīyēk* (K.) "to shave". G. comp. Psht. *xriyəl*. But *xr-* > *r-* would be irregular.  
*rūn* B., K.; Rav. *ruṇ* "clarified butter", G. < Av. *raoyna-*.  
*iūṇ*, Rav. *aroṇ* "fire", K. *rūṇ* "bright, shining" (*rawan* "fire". < Av. *rao-rōṇ*, or borrh. from Psht. *rūṇ* "bright").  
*raṅg* K. "colour". Prs.  
*rī pē*, *rī pē*, Le. *rupe* "rupee". Ind.  
*ras-ōk*, K. *ras-vēk* "to spin". *ra sīm*:

*ra'sōn-a* "birish-iš"; *rasōk-am-a*; *rasōk-am būk* "rišta būdam-iš". G. comp. Prs. *rēsīdan*, Psht. (*w*)*rēšəl*. V. EVP. *rāst* "straight, true". Prs. *rāšra*, *rāšrai* (K.) "brother's daughter, son". G. comp. Psht. *wrārə* < Av. *brātūrya-*. Cf. EVP. s.v. *wrārə*. *rūṣana* "bright, light". Prs. *rāxa*, K. *rāxa* "truth". *a-rāxa ya* "it is the truth". G. comp. Psht. *riṣṭiyā*, Av. *arš-*; but this seems phonetically improbable. *ray-ēk* (K.) "to tear". G. < Av. *dar-* (?). *'rezan*. K. *rījan*, Le. *rizza*, R. *w'rizza* "rice". From an unnasalized form, cf. EVP. s.v. *wrižē*. *rōž*, K. *ryūz*, Le. *rosh* "day". G. < Av. *raoçah-*.

## S

*s-*: *šuk*, K. *s-yōk* "to become". Aor. *sām*; *mak šon* (*son*?) "ne bāšī"; *jəm bu sē* "he will come down"; *maḳ šē*; Le. 3 sg. *sa*; *šukum* "šuda-im"; Le. *shuk*. Acc. to G. borr. from Prs. *šūdan*, the true Orm. derivative of Av. *šav-* being *cyēk*. — But in Psht., too, we find *š* < \**čy*, *c* < \**čiy*. *sō*, *sō*, K. *sū* "100". Av. *sata-*. — Le. *sad*, Prs. *sa'bā* K. "tomorrow". *sabā p cum*; *sabū kafō txān bu xram*. Prs. *su'buk* Le. "light, easy". Prs. V. *'spuk*. *sau'dāgar* (*sauda gār*?) K. "merchant". Prs. *saudaga'rī* "trading". Prs. *sūg* "thorn, beak of corn". Prs. *sōk*, or genuine < Av. *sūka-*. *su'jī* "hip". Cf. Shgh. *šerjē*. Par. *sebji*. Prs. *suft*, Av. *supti-* "shoulder" + *ē*?

*sikah* (K.) "hare". G. comp. Psht. *sōē* etc. (with double *-ka-* suffix). V. 38. *'skan* "dung of cows". Cf. Par. *sa'γōn*. *sukal* (K.) "porcupine". G. < Av. *sukura*; cf. Par. *šuyur*. *'škōr* (B.) "coal". Prs. *°sul* "year". V. *a'sul*, *pra'sul*. *sāla* (K.) "coldness". G. < Av. *sarata-*. *sa'lāmat* "safe". Prs. *su'l'tān* "sultan". Prs. *sumb* "hoof". *sumb ta pāē* "heel". Prs. *sanda'li* "chair". Prs. *san'dux* "box". Prs. *su'pā*, Le. *sipāi* "soldier". Prs. *spōi*, K. *spōi* "louse". < Av. *spiš-*, v. EVP. s.v. *spaža* (= *spəža*), cf. also Minj. *səpəya* (Zarubin). *spūcau-vēk* (K.) "to fall (as leaves), to sit down". *'spēk* B.; K. *ispēk*, Rav. *spēg* "barley". Cf. Phl. *spēk* "shoot". Cf. Lat. *spīca* etc. *(?)spuk*, K. *spak* "light, not heavy". Genuine, cf. Psht. *spuk*? V. *su'buk*. *(?)spuk*, K. *spuk* "dog". G. < Av. *span-*, cf. Psht. *spai*. V. Par. *espō*. *su'pāl* B. "egg". Afgh. Prs. *sufāl*, *supāl* "the white of an egg". *'spilaw-*, K. *waspal-vēk* "to wring, squeeze out". *'spilawīm*. G. < Skr. *ut-sphal-*. Orm. *l* is prob. derived from *rd*, Skr. *spṛdh-*, cf. Walde-Pokorny s.v. *sp(h)redh-*; but the semasiological development is not clear. *sparaw-vēk* (K.) "to wink, blink". Cf. Skr. *sphur-* "to tremble, quiver, twinkle", Av. *spar-* "to stamp one's foot, push". *'spār* "large plough". Prs. *spēw*, K. *spīw*, Le. *ispēw* "white". G. < Av. *spašta-*. — B. *spīn*, Psht. Cf. *'spēwī ta cimī* "the white of the eye".

*srāi*, K. *srāi* "caravanserai, castle". Prs.  
*sar* K., Rav. "head", "on". *ta qabri sar*  
 "on the top of the grave". Acc. to  
 G. < Av. *sarah*, or bor. from  
 Prs.

*sār*, K. *saḥar* "dawn, morning". Prs.  
*sēr* "onion". Prs.

*sārā'li* "strap for binding the bull to  
 the plough". Prob. containing *sar*  
 "head", cf. Psht. *sar-māl* "a rope  
 for fastening a load on a camel".

*sārīspār* "plough-iron".

*sa'rai* K.; Rav. *saḍaiki* "man". Psht.

*srūp*, K. *srūm* "immersed". < \**sar-ḍub*?  
 Cf. Psht. *ḍūb* "immersed".

*sūša* (K.) "mountain ewe". Cf. Waz.

Psht. *saža* "female oorial" (\**suxšā*?).  
*sāt*, K. *sa'at* "time, hour". *pēri šē sāt*  
*b' jum sē* "he will come down in  
 an hour". Prs.

*sto'yān* "bone". Prs.

*su'tum* "pillar". Prs.

*si'tara* "star". Prs. — K. *stirrak* *starak*?  
 G. < Av. *star*.

\**stur*, K. *stār*, Le. *sturra* "big, great". *ta*  
*bādšā a-srāi stu ē*. Acc. to G. bor.  
 from Psht. *stār*. — Poss. genuine; cf.  
 also Minj. *s'tar*.

*stur'ga* "stable". With *stur* cf. Prs.  
*sutōr* "horse"?

*stōr*, \**stur*, B. *stōr*, K. *stīr*, Le. *stuḍ*  
 "tired, weary". *az stur yun*; *a-*  
*sarīyē stur in*; B. *stōr mak šon*  
 "mānda na bāšī"; 3 sg. *stōr mak šē*.  
 Acc. to G. bor. from Psht. *stōrai*.

*s wār*, K. *swār* "riding, horseman". Prs.  
*syūy* pl. *sa'yī* (K) "grape".

*syūy* pl. *sa'yādī* (K) "mother-in-law".

The pl. seems to point to a form in  
 -yā; *s* may represent Log š. \**str*?  
*syākū*, K. *syākū* "shade, shadow". *pēri*

*syāka kī nustuk* "now he sat down  
 in the shade". G. comp. Pss. *sāya*  
 etc. — With short vowel cf. Av. *a-*  
*sayā*, Soghd. *sy''k'*, v. EWP. s.v.  
*siyā*.

*s-yōk* (K) "to break (of a rope)". Cf.  
 Psht. *šlédal* < \**sid*-, Av. *saēd*.

*say* "to rub, polish". K. *say-ēk* "to  
 abrade, smoothe". *a-rūn sayōn* "rub  
 it with ghee". G. comp. Psht. *sūla-*  
*wul* "to ground, grate"; but the vowel  
 renders this comparison improbable.

## Š

*šē* B.; K. *šō*, L. *she* "1". Cf. Sak. *ššau*  
 < Indo-Eur. prot. stem \**k̑jo*. O. Slav.  
*ši* etc.? Cf. *šām*, *šān*.

*šāi* "thing". Prs.

*šāid* "witness". Prs.

*šaftā'lū* "peach". Prs.

*ša'yāl* "jackal". Prs.

*škamba* "stomach". Prs.

*škār* "hunting". Prs.

*šāl* "shawl". Prs.

*šōl*, K. *šōl* "rice in the husk". Psht.  
*šōlē*.

*šu'luk* "leech". Prs. *šalūk*, Jew. Prs.  
*šulūk*.

*šilaw* "to light, kindle". *rūn bu šila-*  
*wīm*: imper. *šilawōn*.

*šām* "before, in front of". *šam bu*  
*šustakum, pēri bu nak šūm* "I wept  
 before; but now I am not weeping";  
*šam o pēc dāk* "pēs o pas kat". Cf.  
*šāp*.

*šām* "to sip". *šōk bu nak trīm*,  
*šāmām* "I do not drink water, I sip  
 it". < Av. *šam*, cf. Prs. *āšāmīdum*.  
*šamā'li* "north". Prs.

*sa'māw* "kernel of rice etc.". K. *samāw* "a kind of gram". Cf. Prs. *šāmāw* "a kind of millet".

*šan*, K. *ān* "today". *az šan kār darīm*, *nak bu dar-zūm* "today I have some work to do, I cannot come to you"; *šan-šō mātau nōk šū būk* "last night the moon was eclipsed". < \**sya*- (< \**kjo*-, cf. *šē*) + \**azn*-, Av. *asn*- (\**azan*-) "day". Cf. Ishk. *pār-uzd* "tomorrow", *āl-uzd* "yesterday" with *uzd* < \**azn*- (cf. Ishk. *wužden* s.v. *arzan*). Poss. also *šām* (q. v.) contains this pron. stem (< \**syahmi*?). K. c < s, v. 69.

*šāna* "shoulder". Prs.

*šī'nī* "needle". < \**šičnī*, cf. Minj. *šična*, etc.

*šun* "blood". Ind., cf. Skr. *śoṇa*- "red", *śoṇā*- "blood".

*šāndas*, K. *sandas*, Le. *shandas* "11". Cf. Av. *aēvandasa*- (ord.), v. *šē*.

*šīpī*, B. *šīp*, K. *šīpī*, *šippi* "milk"; Le. *ghīp* "curds". Acc. to Charpentier (MO. XVIII, p. 34) < *šīr* + *pī*, cf. *tūpī*.

— If the *-ī* is not a pl. ending, as the forms in B. and Le. seem to suggest, this explanation is possible. I should, however, prefer a derivation from Av. *xšvīpta*- + *pī*, in which case we would not have to assume an assimilation of the *r*.

*šāpa rak* "butterfly". Prs.

*šāupa rak*, K. *šarwarak* "bat". Prs.

*šīr*, K. *šīr*, Le. *sher* "good". *šīrr ōn* "rūb astīn"; B. *wōr šer-a* "jōr astī"; Le. *sher* "yes". G. comp. Bal. *šarr* (?). — Cf. Sak. *šīra*-, Soghd. *šīr* < Av. *srīra*-.

*šīr* · *šūk*, K. *šraw*- 2 sg. *šērī* : *šriyōk* "to give". *dar-šīrīm bu* "tura mētom";

*az bu kafō kī šē kitāb ar-šīrīm* "I give him a book"; *tū ku mun kī ca b' gī-šēr? ku tōs kī dās mīč dar šīrīm* "what do you give me? I give you ten apples"; *dar-šūm* "I give to you". *tu ca wōk ku mūn kī ar-šēr!* "give me some water!" *afo bu ku mun kī šē txan ar-šīrī* "he gives me a loaf of bread"; Le. 3 sg. *shera*; *kara kī kōk wāšī šēr* (3 sg.?) "does anybody give it grass?" *nak ar-šuk-ē* "he has not given"; *ar-šūk* "gave", Le. *shok*. G. < Skr. *prāpaya*-. A derivation from Av. *fra-dā*- (*šriyōk* < \**fradātaka*-) is, however, preferable. *w* in K. 3 sg. *šrawī* not from *p* (G.), but from *d* (cf. *spēw*). As stated by G. K. 2 sg. *šērī* is prob. a compound (with *rī*?) replacing the overshort *šra*. I Log. the *r* has been introduced into the other persons, too; but cf. 1 sg. *dar-šūm* = *dar-šīrīm*. I am not able to explain Log. *š* < K. *šr*, unless it be that the *r* has dissimilated the *š* into *š*.

*sar'munda* "ashamal", Prs.

*šrišta* "glue". Prs.

*šīr'wā*, K. *širwā* "soup". *širwā rī-war!*

Waz. \**šēr'wā*, Psht. *šōrwā*.

*šēr'zma'rai* "tiger". Prs. + Psht.

*šūš*, B.; K. *šūšr*, Le., Rav. *siŋha* (: \**sūš*- "red". G. < Av. *suxra*-. — The assimilation in Log. has taken place after the time of Le.

*šūš* "lung". Prs.

*šūš'mār* "a kind of lizard". Kab. Prs.

*šūš'mār* "a large kind of lizard".

Ind. — K. *samsi* *šīrī*.

*šū'ta* "jowar".

*šai'tān* "devil, wicked man". Prs.

*šū'tur* "camel". Prs.

*śutur'mār* "a slightly poisonous snake".  
*śāx*, Le. *shākh* "branch, horn". Prs.  
*śāzā'da* "prince". Prs.

## Š

*šō* (Ph. *šōw*, K. *šōw f.*, Le. *gha* (\**ša* "night").  
 G. < Av. *xšap*.

*šō* (Ph. *šāḍ*), B. *šō*, K. *šrē*, Le. *ghe* "3".  
 Av. *θrāyō*.

*šū*, *šō* (Ph. *šūḍ*); K. *šah*, L. *ksha* "6". *šō*  
*šō inda bukam*. < Av. *xšvaš*.

*šū* : *šustuk*, K. *šrav* : *šustak* "to weep".  
 Aor. 1 sg. *šūm*; *tu p' kē šū* "why  
 do you weep"; 3 sg. *šawa bu, māx*  
*bu ayēra šawin* "all of us are weep-  
 ing"; *šustakum* "I wept"; *pa šustuk*  
*šūk* "he started weeping". G. comp.  
 Prs. *giristan*. The vowels point to  
 \**fra-raūd* : *fra-rusta*, cf. Av. *raod*-  
 "to lament", Skr. *rud*- "to weep".

*šicaw-ōk*, K. *šricaw* : *šricvək* "to send".  
*šicawīm-a bu* "*rā-iš mēkunam*". G.  
*šri* < Av. *upairi* (?) + Av. *šav*. —  
 But cf. Prs. *firištādan* etc.

*šū'lēs*, K. *šucēs*, Le. *shales* "16". Av.  
*xšvašdasa* (ord.). The Log. form  
 shows that the *r* of Psht. *špāras* v.  
 EVP. s.v. *špaž*, can scarcely be due  
 the infl. of *cwārlas* (Orm. *carēs*.  
 \**zd* > *l*, v. 55. (But Oss. *axšārdas*?).

*šōm* (*šām*?, K. *šām* "pointing out". *dar*  
*šōm kam*; *kaḡō b al šōm kam*; *kara*  
*kitāb ku tū kē šōm kam* "I show you  
 this book". G. comp. Prs. *nišān*  
 "sign", Bal. *šōm-deay* "to point out".  
 Psht. *šōwul* v. EVP. s.v. — Con-  
 nected with Psht. *šōruna* "pointing  
 out, showing", with *m* < *u* + *n*?  
*šūm* "inflamed". Derivation < Av. *xrūma*-

"gruesome, bloody" *xrū*- "raw, bloody  
 flesh") is uncertain.

*šmuš-vek* (K.) "to slip, glide". G. comp.  
 Sar. *znūsam* "I slip" etc.

*šen* (*šun*-) : *šunhōk*, K. *šrin* : *šriyēk* "to  
 buy" *še'nām*; *prān ku mun dī šē*  
*aurai šunūk-a t'* "yesterday you bought  
 a sheep from me". < Skr. *kṛi*-,  
*kṛiṇāti*, cf. Prs. *xaridan*.

*šin* "green". Genuine, < Av. *axšaena*?  
 — B., K., Le. *šin*, Psht. (v. EVP. s.v.).  
 Cf. K. *šinwū* "spinach, potherbs".

*šar-vek* (K.) "to turn, revolve". Cf. Av.  
*γzar*- "to flow", Prs. *šāridan*.

*šār*, Le. *kshār* "town". Psht. — K. *šār*  
 "but Waz. *šār*".

*šūr* "wet, fresh".

*šri-būk* (K.) "rotten, stinking". Av. *a-*  
*friḍyant* "not putrefying, rotting".

*fraēθ* "to rot". Cf. EVP. s.v. *wrōst*.

*šrak f.* (pl. *šracī*) (K.) "flea". G. comp.  
 Psht. "*wraga*" etc. — Psht. *wraža*,  
 Yazgh. *fṛrēš* etc., v. Par. *ruč*. *šrak*  
 < \**fruš-kā*.

*šri-mōl* (K.) "field-embankment".

*šramō* (K.) "forgetting". G. comp. Prs.  
*farāmōš*, Skr. *pra-mṛṣṭa*. V. Par.  
*nhāmuy*.

*šēs*, K. *šrēs*, Le. *shes* "13". Av. *θridasa*.

*šus-uk*, K. *šras-vek* "to swell". *pēri šusi* :  
*šusuk-ē*. G. comp. Psht. *paṛsēdāl*,  
 Bal. *sīyay*, Skr. *pra-ut-sphāy*, *śv-*?

*šāsta*, K. *šāista* "beautiful". Psht.

*šistū*, K. *šristū*, Le. *shíst* "30". G. <  
 Av. *θrisata*.

*šūtu*, K. *šwaištī*, Le. *khoshty* "60". G.  
 < Av. *xšwaštī*.

*šwān* (K.) "shepherd". G. < Av. *fšu-*  
*pānā*. — Genuine, or Prs.?

*šāyī* "plate *sānak*". *šāyī nē-u-a maṛōn*  
 "*nāna du mābain-i sānak māida ku*".

## T

-t, v. -at.

ta, v. *tar*.

tə, K. *tūwā*, Rav. *toawē* "sun". *tə b' nisi* "the sun rises"; *tə nayōk*; *tə nēyā bu* "the sun sets". Cf. Prs. *tāb* "light". *ā-tāb* "sun" < Av. *tap-* "to heat". V. *tōk*.

tū B., K., Le. "thou". V. 100.

ta bīb "doctor". Prs.

tebba "fever". *ku mun tebba nuk-ē* "the fever has seized me". Psht.

tēbā'na "large needle".

ta bar "axe". Prs.

taba'sum "smiling". Prs.

tu'fān "tempest". Prs.

tafta "steam", Prs. *taf*, cf. *tafta* "hot". *tafta nisi bu*.

tāk (K.) "mountain-torrent". Cf. Psht. *tōe* "id". (EVP. s.v.), Arm. lw. *vtak* < \**witāka*.

tōk K.; Le. *tokha* "hot". *tran tōk ē* "the bread is hot". G. < Av. *tafta*, Psht. *tōd*.

takyā "pillow". Prs.

tō'la "gold". Prs.

talaf "loss, expense". *talaf-a dāk* "bulād kat". Prs.

tā'lāk "crown of the head".

tu-ma nak, K. *ta-mīnak*, postpos. governing loc. "up to, as far as". G. comp. Prs. *tā*. — Cf. *man* "then"?

ta mūs "summer". Pis.

ta nā "alone". *az tanā yum*. Prs.

tānda (K. "acid food eaten as a relish". *tandar* "thunder". *tandar al-yūstōk-ē hummāi nē* "thunder has fallen down on the earth". Prs.

ta nūr "oven". Prs.

tang "strait, narrow". *tur tū a-ner zut*

*tang ē* "your house is very narrow". Prs.

tōpī, B. *tōp*, K. *tūpī*, Le. *topī* "butter-milk". (G. < Psht. *tarwē*). Acc. to Charpentier (v. *šipī*) this word is compounded with *pī* "milk". But very probably it is a wandering word, like so many other names of milk-products; Tomaschek (Centralas. Stud. 797) comp. Mordwin *topo* "geronnene Milch, Topfen". Scarcely connected with Mar., Guj. *tūp* < *tuppo* "clarified butter".

tr, K. *tr*: *tatak* "to drink". *wōk bu trīm* "I drink water", but *wōk-am wuluk a*. Cf. Par. s.v. *ter*.

tar, K, prep. "of". Cf. *ta*. V. 100.

tār, K, *tār* "thread". Prs.

tēr, K. *tar* "passed". *tēr šuk-ē* "he has passed". *tēr* < Psht., *tar* poss. genuine.

tīr "arrow". Prs.

turb "radish". Prs.

tā'rik "dark". Prs.

trunuk, K. *tranak* "thirsty". *az trunuk šukum-a*. Acc. to G. "derived from the present base *tra-* of *tatak*" v. *tr*. — Or < Av. *taršna*, with metathesis of *r*, cf. 66.

trūš, Le. *turush* "sour". Prs.

tar-ōk. K. *tar-ōek* "to bind, tie". *ku gōi bu tarīm*; *gōy-am tarūk*. Psht.

tos, K. *tyūs*, Le. *tos* "you". V. 100.

tusk (K) "empty". G. comp. Prs. *tih*, Psht. *taš* (v. EVP.) etc. \**tus(y)aka*.

tēš, K. *tēšr*, Le. *tegh* "bitter". G. < Phl. *taaz*, v. EVP. s.v. *trīx*, Par. *tarku*. V. 38.

tīš-ōk, K. *tīst-ōek* "to run away". *tīšōk grēxt*, *tīšōkum* "I fled". Psht. *tšəl*, *taštēdəl*. Cf.

*tišaw-øk*, K. *tištaw-vək* "to put to flight".  
*tišawīm*, *tišawøk-a*.

*tūt* K. "mulberry". Prs.

*tâwîstân* "summer". Prs. Cf. *tamūs*.

*txan*, B. *t(ü)ʁan*, K. *txan*, Le. *tikhan*  
 "bread". < \**nyan*, cf. Psht *naçaw*.

Waz. *nyan*, Par. *nā'çôn*. V. 49.

*tax'sim* "dividing". Prs.

*taxt ta an'gušt* "finger-nail". Cf. Prs.  
*taxt*.

*taxtax* "knocking at the door". *bari*  
*nē taxtax-a dāk*.

*t-vək* (K.) "to be standing, to stand still".

G. < Av. *stā-* etc.; but this seems  
 improbable. Cf. Wkh. *tei-an* "to be"?

## T

*ʔak* "pound, thump" etc. *nīnī b' ʔak*  
*zanam* "I sneeze"; *ʔak-a b' zanam*  
 "I shake the dust (of clothes)". Cf.  
*ʔikaw-*, K. *ʔakaw-vək* "to heat, pound";  
*šōl bu ʔikawīm*, *ka rezan sē* "šālirā  
*mēkūbum ki brinj šawa*". Psht.  
*ʔakawul*.

*ʔōl* "collected". *ʔōl kam*. Psht.

*ʔunqā* "young bull". "hornless" <  
 Lhd. *ʔunqā* "branchless"?

## W

-*wa*, postvocalic form of the pron. suff.  
 3 sg. *ʔspuk kī-wa banē* "throw it to  
 the dog". V. 101.

*wā* "in" ? *wā nēri* "in the house";  
*wā nēri nēri nē* "da xāna darūn";  
*wā jēr-a* "inside it"; *wā nēra*, K.  
*winar* "into the house".

*wō* Ph. *gō*, K. *hō*, Le. *wo* "7". G. < Av.  
*hapta-*.

*wāda*, *wāda* "appointed time, arrange-  
 ment". Prs.

*wōk* B.; K. *wāk*, Le. *wokh* "water". *wōk*  
*ta pōz* "saliva". G. < Av. *wip-*, with  
 -*ka-* suffix. — Cf. Zaza. *aukā*, Wkb.  
*yupk*, Minj. *yaoça*, Ishk. *wek*.

*wōkā*, K. *wyūk* "dry". G. < Av. *huška-*.  
 Cf. Psht. *wuč* < \**wūk* < *ušk-*.

*wōkxāna*, B. "river". Cf. Prs. *rūdixāna*.  
*wulk*, K. *hanwalk* (*hawalk*), Le. *wolkh*  
 "egg". < \**awayalaka-*. Kurd. *hūlka*.  
 Zaza *hēlā*, cf. Prs. *xāya*, EVP. s.v. *hā*.  
 Par. *ēr*.

*wan* (K.) "co-wife". G. comp. Psht. *bən*.  
 — < Av. *hapaθnī-* (v. EVP. s.v.).

*wōn*, v. *gn*.

*wīnjōk* (K.) "son of a co-wife". G. comp.  
 Psht. *bənzai*, v. \**wan*. Cf. *ba'čandar*.

*wangū* (K.) "a certain poisonous insect".  
*war* (B.) "door". Psht. V. *bar*.

*war-*: *wūluk*, K. *war-*: *wōlak*, *wiyōk* "to  
 bring, fetch". *ca b' dar-wāram* "I  
 bring you something"; *ar-war ē*  
 "bring it"; *pāk ar-wār* (B. *ēr-war*)  
 "bring milk": 3 sg. *warrē*; *pāk-am*  
*ar-wūluk-ē*. Acc. to G. borr. from  
 Psht. *wəl* "to carry". — More prob.  
 < Av. *ā-θar-*.

*wūr-*, in: *kitāb mēzi dī wūr* "take the  
 book from the table".

*wran'dēr* K. "brother's wife". Psht.

*wōr* (B.) "well". *wōr šer-a* "are you  
 well *ʔōr astī*"; *wōr k'am šer ya*  
 "šukr, xūb ast".

*wōrai* "spring" season. Psht.

*wōrkai* "child". Psht.

*wīs*, K. *wēs*: *wayyōk* "to enter". *wā*  
*nēri nēri nē al-ʔesim bu* "da xāna  
*darūn mērom*". *wīs* < \**upa-isa*, \**abi-*  
*isa* cf. Tedesco, MO., 1921, 231,  
*wayyōk* < \**abi-qata* but why *y*?



Derivation of *wīs* < Skr. *ā-vīś-* is less probable. Cf. *awas*, *niś*.  
*wāskəf* "waistcoat". Psht. < Engl.  
*wust* *ustuk*, K. *wust-vək* "to rise, awake".  
*wustim bu*, *az bu wustim* "māxēzam";  
*ustukum*; *ustuk* "xēst"; *ustuk-ē* "xēsta";  
*ustu buku* "xēsta būdim";  
*wustuk būk* "xēsta būt". < Av. *us-stū*. But v. Par. *ušt*. Cf.  
*wustaw-ək*, K. *wustaw-vək* "to raise",  
*ku tū b' ustawim*; *sār ku tū-m ustaw-ək-ē*.  
*wūš* "intelligence". Psht.  
*waṭk* f. (K.) "walnut", G. comp. Skr. *akṣōṭa*. — Lw., \**akəf* < \**akhoṭa*, v. 76?  
*waw*: *wək* K. "to obtain, find". *wa'wim-a bu* "I find it"; imper. 2 sg. *wawōn*;  
*ca-m wək-a* "I found something". G.  
 < Av. *ap*. Prob. < Av. *ari-ap*.  
*waxay-ək* (K.) "to dig".  
*waxt*, K. *waqt* "time". Psht.  
*wōya* (B.) "yes". *wōya*, *xuluk-am* "yes, I have eaten it"; *wōya*, *šer a* "yes, it is well".  
*wazmīnd*, Le. *wazmīn* "heavy". Afgh. Psht.  
*wāzn*, v. *ūznaw*.  
*wa'zan* "collyrium".

## X

*xau*, K. *xowū* "sleep, dream". *xau bu kam* "I am sleeping"; *xau bu jušim* "I dream". Psht.  
*xui*, K. *xwai* "own, self". *az bu xui šār ki cum*; *a tar mun ta xuy ē*; *az xui mā-s*. < Av. *xwatō*, Psht.  
*xrud*. Cf. Par. *xu*. V. 104.  
*xū bī* "pleasure, boon". Psht.  
*Xu dū*, K. *Xulāe* "God". Psht.

*xabar* "informed". *tū kaṭō di xabar yōn?* "do you know about it?" Psht.  
*xafa* H. "angry". Psht.  
*xāk* "earth". Psht.  
*xāki'stār* "ashes". Psht. V. *yānak*.  
*xālā* "mother's sister". Afgh. Psht.  
*xālī* K. "empty". Psht.  
*xōla* "sweat". Psht.  
*xōlī* "cap". Psht.  
*xūl-vək* (K.) "to fall as leaves".  
*xalaq*, K. *xalq* "people". Psht.  
*xa'lās* "free, liberated". Psht.  
*xultaw-ək*, K. *xwurtaw-vək* "to shake (šōr dādan)".  
*xaima* "tent". Psht.  
*xāmē* "raw". Psht. — K. *hām* < Skr. *āma*, cf. Psht. *ōm*.  
*xan-ək*, K. *xan-ak* "to laugh". G. comp. Psht. *xandidan* etc. Cf. Par. *khan*.  
*xa'nī* "laughter". *xanī b' kam*; *xanī māk kōn*!  
*xingak* (B.) "blue" (?). Cf. *šin*.  
*xr*: *xuluk*, K. *x(u)r*: *xwalak* "to eat, drink". *wək bu xram*, *xrum*, *xrim*;  
*tū txan bu xron* (B. *xurun*); *a-sarai bu txan xrē*, *xri*, *xra*; *aṭō saṭiyē bu txan xrān*; *txan-am xuluk-a*, B. *xuluk-am*; *tuxān-at xuluk-a?* G. < Av. *xwar*.  
*xar* K., Rav. "ass". Psht. — B. *xrī* genuine?  
*xa'rāb* K.; Le. *khraḥ* "bad". Psht.  
*xurdan* "eating". *aṭō gāk-a menzi nē nimek nak-at banūk*, *pērī xurdan di nayōk-ē*, *pērī ʔspuk kī-wa banē* "you have not put salt into the meat, now it is beyond eating, now you must throw it to the dog". Psht.  
*xar'gōš* "hare". Psht. V. *sikak*.  
*xarmanjāi* "threshing-floor". Psht.  
*xarumuk*, K. *xewaranak* "hungry". *xru-*

*nuk šukum-ē* "gušna šuda-īm". Formed from *xar-* on the analogy of *trunuk*.  
*xirs* "bear". Prs. — K. *hiṇs* prob. genuine < \**ḥšī*, Av. *arəša-*. V. 35, 66.  
*xrīnd* "swelled, inflamed". Psht. *xu'rīn*.  
*xu'sī*, *xuskī* (B.) "calf". Psht. *asai*.  
*xu'sur* "father-in-law". Prs. — K. *xšīr*, Psht.  
*xusurbərā* "brother-in-law". Prs. — K. *āxšai*, Psht.  
*xūša* "ear of corn". Prs.  
*xu'sūi* "mother-in-law". Prs.  
*xu'sāl* "happy". Prs.  
*xu'sālī* "happiness, merriment". Prs.  
*xešt* "brick". Prs.  
*xu'sīwaxtī* "happiness". Prs.  
*xūš*, K. *xwāš* "pleased, happy". *xūš* *šūk* "fell in love with" (v. *xwāš*).  
*xwāš* < Psht.; *xūš* < Prs.?  
*xatt* K. "letter". Prs.  
*xwai* (B.) "right hand".  
*xwār* B.; K. *xwār*, Rav. *khwār* "sister".  
 G. < Av. *xwānhar-*. — Prob. borr. from Prs., v. 78.  
*xwarincā* (K.) "right (not left)". Cf. Soghd. *γw'r'ā* (\**xvarant*), Sak. *hvarandau* acc. sg. n. Originally "south"?  
*xwāš*, K. *xwāšr*, Le. *khwāsh* "sweet". *xwāš* *bukēn* "they loved [each other]". K. *xwāšawī* "sweetness". < Av. *xwārəz-ista-* "sweetest", Psht. *xōš* (v. EVP etc. Cf. Sköld, Lehnw. St. p. 10.  
*xēz* "jump". *jōi di bu xēz zanam* "I jump over the stream"; *a-jōi zut ārat yē, xēz bu zuk nak čim* "the stream is very broad, I cannot jump over it". Prs.  
*xiz'mat*, K. *xidmat* "service". Prs.

## Y

*yād* K. "memory". *yād bu (nak) nasam* "I do not remember". Prs.  
*yūγ-luṇḍa* "yoke". *yūγ* genuine, or from Prs.? Waz. Psht. *zōγ* appears to be a lw. from some other Ir. dialect. Cf. *yūx*.  
*yāl* "mane". Prs.  
*yānγ* (K.) "embrace".  
*yānak* (K.) "ashes". < \**āsnaka-*, cf. Skr. *āsa-* "ashes". V. *rāki'stār*.  
*yas-vek* (K.) "to boil". < Psht. *yašēdōl*.  
*yāsp*, K. *yānsp*, Le. *yāsp* "horse". < Av. *aspa-*.  
*ya'tīm* "orphan". Prs.  
*yēwər* "cloud". < \**abrya-*, Av. *uera-*, cf. Prs. *abr*, Psht. *ōrə*, *wryaj* etc.  
*yax* "ice". Prs. *yax nōk-a* "it freezes".  
*yūx* "plough". V. *yūγ-luṇḍa*. Scarcely connected with Psht. *yawē* EVP..

## Z, Ž

*zu'bān* K. *zbān*, Le. *zabān* "tongue". Prs.  
*zgān* (K.) "division or section of a field".  
*zu'γāl* "live coal, embers". Prs.  
*zōk* "beating". *pafo zōk mulluk* "he died from that beating". V. *zan-*.  
*zu kām* "cough". *zūkām šukum-a* "I have got a cough". Prs.  
*zli* K.; B. *zrī* ? "heart". *zli ta gōi* "lobe of the ear". < Av. *zərədaya-*.  
*zāl* K. "old". Prob. < Av. \**zarəta-*, cf. Psht. *zōr*, not, as suggested by G., borr. from Prs. *zāl* "old man or woman".  
*zalpyē*. K. *zalpiē* "grandfather". Cf. *zāl*, *pyē*.  
*zam'būr* "wasp". Prs.

zemāk "winter". < Av. zim- "winter",  
zənaka- "winter-storm": cf. Psht.  
zimai, Par. zemā etc.

zan-: zōk K. zan-(jan-): zōk (jōk) "to  
beat, strike". ku daraxet bu zanam;  
zanam-a bu; az ku tū zaniām; tū ku  
kōk bu zan? a p' ku mun zana (Rav.  
dzana; afō sarīyē bu ku mun zana,  
zani, zanan; az ku tū zuk = ku tū  
zukun, tū ku mun zuk = ku mun  
zuk-at. G. < Av. jan-.

zā nū "knee". Prs. — K. zanšrak <  
\*zānuθraka-.

zīn K. "saddle". Prs.

zinda, zīnda "alive". B. zōnda biyā  
"jōr bāsi". Prs. — K. zwandai, Psht.  
zi'nāk "chin". Cf. Prs. zanax, Skr. hanu-  
etc. — K. zēnē, •Psht. Waz. zōnyē  
etc., V. 38.

zār, K. zahr "poison". Prs.

zā'rī; K., Le., zarī "small". Cf. Prs. zār  
"weak, mean" < Av. zar- "to grow  
old, decrepit"? Connexion with Prs.  
(Ar. šarrah "atom, particle" is not  
prob.

zardā'lū "apricot". Prs. V. mā'it.

zar'kā, zār'kā, B. zar'kī, K. zarka  
"woman; Le. zarig, "girl". G.  
< Av. zar-, cf. za'rī. Similarly Pash.  
I. āzōzā, D. etc. zāip "woman" < Ar.  
'ājiza, za'if "weak".

zēš, K. zēšr "thorn". < Av. jāθrī- from  
jan-.

zut, K. jut, zut, Le. zut "much, many,  
very". māx zut in "we are many";

tū zut un "you are many (tu xil-isti";  
afō zut "stūr a "he is very big".  
Corrupted and semasiologically altered  
from Prs. zūd "quick"? Cf. Par.  
zut.

zya<sup>ak</sup>, (K.) "the kernel of the pine-  
nut". G. comp. Prs. čil-yōza (with  
metathesis, v. 76).

zax'mī "wounded". Prs.

zay-ōk "to be born". zār'kā zayūk-ē  
"zan zāida". Cf. Prs. zādan < Av.  
zan-, zaya-.

zay-ēk (K.) "to chew, mastigate". Acc.  
to G. borr. from Prs. jāwīdan. Prob.  
genuine. Cf. žay-.

zay-: zāk, K. j-, jaw-: jōk (zōk); "to ar-  
rive". dar-zūm "I come to you" =  
az bu ku tū ki ar-zūm, dar-zāyom bū;  
ar-zāi; B. ēr-zāi, rē-zēi; Le. 3 sg. ra-za;  
pēc ar-zāk "pas āmad"; mēwa al-zōk-a  
"the fruit is ripe" (ar-zāk = ar-zōk  
"yaki mēāya"?); prān tū kyē nak  
ar-zākōn? G. < Av. yā-; but scarcely  
y- < j-. Possibly connected with caw-  
"to go" (K. 1 sg. jaw<sup>am</sup>: caw<sup>am</sup>, but  
2 sg. jāi: cūw). In that case zāy-  
must be a form shortened in com-  
position. Regarding j- < c- cf. Afridi  
Psht. rā-jam "I come": cam "I  
go".

zyēr, B. zēr, K. ziyaṛ, Le. zed "yellow".  
Psht.

žay-ōk, K. zay-ēk "to ask for". pērī b'  
žayim "I ask for it now (ālīš < sic!>  
mētalbam)". V. zay-ēk.

## ABBREVIATIONS AND TRANSCRIPTION.

The abbreviations of language names are in the main the same as those used in Rep. (v. List p. 96).

For the abbreviations of the names of my Parachi informants (D., G., M., P., T.) v. pp. 5 and 6. Similarly forOrmuri (B., K., Le., Rav.) v. p. 386. L. or Log. denotes the Logar dialect. The abbreviations of the names of Pashai dialects are the same as those explained Rep. (p. 84, n. 2.: D(arrai Nūr), Gulbahār, Laurowān), Nir(lām), Sāthā, Shutul), Ō(zbīn).

Walde-Pokorny denotes: "A. Walde, Vergleichendes Wörterbuch der Indogermanischen Sprachen, hrsg. v. J. Pokorny"; Zar.: "Ив. Зарубин, К характеристике мунджанского языка, L'Iran, vol. I, 1926"; Andr.: "M. S. Andreev, On the Ethnology of Afghanistan" (cf. p. 7).

Rep. is my "Report on a Linguistic Mission to Afghanistan, Oslo 1926"; EVP. is my "An Etymological Vocabulary of Pashto, Oslo 1927"; NShgh. is my "Notes on Shughni, Norsk Tidsskrift for Sprogvidenskap, I, 1928".

In literary Ind. languages (also in Shina: *c, j* denote the palatal affricates, in Ir. and in most Dard and Kafir languages these signs denote dental affricates, the palatal affricates being written *č, ĵ*).

In words quoted from the vocabularies of Leech and Raverty the original orthography has been preserved.

## CORRIGENDUM.

Par. *kāś* "eyebrow" pp. 41, 267 is borrowed from Prs. *qāś* "id."

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Ghulām Maheuddīn.  
Parachi

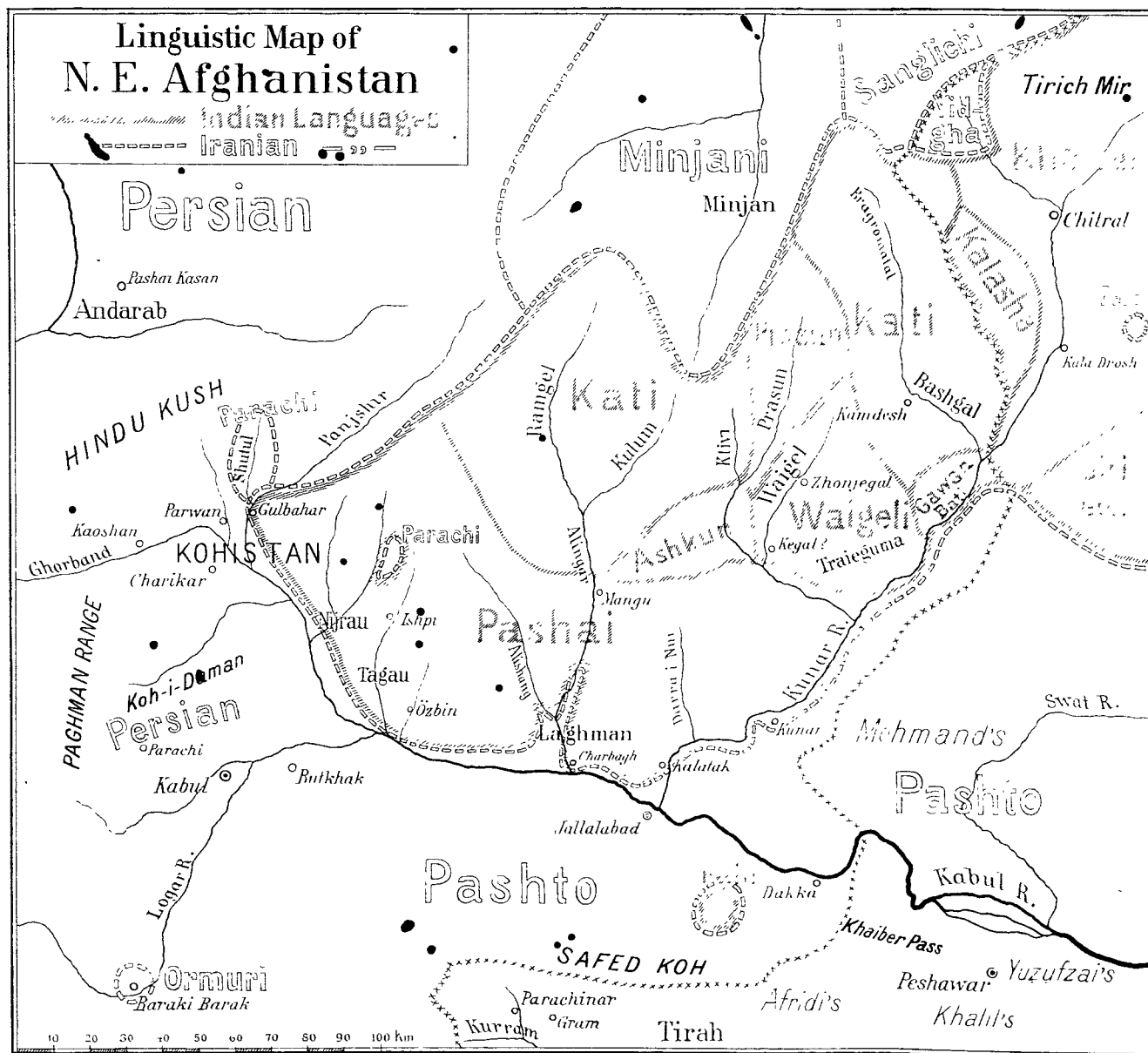


Dīn Muhammad  
Ormuri.

















*"A book that is shut is but a block"*

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